THE GREAT HOROLOGION

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The Great Horologion

Or

Book of Hours

VOLUME TWO

Translated from the Greek by the

HOLY TRANSFIGURATION MONASTERY

BOSTON, MASSACHUSETTS

2020

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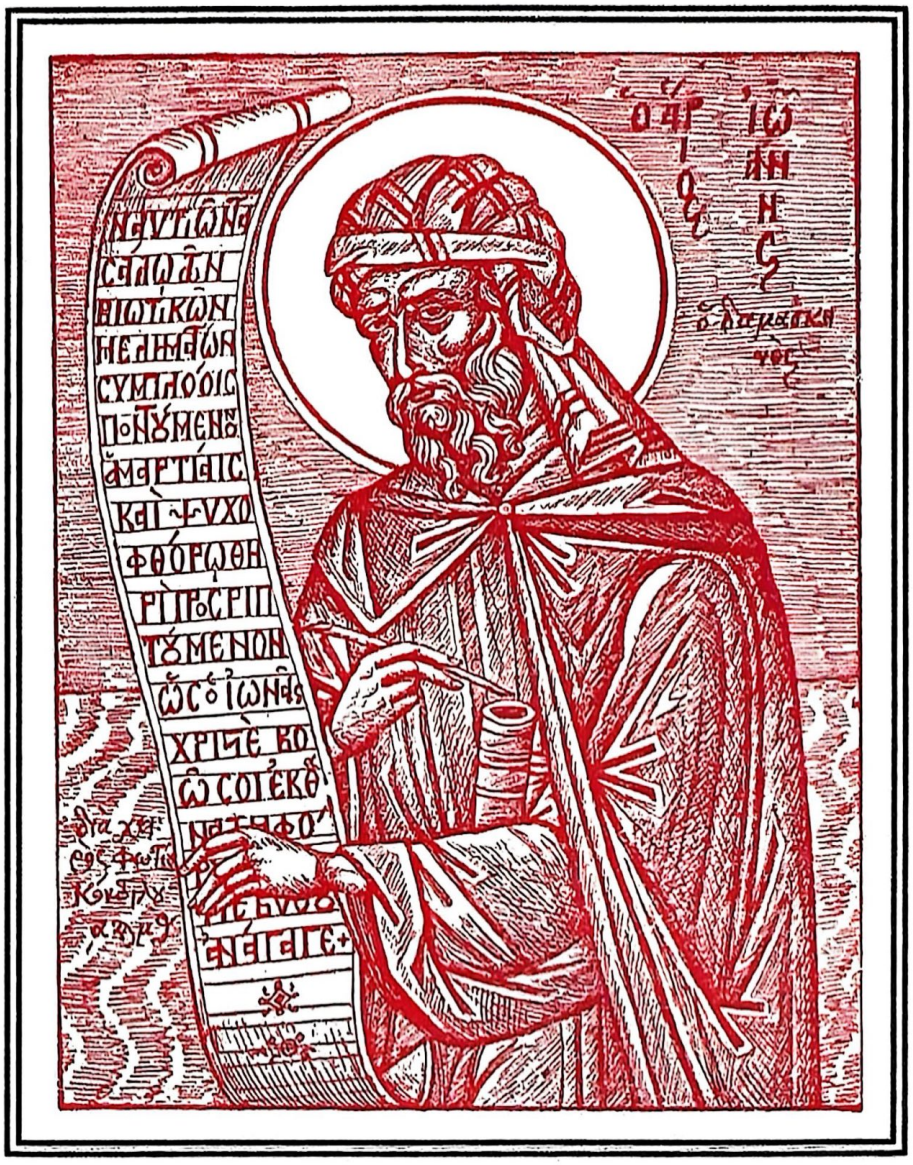


SAINT JOHN OF DAMASCUS

Monk of Saint Sabbas Monastery, Presbyter,
Confessor for the Holy Icons' Sake, God-inspired
Hymnographer and Composer of Sacred Melodies
Used by the Church throughout the Ages

Commemorated December 4

Preface

In the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.

It is good to give praise unto the Lord,
and to chant unto Thy Name, O Most High,
To proclaim in the morning Thy mercy,
and Thy truth by night.

PSALM 91:1–2

THE *Great Horologion* is a handbook for anyone who wishes to pray, either in common or in private, with the words and forms bequeathed us by the Apostles, the holy Fathers, and all the Saints, under the inspiration of the Holy Spirit. It provides not only the order of the services, but supplies also the invariable texts which form their structure. In it are found the psalms which are appointed for the prescribed times of prayer throughout the whole day and night, for, according to the Psalmist: "Seven times a day have I praised Thee for the judgments of Thy righteousness" (Psalm 118:164), and: "At midnight I arose to give thanks unto Thee for the judgments of Thy righteousness" (Psalm 118:62). Also herein are the texts of fixed hymns and prayers which are part of the daily cycle. Thus the Church gives us opportunity to foster the remembrance of God and sanctify the night and the day, "giving praise unto the Lord, and chanting unto Thy Name, O Most High," in the Midnight Service (also called Nocturns) and Matins, in the First, Third, Sixth, and Ninth Hours (which correspond roughly to our time of dawn, nine o'clock, noon, and three o'clock),[1] Vespers (evening), and Compline (after the evening meal, before the night's rest). These services of the daily cycle of prayer form Part One.

Part Two contains the Calendar for the year (also called the *Menologion*), indicating on what day each Saint or Feast is celebrated and providing the appointed Dismissal Hymn (Troparion) and Kontakion. The Feasts of the *Triodion* and *Pentecostarion* also have their Dismissal Hymns and Kontakia listed, along with those for daily use and for the Resurrection, together with the requisite Theotokia. Part Three contains the prayers for Holy Communion, akathists, and supplicatory canons.

We used as the model for our edition the *Μέγα Ὡρολόγιον* of 1857 by Bartholomew of Imbros, a hieromonk of the Monastery of Koutloumousiou on Mount Athos, which was printed at the Phoenix Press in Venice. This edition is a corrected and amplified version of his edition of 1832, which had been compared with earlier versions and corrected by the Patriarchate in Constantinople. All subsequent versions by other publishers, including our own translation, have faithfully copied it, occasionally adding some supplementary material.

1. The subtitle "Book of Hours" on the title page gives the literal meaning of *Ὡρολόγιον*. Another common meaning is "instrument for telling time," such as a sundial, or a water-clock, e.g., the large "Horologion" outside the Hagia Sophia in Constantinople.

We can no longer assume that everyone is familiar with the order of the services or can easily find a place to learn them. We have therefore amplified the ofttimes elliptical rubrics in the original, although we attempted to avoid making them too painstaking by listing all sorts of exceptions, but have only given the general or regular usage. In addition, in America many differing *Typicons* are in use, each with its own variations: these all could not be conveniently given in full. We have tried to be as terse as possible without sacrificing clarity, and have limited ourselves to indicating that there are exceptions and variations, which must be sought for by the readers from the *Typicon* or the books containing the variable parts of the service, where any change or variation is usually immediately obvious. Moreover, we have printed many repeated texts in full where the original simply gives the direction for a text to be said.

As another aid in making the services easier to use, we have printed the regular and most frequent form first, so that it can be read through without being interrupted with rubrics and variations referring to an "Alleluia"[1] or Great Lent, as happens with the 1857 edition. At the point in the regular service where an "Alleluia" or Lenten service would introduce a change in structure, there is an indication to stop and turn forward to a sign ✥ where the Lenten service will proceed to the end according to its own form and with its own variations. Although this method entails not a little duplication, it obviates the often confusing rubrics of the hieromonk Bartholomew's original and requires less turning back and forth since each portion is complete in itself.

This is especially so in the service of the Hours. Each Hour has been printed first in the ordinary form, that is, the way the Hour is to be read on all Sundays and Saturdays and on most days of the year, when "God is the Lord" is chanted in Matins. The amplified form—read on those fast days when "Alleluia" instead of "God is the Lord" has been chanted in Matins and when the Divine Liturgy is not served—has been printed after the ordinary one in order to simplify the rubrics and the recitation. At the sign ✥ in the ordinary Hour, the reader turns to the page indicated and, at the beginning of the new section, continues and completes the amplified Hour. As in the original Greek editions, each Mid-hour follows immediately after its proper Hour. The Mid-hours are not read during the Holy and Great Fast or on Saturdays and Sundays, but are read on fast days in which "Alleluia" has been chanted in Matins.

The *Great Horologion* is not a priest's service book, such as the *Ἱερατικόν* or the *Εὐχολόγιον*, therefore litanies and prayers and exclamations reserved to the clergy are not usually included but only indicated. As a help for chanters, we have included material which is not readily available in English or is scattered in various books. After the Typica, where the Divine Liturgy would normally be served, we have added the Prokeimena and Alleluias for the Epistles and Gospels for every day of the week and for Saints' feasts, the daily Communion Hymns, and the Cherubic Hymns. At the end of Part Two (the Calendar and Dismissal Hymns), we have put the Katavasiae for the seasons of the year and also the *Eclogarion* used at vigils. The *Eclogarion* includes the Polyeleos, that is, Psalms 134 and 135; "By the waters of Babylon," Psalm 136; selected psalmic verses for the third kathisma of Matins for feasts celebrated with a vigil; and "Blessed is the Man" for Great Vespers, that is, the

1. See the note explaining "Alleluia" on page 12.

first stasis of the first kathisma of the Psalter arranged for chanting. All Psalms and Old Testament references correspond to the Septuagint.

In the Calendar which indicates what Saint or Feast is celebrated on any day, or whether it is an Alleluia, we have included Saints not formerly listed in the Greek *Synaxaria;* we have also supplemented the accounts given in the Greek, which sometimes give no more information than the name of the Emperor under which the Saint was martyred.

At the end of the *Great Horologion,* we have added an Index of names of Saints with the days on which they are celebrated. Some *Horologia* have had an index, but it was usually limited to the Saints named in their calendars, or a few more. This new index contains the Feasts of our Lord and of the Mother of God, many commemorations and synaxes, and more than four and a half thousand Saints or companies of Saints (such as the 20,000 Martyrs of Nicomedia) listed in calendars and *menologia* of the local Churches, from antiquity to the Russian and Serbian New Martyrs.

Lastly we have included the *Paschalion,* a table giving the dates on which Pascha is celebrated from the years 2020 to 2100.

All the Church has benefited from the labors of the pious hieromonk Bartholomew, whose name should first be listed in acknowledgment. His codification of the *Great Horologion* has been adjudged the best and been copied everywhere. We consulted other Greek editions, the *Typicon* of Saint Sabbas (the 1540 and the 1771 editions), the Slavonic **Великій Часословъ**, K. N. Nikol'skii, *An Aid to the Study of the Liturgical Order (Typicon) of the Orthodox Church,* sixth edition, 1900 [in Russian], and numerous other works to verify rubrics and texts. As with most translations, prior works have both helped and influenced us. Among the many translators we wish to mention are Father Michael Gelsinger (Theodore, monk, in the Holy Schema); Isabel Hapgood; Father Laurence of Holy Trinity Monastery in Jordanville, New York; Bishop Kallistos (Ware); Mother Mary of the Convent of the Veil of the Mother of God in France; and J.N.W.B. Robertson.

Beloved Christians, it is our fervent hope that this edition of the *Great Horologion* will be to the edification and salvation of all who use it. May he who perceives its flaws show charity to our shortcomings; may he who benefits from it give God the glory; and may all pray for us, that we find mercy in the day of judgment.

HOLY TRANSFIGURATION MONASTERY

Pascha, 1996

A Note on Days Designated as "Alleluia"

THE phrase "If it is an Alleluia" (or "If Alleluia was chanted"), found in rubrics throughout the daily services, refers to week days in the Great Fast and in the Fasts of the Nativity and of the Holy Apostles thus designated in the *Great Horologion,* on which a threefold Alleluia is chanted in place of "God is the Lord" at Matins, and on which other variations appropriate to a solemn day of fasting are observed; the full Divine Liturgy is not celebrated on these "Alleluia" days: the Service of the Typica is read after the Ninth Hour and during the Great Fast the Liturgy of the Presanctified Gifts may be celebrated. (Note that these variations in the service on an Alleluia day never apply on Saturdays except at the Hymn of the Guiding Light, not even when the special Saturday Alleluia is used instead of "God is the Lord." See page 61 of Matins in Volume One.)

We have followed previous editions of the Greek *Horologion* in the designation of Alleluias on calendar days; however, those in March are observed only when they fall in the Great Fast, and those in May and June when they fall in the Fast of the Holy Apostles.

The Alleluias of the week days of the Great Fast (specified in the *Triodion*) are universally observed. According to current usage, however, those at other times of the year are optional, and we have indicated them as such ("If Alleluia is chanted").

According to the *Typicon* of some monasteries, Alleluias are also observed on other days during the Holy Fasts.

For a more complete discussion of the arrangement of these variants in the services in this book, please read the preceding Preface.

A Note on the Second Edition

Over the twenty-three years since the first printing of the *Great Horologion* in 1997, a number of errata were found. All have been corrected in this edition. Most were minor errors (*e.g.*, June 19, that Saint John Maximovitch reposed in San Francisco, whereas he reposed in Seattle; the direction "Wine and oil allowed" was omitted from Oct. 18, Nov. 12, and Aug. 31; incorrect punctuation or capitalization) that are too numerous and, for the most part, too trifling to list in full. The following textual mistakes ought to be noted:

- For the Hymns to the Trinity in Matins, we mistakenly followed the order of hymns found in the Greek *Triodion*. Since we translated the *Triodion* before the *Horologion*, the Hymns to the Trinity as translated there were simply imported into the *Horologion*. Both the *Horologion* and the *Octoëchos*, however, follow a slightly different order (beginning with Second Tone, the order of the first two hymns is sometimes reversed). We corrected this for the *Octoëchos*, and here correct it in the *Horologion*.
- One of the concluding hymns of Great and Small Compline was given as "On seeing Thine unjust slaughter, O Christ, *Thy pure Mother* . . ." It has been corrected to ". . . *the pure Virgin* . . ."
- In the *Menologion*, the Hypakoë for the Sunday before the Nativity of Christ, December 18–24, repeated the Hypakoë of the previous Sunday, December 11–17. The Hypakoë proper to December 18–24 was printed in the *Menaion*, and has also been corrected here.

With the publication of the complete *Menaion* in 2005, a format was established that has been followed for the *Pentecostarion, Holy Week,* and the *Octoëchos* and will be also used, with the Lord's help, in the *Triodion* that we hope to publish in 2021 or 2022. The same type face, in the same size and line-spacing, that is used in them, is used in this second edition of the *Horologion,* to eliminate any adjustment the eye might have had to make in switching between books in different fonts and sizes.

In the Introduction to the *Menaion* we mention including "over two hundred additional Saints of the Orthodox West and North Africa not in the *Horologion* Index." These have been incorporated into the Index of this edition, along with the following:

September 7: The holy New Confessor Chrysostom, Metropolitan of Florina
October 3: The holy Elder Ieronymos of Aegina
January 7: The holy New Hieromartyr Mark, Bishop of the Catacomb Church in Russia (AKA Michael Novoselov)
March 12: The Icon of the Most Holy Theotokos of Rome (*Salus Populi Romani* — "Salvation of the Roman People")
August 9: The holy Presbyter Samuel of Edessa
August 12: The Righteous Martyr Otar of Garedja Monastery in Georgia
August 16: The holy Elder Joseph the Hesychast (AKA the Cave-dweller) of Mount Athos
August 20: Saint Stephen the First King, and Saint Hierotheus the First Bishop, of Hungary; The holy New Martyr Theocharis of Neapolis in Cappadocia

For this edition, accounts of the following, with Dismissal Hymn and Kontakion, have been added to the *Menologion:*

October 3: The holy Elder Ieronymos of Aegina
October 10: The holy Elder Ambrose of Optina
November 8: Saint Philaret the New Confessor, Metropolitan of New York
December 10: The holy Virgin Martyr Eulalia of Merida
January 3: Saint Genevieve of Paris
January 21: The holy Hieromartyrs Fructuosus, Bishop of Tarragona, and his Deacons Augurius and Eulogius
February 1: Saints Perpetua and Felicity of Carthage and those with them
February 17: The holy Presbyter Nicholas Planas of Athens
March 11: The holy Hieromartyr Eulogius of Cordova
April 10: The holy New Hieromartyr Gregory the Fifth, Patriarch of Constantinople
April 17: Saint Macarius of Corinth
May 8: The Miracle of the Icon of the Mother of God of Cassiopeia
May 9: The holy Elder Joseph of Optina
June 5: Saint Boniface of Crediton, Archbishop of Mainz, Enlightener of Germany
July 31: Saint Germanus, Bishop of Auxerre
August 16: The holy Elder Joseph the Hesychast of Mount Athos

Many accounts from the first edition have been supplemented and, where necessary, corrected, of which the following are the most significant:

November 9: Saint Matrona of Constantinople
February 5: The holy Virgin Martyr Agatha of Sicily
February 6: Saint Photius the Great, Patriarch of Constantinople
May 12: Saint Epiphanius, Bishop of Cyprus
The Second Sunday of the Fast: Saint Gregory Palamas, Archbishop of Thessalonica

The most obvious difference, however, is that this second edition has been broken into two volumes. Had we been content to limit the Saints included in our *Menologion,* with their accounts and hymns, to what is in the original Greek editions of the *Horologion,* a far less bulky book would have resulted. This would have seemed inadequate for today's faithful, so a bulky book was the result. The *Menologion* is by far the largest single section of the book. By placing the *Troparia of the Immovable Feasts* (that is, the *Menologion*) and of the *Moveable Feasts* (the *Triodion* and *Pentecostarion*) with the *Index of Saints* and *Paschalion*, in a separate volume, each volume becomes easier to handle and allows us to use sixty-pound instead of fifty-pound weight paper, with enhanced durability.

Since the Dismissal Hymns and Kontakia of the *Troparia* of Part Two are typically used in conjunction with the services in Part One, having them in a separate volume will also eliminate the page-flipping necessary when the hymns are in the same volume with the services.

To avoid disrupting the unity of the book, the Table of Contents for Volume One includes the *Troparia, Index,* and *Paschalion* in their logical order in the *Horologion,* but instead of a page number it indicates in brackets that they are in Volume Two. The Table of Contents for Volume Two comprises only the *Troparia, Index,* and *Paschalion,* but the full Table of Contents of both volumes is provided as an appendix for reference.

The Preface, Note on "Alleluia Days," and this Note on the Second Edition, are identical in both Volumes of the *Horologion.*

The Great Horologion

PART TWO

Troparia of the Immovable Feasts of the Whole Year, and of the Moveable Feasts of the *Triodion* and *Pentecostarion*

PART THREE

An Index of Saints

The Paschalion

Troparia

OF THE IMMOVABLE FEASTS OF THE WHOLE YEAR,
AND FOR THE SAINTS OF EACH DAY

September

The month of September hath thirty days.
The day hath twelve hours, and the night twelve.

✝ 1. The Beginning of the Indiction, that is, the New Year. Our Righteous Father Symeon the Stylite. The Synaxis of the Most Holy Theotokos of Miasenae. The Righteous Jesus of Navi (Joshua, Son of Nun).

Beginning of the Indiction: For the maintenance of their armed forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was re-issued every fifteen years, since the Roman soldiers were obliged to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of the fifteen years. This imperial tax decree, which was issued before the season of winter, was named *Indictio,* that is, Definition, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term *Epinemisis,* that is, Distribution (*Dianome*). It is commonly held that Saint Constantine the Great introduced the Indiction decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished Maxentius and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the Indiction to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: *Anno* IV, *Indictionis* LIII—that is, the fourth year of the fifty-third Indiction. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete Indictions by the number of years in each (15), and adding the three years of the fifty-third Indiction. There are three types of Indictions: 1) That which was introduced in the West, and which is called Imperial, or Caesarean, or Constantinian, and which begins on the 24th of September; 2) The so-called Papal Indiction, which begins on the 1st of January; and 3) The Constantinopolitan, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This Indiction is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This Indiction begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the be-

ginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and the abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24–5 and Num. 29:1–2) also testify that the people of Israel celebrated the feast of the Blowing of the Trumpets on this day, offering hymns of thanksgiving. In addition to all the aforesaid, on this feast we also commemorate our Saviour's entry into the synagogue in Nazareth, where He was given the book of the Prophet Esaias to read, and He opened it and found the place where it is written, "The Spirit of the Lord is upon Me, for which cause He hath anointed Me . . ." (Luke 4:16–30).

It should be noted that to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate in Constantinople; among the Jews also the New Year, although reckoned according to a moveable calendar, usually falls in September. The service of the *Menaion* for January 1 is for our Lord's Circumcision and for the memorial of Saint Basil the Great, without any mention of its being the beginning of a new year.

Of the Saints that are celebrated today, *our righteous Father Symeon* was born about the year 390 in a certain village named Sis, in the mountain region of Cilicia and Syria. Having first been a shepherd, he entered the monastic discipline at a young age. After trying various kinds of ascetical practices, both in the monastery and then in the wilderness, he began standing on pillars of progressively greater height, and heroically persevered in this for more than forty years; the greater part of this time he spent standing upright, even when one of his feet became gangrenous, and other parts of his body gave way under the strain. He did not adopt this strange way of life out of vainglory, a charge that some of his contemporaries made against him at the first: because he was already famous for his asceticism and holiness before ascending his first pillar (in Greek, *style,* whence he is called "Stylite"), many pious people came to him wishing to touch his garments, either for healing or for a blessing; to escape the continual vexation they caused, he made a pillar about ten feet high, and then higher and higher, until the fourth and last was about fifty feet high. The Church historian Theodoret of Cyrrhus, an eyewitness of his exploits who wrote of him while Symeon was yet alive, called him "the great wonder of the world." God gave him the grace to persevere in such an astonishing form of asceticism that multitudes came to see him from Persia, Armenia, South Arabia, Georgia, Thrace, Spain, Italy, Gaul, and the British Isles. Theodoret says that he became so famous in Rome that the entrances of the workshops were adorned with small icons of him for a blessing and protection. Nomadic Arabs by the thousands believed in Christ and were baptized because of him; the King of Persia sent envoys to inquire into his way of life, and the Queen asked to be sent oil that he had blessed. He also was a great defender of sound doctrine, and confirmed the Orthodoxy of the Holy Council of Chalcedon for many who had been beguiled by the teachings of the Monophysites, including the Empress Eudocia, widow of Theodosius the Younger (see Jan. 20). After a life of unheard-of achievements and struggles, he reposed in peace at the age of sixty-nine, in the year 459.

The *Synaxis of the Most Holy Theotokos of Miasenae* is celebrated today because of the wonder that was wrought when her holy icon, which had been cast into the lake called Zaguru in order to prevent it from being desecrated by the Iconoclasts, miraculously arose intact from the depths of the lake after many years.

Jesus (Joshua) of Navi was born of the tribe of Ephraim in Egypt, in the seventeenth century before Christ. When he was eighty-five years of age, he became Moses' successor. He restrained the River Jordan's flow and allowed the Israelites to cross on foot. He caused the sun to stop in its course when he was waging war against the Amorites. He divided the Promised Land among the Twelve Tribes of Israel and governed them for twenty-five years. He wrote the Old Testament book that bears his name, and having

lived 110 years in all, he reposed in the sixteenth century before Christ. His name means "God saves."

Rest from labour. Wine and oil allowed.

Dismissal Hymn of the Indiction. Second Tone

O MAKER of all creation, Who hast established the times and the seasons in Thine own power: Bless the crown of this year with Thy goodness, O Lord, and keep our rulers and Thy flock in peace, by the intercessions of the Theotokos, and save us.

Dismissal Hymn of Saint Symeon. First Tone

THOU becamest a pillar of patience and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless while in the body. O Symeon, our righteous Father, intercede with Christ God that our souls be saved.

Dismissal Hymn of the Theotokos. Grave Tone

REJOICE, thou who art full of grace, O Virgin Theotokos, haven and protection of the race of man; for the Redeemer of the world became incarnate of thee; for thou alone art both mother and virgin, ever blessed and glorified. Intercede with Christ God that peace be granted unto all the world.

Dismissal Hymn of the Prophet. Second Tone

AS we celebrate the memory of Thy Prophet Jesus of Navi, O Lord, through him we beseech Thee to save our souls.

Kontakion of the Indiction. Fourth Tone. Thou Who wast raised up

O GOD of all, Thou Who hast made all the ages, * O Sovereign Lord, truly transcendent in essence, * bestow Thy grace and blessing on the year to come; * and, O Most Compassionate, * in Thine infinite mercy * save all them that worship Thee, * Who alone art our Master, * and that with fear, O Saviour, cry to Thee: * Grant unto all men a fruitful and godly year.

Kontakion of Saint Symeon. Second Tone. The Original Melody

THOU soughtest the heights, * though parted not from things below; * thy pillar became * a chariot of fire for thee. * Thou becamest thereby a true companion of the angelic host; * and together with them, O Saint, * thou ceaselessly prayest Christ God for us all.

Kontakion of the Prophet. Fourth Tone. On this day Thou hast appeared

AT thy prayer, the sun stood still, * O righteous Jesus; * for thou rightly wast adorned * both with the likeness and the name * of Him at Whose death the sun grew dark. * Ever entreat Him to save us who honour thee.

✢ 2. The Holy Martyr Mamas. Our Father Among the Saints John the Faster, Patriarch of Constantinople.

Saint Mamas was from Gangra in Paphlagonia. He was born in prison, where his parents were suffering for Christ's sake and ended their lives. He was named Mamas because, after he had long remained without speaking, he addressed his foster mother Ammia as "mama." He contested for Christ about the year 275.

Saint John became Patriarch during the reign of Tiberius, in the year 582, governed the Church for thirteen years and five months, and reposed in peace in 595. It was during this Patriarch's reign, in the year 586, that the title "Ecumenical Patriarch," not used before this, came to be instituted.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Hierarch. Same Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch John, intercede with Christ God that our souls be saved.

Kontakion of the Martyr. Third Tone. On this day the Virgin

WITH the staff bestowed on thee * by God, O holy Great Martyr, * shepherd us thy people now * in green and life-giving pastures; * swiftly crush with godly power * unseen and wild beasts * underneath the feet of them that praise thee with longing; * for in dangers we all have thee, * O Mamas, as our * fervent protector and help.

✢ 3. The Holy Hieromartyr Anthimus, Bishop of Nicomedia. Our Righteous Father Theoctistus, Fellow Ascetic of Saint Euthymius the Great.

After the death of the 20,000 Martyrs of Nicomedia (see Dec. 28), their Bishop *Anthimus* fled to a certain village to care for his remaining flock. The Emperor Maximian sent men in search of him. When they found him, he promised to show Anthimus to them, but first took them in as guests, fed them, and only then made himself known to them. Amazed at his kindness, the soldiers promised him to tell Maximian that they had not found him. But Anthimus went willingly with them, and converting them by his admonitions, baptized them on the way. He boldly confessed his Faith before Maximian, and after frightful tortures was beheaded in the year 303 or 304.

Saint Theoctistus, a monk at the Palestinian lavra of Pharan, embraced a more severe life in the wilderness with his friend Saint Euthymius the Great (see Jan. 20). They founded a monastery, of which Theoctistus was the abbot. He reposed in deep old age in 451.

Dismissal Hymn of the Hieromartyr. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Anthimus. Intercede with Christ our God that our souls be saved.

Dismissal Hymn of Saint Theoctistus. Fourth Tone. Be quick to anticipate

In holiness consecrated unto God from thy youth, * O wise Theoctistus, thou didst hate attachment to all things vain and corruptible. * Hence, while shining brightly in divine prayer and stillness, * thou wast a strict trainer of God-bearing monastics. * And now, O blessed Father, do thou guide us who come to thee.

Kontakion of the Hieromartyr. Fourth Tone. Thou Who wast raised up

Among God's priests wast thou distinguished for fervour; * and in completing well thy course as a Martyr, * thou didst quench all the power of idolatry; * for thou wast the champion * of thy flock; hence, it crieth * unto thee now mystically, * as it showeth thee honour: * Deliver us from perils by thy prayers, * O godly-minded and glorious Anthimus.

Kontakion of Saint Theoctistus. Plagal of Fourth Tone
As first-fruits of our nature

Thou didst preserve the dignity of thy soul free of every stain, * which, as God's creature, thou wholly didst dedicate unto the Lord, O righteous one; * and divinely enlightened, * thou didst rise to the pinnacle of true godliness, * O godly Theoctistus, confirming thy name in very deed.

✠ 4. The Holy Prophets Moses, the Seer of God, and Aaron. The Holy Hieromartyr Babylas, Bishop of Antioch.

The *Prophet Moses*—whose name means "one who draws forth," or "is drawn from," that is, from the water—was the pinnacle of the lovers of wisdom, the supremely wise lawgiver, the most ancient historian of all. He was of the tribe of Levi, the son of Amram and Jochabed (Num. 26:59). He was born in Egypt in the seventeenth century before Christ. While yet a babe of three months, he was placed in a basket made of papyrus and covered with pitch, and cast into the streams of the Nile for fear of Pharaoh's decree to the mid-wives of the Hebrews, that all the male children of the Hebrews be put to death. He was taken up from the river by Pharaoh's daughter, became her adopted son, and was reared and dwelt in the King's palace for forty years. Afterward, when he was some sixty years old, he fled to Madian, where, on Mount Horeb, he saw the vision of the burning bush. Thus he was ordained by God to lead Israel and bring it out of the land of Egypt. He led Israel through the Red Sea as it were dry land and governed the people for forty years. He wrought many signs and wonders, and wrote the first five books of the Old Testament, which are called the *Pentateuch*. When he reached

the land of Moab, he ascended Mount Nabau, on the peak called Phasga, and there, by divine command, he reposed in the sixteenth century before Christ, having lived for some 120 years. The first two Odes of the Old Testament, "Let us sing to the Lord" and "Attend, O heaven, and I will speak," were written by him. Of these hymns, the first was chanted by the shore of the Red Sea as soon as the Israelites had crossed it; the second, in the land of Moab, a few days before his repose. The *Holy High Priest Aaron* was the elder brother of the Holy Prophet Moses. He was appointed by God to serve as the spokesman of Moses before the people, and also before Pharaoh, in Egypt. Afterwards, in the wilderness, he was called to the ministry of the high priesthood, as narrated in the books of Exodus, Leviticus, and Numbers in the Old Testament. The name Aaron means "enlightened."

Saint Babylas was the twelfth Bishop of Antioch, being the successor of Zebinus (or Zebinas); he was beheaded during the reign of Decius, in the year 250, and at his own request was buried in the chains with which he had been bound. The Emperor Gallus (reigned 351–354) built a church in his honour at Daphne, a suburb of Antioch, to put an end to the demonic oracles at the nearby temple of Apollo. When Julian the Apostate came in 362 to consult the oracle about his campaign against the Persians, the oracle (that is, the demon within it) remained dumb until at last, answering Julian's many sacrifices and supplications, it told him, "The dead prevent me from speaking." It told Julian to dig up the bones and move them. Julian, then, in the words of Saint John Chrysostom, "leaving all the other dead, moved only that Martyr." He commanded the Christians to take away Saint Babylas' bones, which they did with great solemnity and triumph. When this had been done, a thunderbolt fell from heaven destroying with fire the shrine of Apollo, which Julian did not dare rebuild. Saint John Chrysostom preached a sermon on this within a generation after.

Dismissal Hymn of the Prophets. Second Tone

As we celebrate the memory of Thy Prophets Moses and Aaron, O Lord, through them we beseech Thee to save our souls.

Dismissal Hymn of the Hieromartyr. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Babylas. Intercede with Christ our God that our souls be saved.

Kontakion of the Prophets. Fourth Tone. Thou Who wast raised up

With the divine and righteous Moses and Aaron, * the Prophets' choir today rejoiceth with gladness, * seeing their prophecy fulfilled now in our midst; * for Thy Cross, O Christ our God, * whereby Thou hast redeemed us, * shineth in the sight of all * as the end and fulfilment * of that which they foretold in ancient times. * By their entreaties, have mercy upon us all.

Kontakion of the Hieromartyr. Fourth Tone
On this day Thou hast appeared

In thy heart, O Babylas, * thou sacred Martyr, * thou didst set the mighty works * of faith and keptest them secure; * hence, thou didst

not fear the tyrant's rage. * Keep us as well, O good servant of Christ our God.

✢ 5. The Holy Prophet Zacharias, Father of the Venerable Forerunner.

According to the opinion of many Fathers of the Church, based on an ancient tradition, this is the Zacharias whom, as our Lord said, the Jews slew between the temple and the altar (Matt. 23:35), first, because even after the Virgin Mary gave birth, he continued to refer to her as virgin and numbered her among the virgins (see Saint Basil's Homily on the Birth of Christ, *PG* 31:1468–9); second, because Zacharias' son John was not found during the slaughter of the Innocents (Dec. 29), since the elderly Elizabeth had taken him and carefully hid him while he was yet an infant, in an unnamed place somewhere in the desert, where, according to the Evangelist, "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (Luke 1:80). When the child was not found, his father was slain by Herod's command (see Saint Peter of Alexandria, Canon 13, in *The Rudder*).

Dismissal Hymn. Fourth Tone. Joseph was amazed

In the vesture of a priest, according to the Law of God, * thou didst offer unto Him well-pleasing whole-burnt offerings, * as it befitted a priest, O wise Zacharias. * Thou wast a shining light, a seer of mysteries, * bearing in thyself clearly the signs of grace; * and in God's temple, O wise Prophet * of Christ God, thou wast slain with the sword. * Hence, with the Forerunner, make entreaty that our souls find salvation.

Kontakion. Third Tone. On this day the Virgin

On this day the Prophet and * ven'rable priest of the Most High, * even Zacharias, who * begat the Forerunner, hath now * mixed for us the draught of virtue * and set the table * of his sacred mem'ry, nourishing all the faithful; * for this cause do we extol him * as a most godly * initiate of grace divine.

✢ 6. The Commemoration of the Miracle Wrought by the Supreme Commander and Archangel Michael in Colossae, that is, Chonae.

The feast today in honour of the Archangel Michael commemorates the great miracle he wrought when he delivered from destruction a church and holy spring named for him. The pagans, moved by malice, sought to destroy the aforesaid church and holy spring by turning the course of two rivers against them. But the Archangel appeared and, by means of the Cross and a great earthquake that shook the entire area, diverted the waters into an underground course. Henceforth, the name of that place was changed from Colossae to Chonae, which means "funnels" in Greek.

Wine and oil allowed.

Dismissal Hymn. Fourth Tone. Thou Who wast raised up

Supreme Commander of the Hosts of the Heavens, * we, the unworthy, importune and beseech thee * that by thy supplications thou encircle us * in the shelter of the wings * of thine immaterial glory, * guarding us who now fall down * and cry to thee with fervour:

* Deliver us from dangers of all kinds, * as the great Marshal of the heavenly hosts on high.

Kontakion. Second Tone

O MICHAEL, who standest altogether radiant before the Trinity together with all the heavenly Hosts, and with them dost cry aloud the song inspired of God: As thou dost pass throughout the earth by God's command and art made wondrous with exceedingly great marvels, cease not to intercede for us all.

✢ 7. The Forefeast of the Birth of the Most Holy Theotokos. The Holy Martyr Sozon.

This holy Martyr was a shepherd in Lycaonia. Born a pagan, named Tarasius, he received holy Baptism and was renamed Sozon. Filled with zeal for the truth, he taught his countrymen to desist from the worship of idols. Once he entered the temple of Artemis at Pompeiopolis in Cilicia, cut off the golden hand of the idol, and breaking it in pieces, distributed it among the poor. When he saw that many were being unjustly punished for the theft, of his own accord he gave himself up to Maximian the Governor. He was beaten with rods until his bones were broken. According to some, he suffered martyrdom in 288; according to others, in 304.

Dismissal Hymn of the Forefeast. Fourth Tone. Joseph was amazed

FROM the root of Jesse and the loins of David the great king, * Mariam, the child of God, is born for our sake on this day. * Hence, all creation exulteth on its renewal. * Both Heaven and the earth rejoice together now. * Praise her, O ye tribes of nations here below. * The righteous Joachim rejoiceth, * and Anna keepeth feast, crying out: * The barren beareth the Theotokos, the nourisher of our life.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Forefeast. Fourth Tone. On this day Thou hast appeared

IN the Immaterial * Spirit, the whole world * hath been mystically adorned * on thine august Nativity; * and it doth cry to thee joyously: * Rejoice, O Virgin, thou boast of the Christian race.

Kontakion of the Martyr. Second Tone

AS we all come together on this day, let us acclaim with a great voice Sozon, the true and God-bearing Martyr, the approved athlete of godliness, the divine initiate of grace, the most bountiful bestower of healings; for he intercedeth with God for us all.

✢ 8. The Birth of Our Most Holy Lady the Theotokos and Ever-Virgin Mary.

According to the ancient tradition of the Church, the Theotokos was born of barren and aged parents, Joachim and Anna, about the year 16 or 17 before the birth of Christ. Joachim was descended from the royal line of David, of the tribe of Judah. Anna was of the priestly tribe of Levi, a daughter of the priest Matthan and Mary, his wife.

Rest from labour. Fish allowed.

Dismissal Hymn. Fourth Tone

THY Nativity, O Theotokos, hath proclaimed joy to the whole world; for from thee hath dawned the Sun of Righteousness, Christ our God, annulling the curse and bestowing the blessing, abolishing death and granting us life everlasting.

Kontakion. Fourth Tone

JOACHIM and Anna were freed from the reproach of childlessness, and Adam and Eve from the corruption of death, O immaculate one, by thy holy Nativity, which thy people, redeemed from the guilt of offences, celebrate by crying to thee: The barren woman giveth birth to the Theotokos, the nourisher of our life.

✢ 9. The Holy and Righteous Ancestors of God, Joachim and Anna. The Holy Martyr Severian.

Today, the day following the Nativity of the most holy Theotokos, we celebrate the synaxis of Saints *Joachim and Anna,* honouring them as her parents.

Saint Severian, a senator from Sebastia, was both an illustrious man of wealth and a fearless Christian. Because he encouraged the holy Forty Martyrs of Sebastia to stand fast in their confession, he was given over to terrible torments, and received his crown during the reign of the Emperor Licinius and Lysius the Duke, about the year 315.

Wine and oil allowed.

Dismissal Hymn of the Feast

Thy Nativity, O Theotokos . . . (*See September 8*)

Dismissal Hymn of the Saints. Second Tone

AS we celebrate the memory of Thy righteous Ancestors, O Lord our God, through them we beseech Thee to save our souls.

Kontakion of the Feast

Joachim and Anna . . . (*See September 8*)

Kontakion of the Saints. Second Tone. Thou soughtest the heights

NOW Anna is glad, * for from the bonds of barrenness * hath she been released; * and nourishing the all-pure one, * she doth summon all together, that they might praise Him Who from her womb * hath bestowed upon mortal men * the only pure Mother who hath not known man.

✢ 10. The Holy Martyrs Menodora, Metrodora, and Nymphodora.

These Martyrs, sisters according to the flesh, were from Bithynia. They lived in virginity on a mountain near the Pythian hot springs of Bithynia, devoting themselves to asceticism and prayer. Betrayed to the local governor, Fronto, they were subjected to frightful tortures, and so gave up their holy souls into the hands of God. They contested for the Faith during the reign of Maximian, in the year 304.

Dismissal Hymn of the Feast

Thy Nativity, O Theotokos . . . (*See September 8*)

Kontakion of the Feast

Joachim and Anna . . . (*See September 8*)

Kontakion of the Saints. Fourth Tone. Thou Who wast raised up

Ye put the foe to flight with all his devices, * when ye contended for the Trinity bravely, * as sisters bound in spirit with a sacred love. * Wherefore, ye are gone to dwell * with the five prudent virgins * in that fair and glorious * bridal chamber in Heaven; * and, O prizewinners, ye now stand before * the King of all with the Angels in endless joy.

✢ 11. Our Righteous Mother Theodora of Alexandria.

This Saint lived in the fifth century. Out of remorse for the adultery that she committed with another man, she fled from her husband's house, renamed herself Theodore, clothed herself as a man, and pretending to be a eunuch, entered a monastery of men. Her identity as a woman was discovered only after her death.

Because the Apodosis of the Feast of the Nativity of the Theotokos is celebrated on the 12th of this month, the Service to Saint Autonomus is transferred to this day.

Dismissal Hymn of the Feast

Thy Nativity, O Theotokos . . . (*See September 8*)

Dismissal Hymn of Saint Theodora. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Theodora, thy spirit rejoiceth with the Angels.

Kontakion of the Feast

Joachim and Anna . . . (*See September 8*)

Kontakion of Saint Theodora. Second Tone. Thou soughtest the heights

With fasting didst thou * consume thy body utterly; * with vigilant prayer * didst thou entreat thy Fashioner, * that thou shouldst receive the complete forgiveness of the sin thou hadst wrought; * which receiving in truth, thou didst * mark out the path of repentance for us all.

Kontakion of Saint Autonomus. Same Melody

O WISE one, thou wast * initiated solemnly * in matters divine, * O Martyr, blest Autonomus. * Thou wast made a pleasing sacrifice when thou drankest the cup of Christ; * and while standing before Him now, * thou ceaselessly prayest Him for all of us.

✢ 12. The Apodosis of the Feast of the Birth of the Theotokos. The Holy Hieromartyr Autonomus.

This Saint was a bishop in Italy. Fleeing from the persecution of Diocletian in 298, he came to Bithynia, where he went from place to place converting many from the idols to the true God. Because of this, one day as he was celebrating the Divine Liturgy in the Church of the Archangels, they who worshipped wood and stones fell upon him and beat him to death with staves and stones.

His service is chanted on the 11th of the month because the Apodosis of the Feast of the Birth of the Theotokos is celebrated today.

Dismissal Hymn and Kontakion of the Feast
(*See September 8*)

✢ 13. The Consecration of the Church of the Holy Resurrection of Christ our God. The Forefeast of the Exaltation of the Venerable and Life-creating Cross. The Holy Hieromartyr Cornelius the Centurion.

The church that is honoured far above all others is that of the *Holy Resurrection*, which Saint Constantine the Great constructed at the place of Golgotha, where our Saviour was crucified and buried. For a long time this place had been purposely buried beneath the earth by the Jews and heathen; furthermore, during the reign of Hadrian (117–138), a temple dedicated to Aphrodite was built over the site so that this sacred place might be even further desecrated and fall into utter oblivion. It was here that the Cross was hidden. However, at the command of the pious Emperor Constantine, excavations were made and the tokens of the saving Passion were found. It was here, then, that the very great and magnificent temple named in honour of Christ God's Resurrection—the *Anastasis*—was built under the supervision of the blessed Helen, while Dracilian was Eparch of Palestine and Macarius was Archbishop of Jerusalem. It was the latter, also, who exalted the venerable Cross (Sept. 14) and performed the consecration of this temple in the year 336 (see Dec. 9).

Saint Cornelius was a Roman by race, a pagan by religion, a centurion in rank, an inhabitant of Caesarea in Palestine, a man pious and God-fearing who gave many alms to the people and prayed continually unto God. In accordance with an angelic vision granted to him, he sent to Joppa that they might bring the Apostle Peter. Saint Peter catechized him in the Faith of Christ and baptized all his household (Acts, ch. 10). This became the beginning and first fruits of the calling of the nations. It is said that, after this, he became a bishop, as some say, of Caesarea; but others say of Scepsis, which is not far from Troas; and that he died as a martyr.

Wine and oil allowed.

Dismissal Hymn of the Consecration. Fourth Tone

THOU hast shown the earthly beauty of the holy tabernacle of Thy glory to be like unto the splendour of the heavenly firmament, O Lord. Strengthen it for ever and ever, and accept our prayers which we

unceasingly offer therein unto Thee, through the Theotokos, O Thou Who art the Life and Resurrection of all.

Dismissal Hymn of the Cross. Second Tone

We offer Thee in mediation the life-giving Cross which, of Thy goodness, Thou hast given unto us, the unworthy, O Lord. Save Thy hierarchs and Thy flock, and grant Thou peace through the Theotokos, O only Friend of man.

Kontakion of the Consecration. Fourth Tone
On this day Thou hast appeared

The Church is shown to be * a many-lighted heaven * that doth shine a guiding light * upon all them that do believe; * wherein while standing, we cry aloud: * Do Thou Thyself now establish this house, O Lord.

Kontakion of the Saint. Same Melody

The Church hath received thee as * the holy first-fruits * of the nations; for thou dost * illumine her with thy great deeds * of godly virtues, O hallowed and * sacred initiate, most godly Cornelius.

✝ 14. The Universal Exaltation of the Venerable and Life-creating Cross.

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the Cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord, have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Later, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.

Rest from labour. A Fast is observed today, whatever day of the week it may be.

Dismissal Hymn. First Tone

Save, O Lord, Thy people and bless Thine inheritance; grant Thou unto the faithful victory over adversaries. And by the power of Thy Cross do Thou preserve Thy commonwealth.

Kontakion. Fourth Tone. The Original Melody

THOU Who wast raised up on the Cross of Thine own will, * O Christ our God, do Thou bestow Thy compassions * upon this, Thy new commonwealth named after Thee. * Gladden with Thy sov'reign might * our most Orthodox hierarchs, * and vouchsafe them victory * over every false teaching; * and as Thy help in war may they possess * the weapon of peace, the trophy invincible.

✝ 15. The Holy Martyr Nicetas.

This Saint was of high birth among the Goths beyond the Danube River. He was taken by Athanaric, pagan ruler of the Goths, and after being tortured, was burned to death for his confession of Christ. According to some, this took place during the reign of Saint Constantine the Great; according to others, under the Emperor Gratian.

Dismissal Hymn of the Feast

Save, O Lord, Thy people . . . (*See September 14*)

Dismissal Hymn of the Saint. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Feast

Thou Who wast raised up . . . (*See September 14*)

Kontakion of the Saint. Second Tone. Thou soughtest the heights

DESTROYING the might * of error by thy firm resolve, * and taking the crown * of vict'ry through thy sufferings, * O Nicetas, namesake of vict'ry, thou rejoicest with angel-kind, * and with them, O glorious one, * thou ceaselessly prayest Christ God for us all.

✝ 16. The Holy Great Martyr Euphemia the All-Famed. Our Righteous Father Ninian, Enlightener of Scotland.

Saint Euphemia was from Chalcedon and lived in virginity. According to some, she suffered martyrdom during the reign of Diocletian, in 303; according to others, in 307. Her sacred relics are preserved in the Patriarchate in Constantinople.

Saint Ninian was born in Cumberland in Britain about the year 360, about a half century after the Emperor Constantius Chlorus died in the British city of York, and his son Constantine, who was with him when he died, was proclaimed Emperor. Ninian was born of Christian parents of noble lineage, at a time when paganism was still strong in his native land. As a young man he went to Rome, where he spent many years in study and ascetical struggles. At Rome, Saint Ninian was consecrated some time after the death of Pope Damasus in 384, and was sent back to his native island about the end of the fourth century. On his return journey, it is likely that he passed through Tours and met Saint Martin; what is certain is that many churches and cells associated with

Saint Ninian, including his own cathedral in Whithorn, were named in honour of Saint Martin. When Saint Ninian returned to Cumberland, he established monasteries that fostered both the life of prayer and missionary labours. By his preaching, his godly life, and his miracles, he ministered to his own countrymen, the Britons, and also converted many of the pagan Picts, who inhabited the northern regions (in today's Scotland). He reposed in peace at his see of Whithorn in Galloway in 432.

Dismissal Hymn of the Feast

Save, O Lord, Thy people . . . (*See September 14*)

Dismissal Hymn of the Martyr. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Dismissal Hymn of the Hierarch. Third Tone. Thy confession

As the equal of the Lord's Apostles, * thou didst bring the grace of the good tidings * to the lands of the Scots, O wise Ninian. * Thou art a lamp to our feet, who enlightenest * our souls to walk in the path of our God's commands. * Hence, we honour thee and cry unto thee with fervent faith: * Entreat Christ God to grant great mercy unto us.

Kontakion of the Feast

Thou Who wast raised up . . . (*See September 14*)

Kontakion of the Martyr. Fourth Tone. Thou Who wast raised up

THOU strovest valiantly in thy sacred contest; * and even after death, thou makest us holy * with streams of healings, O all-famed Euphemia. * For this cause we venerate * thy most holy dormition * and with faith we stand before * thine all-ven'rable relics, * that we be freed from illness of the soul * and also draw forth the grace of thy miracles.

Kontakion of the Hierarch. Plagal of Fourth Tone
To thee, the Champion Leader

To thee, our father, guide, and teacher in the Christian Faith, * do we now offer fitting hymns of praise and gratitude, * and, O godly boast of Cumberland, we extol thee. * But since thou hast grace and boldness at the throne of God, * do thou shelter and protect all who acclaim thy name, * for we cry to thee: * Rejoice, O Father Ninian.

✢ 17. The Holy Martyr Sophia and Her Three Daughters Faith, Hope, and Love.

These Saints were from Italy and contested for the Faith about the year 126, during the reign of the Emperor Hadrian. Faith was twelve years old, Hope, ten, and Love, nine; each was tormented and then beheaded, from the eldest to the youngest. Their mother Sophia mourned at their grave for three days, where she also fell asleep in peace; because of her courageous endurance in the face of her daughters' sufferings, she is also counted a martyr. The name Sophia means "wisdom" in Greek; as for her daughters' names, Faith, Hope, and Love (Charity), they are *Pistis, Elpis,* and *Agape* in Greek, and *Vera, Nadezhda,* and *Lyubov* in Russian.

Dismissal Hymn of the Feast

Save, O Lord, Thy people . . . (*See September 14*)

Kontakion of the Feast

Thou Who wast raised up . . . (*See September 14*)

Kontakion of the Saints. First Tone. The soldiers standing guard

SINCE Faith and Hope and Love were in truth sacred branches * of ven'rable Sophia, the namesake of wisdom, * by grace they have shown all men that Greek wisdom is foolishness, * and in contest they proved to be prizewinning victors; * wherefore, they received a crown that never shall perish * from Christ God, the Lord of all.

✢ 18. Our Righteous Father Eumenius the Wonderworker, Bishop of Gortynia.

This Saint took up the monastic life from his youth, and later became Bishop of Gortynia in Crete. He travelled to Rome, and to Thebes in Upper Egypt, where through his prayers he ended a drought; there also, after working many miracles, he reposed in deep old age. His holy relics were returned to Gortynia and buried at the place called Raxos.

Dismissal Hymn of the Feast

Save, O Lord, Thy people . . . (*See September 14*)

Kontakion of the Feast

Thou Who wast raised up . . . (*See September 14*)

Kontakion of the Saint. Second Tone. Thou soughtest the heights

ILLUMINED with light * from God on high, O blessed one, * thou shinest on us, * who lovingly acclaim with hymns * thy most holy, glorious, and august repose, O Eumenius; * for thou ever prayest for us, * O Father, thou faithful Hierarch of the Lord.

✢ 19. The Holy Martyrs Trophimus, Sabbatius, and Dorymedon.

In 278, during the reign of Probus, *Saints Trophimus and Sabbatius* came to Antioch, and seeing the city celebrating the festival of Apollo at Daphne (see also Saint Babylas, Sept. 4), lamented the blindness of the people, and presented themselves as Christians to Atticus the Governor. Saint Trophimus was stripped of his clothing, and was stretched out and beaten until the earth was red with his blood. Then he was hung up,

scraped on his sides, and imprisoned in torments. Saint Sabbatius was tortured so savagely that he gave up his spirit in his sufferings. Trophimus was sent to Synnada, wearing iron shoes fitted with sharp iron nails within; he was further tormented without mercy, then cast into prison. *Dorymedon,* a counsellor, and a pagan, came to the prison and cared for Trophimus. When a certain feast came, Dorymedon was asked why he did not sacrifice to the idols; he proclaimed himself a Christian, for which he was imprisoned, pierced with heated spits, frightfully punished, and finally beheaded with Saint Trophimus.

Dismissal Hymn of the Feast

Save, O Lord, Thy people . . . (*See September 14*)

Dismissal Hymn of the Saints. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion of the Feast

Thou Who wast raised up . . . (*See September 14*)

Kontakion of the Saints. Fourth Tone. On this day Thou hast appeared

As a mighty river full * of the divine gifts * of the Holy Spirit's grace,* O valiant athletes of the Lord, * ye richly water all of the world * with the beneficent floods of your miracles.

✢ 20. The Holy Great Martyr Eustathius and Theopiste, His Spouse, and Their Two Sons Agapius and Theopistus.

The holy Martyr Eustathius before his baptism was an illustrious Roman general named Placidas in the days of the Emperor Trajan. While hunting in the country one day, he was converted to the Faith of Christ through the apparition of an uncommonly majestic stag, between whose antlers he saw the Cross of Christ, and through which the Lord spoke to him with a human voice. Upon returning home, he learned that his wife Tatiana had also had a vision in which she was instructed to become a Christian. They sought out the Bishop of the Christians and were baptized, Placidas receiving the name Eustathius, and Tatiana the name Theopiste; their two sons were baptized Agapius and Theopistus. The family was then subjected to such trials as Job endured. Their servants died, all their goods were stolen, and on a pilgrimage to Jerusalem they were scattered abroad, each not even knowing if the others were still alive. By the providence of God, they were united again after many years, and returned to Rome in glory. Nevertheless, when they refused to sacrifice to the idols—a public sacrifice from which no Roman general could be absent—the Emperor Hadrian, who had succeeded Trajan, had them put into a large bronze device in the shape of a bull, which was heated with fire until they died. When their holy bodies were removed, they were found to be without harm. They suffered martyrdom about the year 126.

Wine and oil allowed.

Dismissal Hymn of the Feast

Save, O Lord, Thy people . . . (*See September 14*)

Dismissal Hymn of the Saints. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion of the Feast

Thou Who wast raised up . . . (*See September 14*)

Kontakion of the Saints. Second Tone. Thou soughtest the heights

O BLEST one, since thou * didst emulate Christ's sufferings * and drankest His cup * with eagerness, thou didst become * a partaker and joint-heir of His glory, O wise Eustathius; * and since He is God of all things, * He gave thee divine power from Heaven's heights.

✠ 21. The Apodosis of the Feast of the Exaltation of the Cross. The Holy Prophet Jonas. The Holy Apostle Quadratus.

The *Prophet Jonas,* the son of Amathi, of the town of Geth-hopher (IV Kingdoms 14:25), was of the tribe of Zabulon; he prophesied during the years 838–810 before Christ. God commanded him to go to Nineveh, the great city of the Assyrians, and to proclaim that its destruction was nigh at hand because of the sins of its people. But he, as a Prophet who knew the great compassion of God, feared that at his preaching the Ninevites would repent; that God, accepting their repentance in His love for man, would not fulfil Jonas' threats; and that he would be branded a false prophet. So he disobeyed the divine command, and boarded a ship and departed elsewhere. Yet, the sudden and fearful sea-storm and the revelation of Jonas' disobedience caused the sailors to cast him into the sea. A great sea-monster appeared straightway by divine providence, and swallowed him up. For three days and nights he was found in its belly and he prayed, saying the words, "I cried aloud in mine affliction unto the Lord my God . . ." (Jonas 2:3, the Sixth Ode of the Holy Psalter). The sea-monster then vomited him up on dry land and he again heard God's command. Wherefore, he went and preached, saying, "In three days, Nineveh shall be destroyed." The people became terrified and all repented. The great, the small, babes at the breast, and even the irrational beasts themselves fasted, and thus, having found mercy from God, they were spared His wrath. Jonas' book of prophecy is divided into four chapters, and is placed fifth in order among the twelve minor Prophets. His three-day sojourn in the sea-monster's belly is an image of our Saviour's three-day burial and His life-bringing Resurrection (Matt. 12:39–40). His name means "dove."

Saint Quadratus was a disciple of the Apostles, and became Bishop of Athens. According to the *Synaxaristes,* he contested for the Faith in the year 117, in the reign of Hadrian (117–138), but according to others, in the reign of Marcus Aurelius (161–180).

On this day we celebrate the Apodosis of the Feast of the Exaltation of the Life-creating Cross, and the service for September 14 is chanted as set forth in the Typicon. The services to the Prophet and to the Apostle are chanted on the 22nd of the month.

Dismissal Hymn and Kontakion of the Feast

(*See September 14*)

✢ 22–28. The Saturday After the Apodosis of the Feast of the Exaltation of the Precious Cross: The Synaxis of the Righteous Fathers of the Near Kiev Caves.

On this day, we celebrate the Synaxis of the Kiev Cave Fathers laid to rest in the Near Caves of Saint Anthony of Kiev (see also Aug. 28).

Dismissal Hymn. Fourth Tone

We bring before Thee in prayer, O Christ, the great Anthony together with the whole assembly of the God-bearing Fathers as a fiery pillar and brilliant sun which hath shone forth from the mountain of the Kiev Caves. We entreat Thee, by their prayers, grant grace unto our monastery, and to our souls great mercy.

Kontakion. Second Tone

Come, O ye people, let us honour with praises the ascetic choir which is noetically gathered, as we behold them with our spiritual eyes. And as we venerate their relics, let us bring forth gifts of love, for they are intercessors who pray before God in behalf of our souls.

✢ 22. The Holy Hieromartyr Phocas, Bishop of Sinope.

This Saint was known for the many miracles he worked and for his apostolic zeal in shepherding the flock of Sinope. He contested for the Faith during the reign of the Emperor Trajan, in the year 102, when he was burned to death in a bath-house. A homily in his honour was composed by Saint John Chrysostom (*PG* 50:699). The translation of his holy relics is celebrated on July 23.

Dismissal Hymn of the Prophet. Third Tone. Thy confession

To the Ninevites, thou wast a trumpet, * blaring fearful threats of Heaven's judgments, * at the which they repented with all their hearts; * and from the sea-monster's belly didst thou foreshow * the Lord's divine Resurrection to all the world. * Hence, entreat Him to bring out of corruption all of us, * who honour thee, O Jonas, as a friend of God.

Dismissal Hymn of the Apostle. Third Tone

O holy Apostle Quadratus, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Hieromartyr. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Phocas. Intercede with Christ our God that our souls be saved.

Kontakion of the Prophet. Third Tone. On this day the Virgin

THOU didst pass three days and nights * within the sea-monster's entrails, * showing forth the Lord's descent * into the belly of Hades; * for when He had freely suffered * His saving Passion, * He arose out of the sepulchre on the third day. * Hence, we honour thee, O Prophet, * who wast deemed worthy * to be a figure of Christ.

Kontakion of the Apostle. Plagal of Fourth Tone
As first-fruits of our nature

AS a most honoured hierarch and an athlete of great fortitude, * the world doth offer Apostle Quadratus now to Thee, O Lord most merciful; * as with hymns it doth honour * his all-ven'rable memory, it doth ask of Thee * through him to grant forgiveness of failings to them that sing his praise.

Kontakion of the Hieromartyr. Second Tone

THE Master hath established thee as a divinely-radiant, luminous, and spiritual sun shining upon the multitude of the Church's faithful, O glorious Martyr Phocas; for He hath accepted thy life, faith, and contests as fragrant myrrh, since He alone is abundant in mercy.

✢ 23. The Conception of the Venerable and Glorious Prophet, Forerunner, and Baptist John.

This came to pass fifteen months before the birth of Christ, after the vision of the Angel that Zacharias, the father of the Forerunner, saw in the Temple while he executed the priest's office in the order of his course during the feast of Tabernacles, as tradition bears witness. In this vision, the Archangel Gabriel appeared to Zacharias and said to him, "Thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John" (Luke 1:13). Knowing that Elizabeth was barren, and that both he and she were elderly, Zacharias did not believe what the Angel told him, although he had before him the example of Abraham and Sarah, of Hannah, mother of the Prophet Samuel, and of other barren women in Israel who gave birth by the power of God. Hence, he was condemned by the Archangel to remain speechless until the fulfilment of these words in their season, which also came to pass (Luke 1:7–24. See also June 24).

Wine and oil allowed.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

REJOICE, O thou barren one who hadst not borne until now; * for lo, in all truth thou hast conceived the lamp of the Sun, and he shall send forth his light * over all the earth, which is afflicted with blindness. * Dance, O Zacharias, and cry out with great boldness: * The one to be born is the blest Prophet of God Most High.

Kontakion. First Tone. The soldiers standing guard

GREAT Zacharias now doth rejoice with resplendence; * Elizabeth his glorious yoke-mate exulteth; * for she hath conceived divine

John the Forerunner worthily, * whom the great Archangel had announced with rejoicing, * whom, as it is meet, we men revere as a sacred * initiate of grace divine.

✝ 24. The Holy First Martyr Thecla, the Equal to the Apostles.

This Saint was from the city of Iconium. When she was eighteen years of age, she was instructed in the Faith of Christ and the hope of the resurrection by the Apostle Paul, whom also she followed, forsaking her betrothed and espousing a life of virginity for the sake of the Heavenly Bridegroom. Having preached Christ in various cities and suffered many things, she reposed in Seleucia of Cilicia at the age of 90.

Dismissal Hymn. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion. Plagal of Fourth Tone. As first-fruits of our nature

O GLORIOUS virgin, thou wast entrusted with an apostolate, * while shining brightly with virginal beauty and adorned with crowns of martyrdom. * And, O Thecla, thou also * didst subdue the bull's fury and change the fire to dew * by thine entreaties, O first contestant among all womankind.

✝ 25. Our Righteous Mother Euphrosyne. Our Righteous Father Sergius of Radonezh.

Our righteous Mother *Euphrosyne*, who lived during the reign of Saint Theodosius the Younger (408–450), was the daughter of Paphnutius of Egypt. Forsaking her father and his wealth, she renamed herself Smaragdus, and pretending to be a eunuch of the imperial palace, she dressed herself as a man and entered a monastery of men where her identity remained unknown until her repose thirty-eight years later.

Our righteous Father *Sergius* was born in Rostov, north of Moscow, about the year 1314. Named Bartholomew in Baptism, he was brought up in Radonezh, and at the death of his parents he withdrew to the wilderness to become a monk. It is notable that without having been trained in a monastery, he was of such a spiritual stature as to be able to take up the perilous eremitical life from the beginning, without falling into delusion or despondency. When he had endured with courage the deprivations of the solitary life, other monks began to come to him, for whom he was made abbot against his will. On the counsel of Philotheus, Patriarch of Constantinople, he organized his monks according to the cenobitic life, appointing duties to each. While Anthony and Theodosius of Kiev, and the other righteous Fathers before Sergius, had established their monasteries near to cities, Sergius was the leader and light of those who went far into the wilderness, and after his example the untrodden forests of northern Russia were settled with monks. When Grand Duke Demetrius Donskoy was about to go to battle against the invading Tartars, he first sought the blessing of Saint Sergius, through

whose prayers he was triumphant. Saint Sergius was adorned with the highest virtues of Christ-like humility and burning love for God and neighbour, and received the gift of working wonders, of casting out demons, and of discretion for leading souls to salvation. When he served the Divine Liturgy, an Angel served with him visibly; he was also vouchsafed the visitation of the most holy Theotokos with the Apostles Peter and John. He was gathered to his Fathers on September 25, 1392. At the recovery of his holy relics on July 5, 1422, his body and garments were found fragrant and incorrupt. His life was written by the monk Epiphanius, who knew him.

Dismissal Hymn of Saint Euphrosyne. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Euphrosyne, thy spirit rejoiceth with the Angels.

Dismissal Hymn of Saint Sergius. Fourth Tone

As an athlete in virtue, and as a true soldier of Christ our God, thou didst struggle mightily against the passions in this temporal life, and thou wast a model for thy disciples in psalmody, vigils, and fasts. Wherefore, the Most Holy Spirit dwelt in thee, and thou wast radiantly adorned by His grace. But since thou hast boldness with the Holy Trinity, remember the flock which thou didst gather, O wise one; and forget not to visit thy children as thou didst promise, O Sergius our holy Father.

Kontakion of Saint Euphrosyne. Second Tone. Thou soughtest the heights

Desiring to reach * the life on high, thou earnestly * didst spurn every vain * and fleeting pleasure here below * and didst live among men as if a man, O all-famed Euphrosyne, * since for Christ thy Bridegroom's sake thou * forsookest a bridegroom that was temporal.

Kontakion of Saint Sergius. Plagal of Fourth Tone

Wounded with love for Christ, O Saint, and having followed Him with unwaning desire, thou didst hate all carnal pleasure, and like the sun thou didst shine on thy fatherland. Wherefore, Christ hath enriched thee with the gift of wonderworking. Remember us who honour thy most illustrious memory, that we may cry to thee: Rejoice, O divinely-wise Sergius.

✢ 26. The Translation of the Holy Apostle and Evangelist John the Theologian.

This Apostle was from Bethsaida of Galilee, and was the son of Zebedee and Salome, and the brother of James the elder. First a fisherman by trade, he became an Apostle and the beloved Disciple of Christ. Only he of all the Disciples followed Him even to the Cross, and was entrusted with the care of our Saviour's Mother, as it were

another son to her, and a brother of Christ the Teacher. After this, he preached throughout Asia Minor, especially in Ephesus. When the second persecution against the Christians began in the year 96 during the reign of Domitian, he was taken in bonds to Rome, and there was cast into a vat filled to the brim with boiling oil. Coming forth therefrom unharmed, he was exiled to the island of Patmos, where he wrote the Book of Revelation. Returning again to Ephesus after the death of the tyrant, he wrote his Gospel (after the other Evangelists had already written theirs) and his three Catholic Epistles. In all, he lived some ninety-five years and fell asleep in the Lord during the reign of Trajan in the year 100. He was called Theologian because he loftily expounded in his Gospel the theology of the inexpressible and eternal birth of the Son and Word of God the Father. It is for this cause that an eagle—a symbol of the gift of the Holy Spirit, as Saint Irenaeus says—is depicted in his icon, for this was one of the four symbolic living creatures that the Prophet Ezekiel saw (Ezek. 1:10).

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Second Tone

O APOSTLE, beloved of Christ our God, hasten to deliver a defenceless people. He that allowed thee to recline on His breast, receiveth thee bowing in intercession. Implore Him, O Theologian, to dispel the persistent cloud of the heathen, and ask for us His peace and great mercy.

Kontakion. Second Tone

WHO can tell thy mighty works, O virgin Saint? For thou pourest forth miracles, and art a source of healings, and thou dost intercede for our souls, as the Theologian and the friend of Christ.

✝ 27. The Holy Martyr Callistratus and the Forty-Nine Martyrs with Him.

These Martyrs contested for the Faith during the reign of Diocletian, in the year 288. Saint Callistratus was arrested as a Christian, and after being tormented, was enclosed in a sack and cast into the sea. The sack burst, and the Saint came to dry land safe and sound. Forty-nine soldiers, seeing this, also confessed Christ, and with him were cast into prison, then beheaded.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. On this day Thou hast appeared

O ALL-WISE and godly Saints, * today the whole Church, * showing honour to you all, * doth now in spirit sing your praise; * for ye contested in her behalf, * O right-victorious Martyrs of Christ our God.

✢ 28. The Holy Prophet Baruch. Our Righteous Father Chariton the Confessor.

The *Prophet Baruch* was the son of Nerias, and the disciple and scribe of the Prophet Jeremias (Jer. 39:12; 43:4 LXX). The extant prophetical book that he wrote is divided into five chapters; it was composed in the fifth year of the Babylonian Captivity of the Jews during the years of Sedekias, 583 B.C. The prophetic lection that is read on the eve of the Feast of Christ's Nativity, which bears Jeremias' name, is taken from the prophecy of Baruch (Bar. 3:35–4:4). His name means "blessed."

Saint Chariton was born in the city of Iconium during the reign of Aurelian, about the year 274. He was arrested, tortured, and condemned to death because of his Christian Faith, but finally set free by imperial edict. He came to Palestine, where he took up the ascetical life. He also brought many Jews and pagans to the Faith. Having dwelt in the desert of Judea for many years, and established several monasteries throughout the region, he reposed in peace.

Dismissal Hymn of the Prophet. Fourth Tone. Thou Who wast raised up

THOU didst foretell the Lord's divine Incarnation * when thou didst cry out to the whole world, O Prophet: * This is our God, there shall be none compared to Him; * He was seen upon the earth, * being born of a Virgin: * He hath shone upon our souls * the divine light of knowledge. * And He doth grant salvation unto all * who sing thy praise, O divinely-inspired Baruch.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Chariton our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion of the Prophet. Second Tone. Thou soughtest the heights

As thou wast vouchsafed * the shining rays of prophecy, * thou also wast bound * to Jeremias as his friend, * and foretoldest of the Word's self-abasement for our refashioning, * O all-lauded Prophet Baruch. * Entreat Him to save us all, who honour thee.

Kontakion of the Righteous One. Second Tone

DELIGHTING in abstinence, O godly-minded one, and reining in the desires of thy flesh, thou wast seen to be increasing in faith. And thou didst blossom forth like the tree of life in the midst of Eden, O all-blessed and most sacred Chariton.

✢ 29. Our Righteous Father Cyriacus the Anchorite.

This Saint was born in Corinth in 448. He went to Palestine to the Lavra of Euthymius the Great, but because of his youth was sent by Saint Euthymius to Saint Gerasimus (see Mar. 4); after the death of Saint Gerasimus he returned to the Lavra of Saint Euthymius. Later he took on a more rigorous life of asceticism in the wilderness of Na-

toufa, where there was nothing to eat except the exceedingly bitter wild herb called squills, which, however, through his prayers, God made sweet for him and his disciple. He lived 107 years and reposed in the year 555.

Dismissal Hymn. First Tone

THOU didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Cyriacus, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Kontakion. Plagal of Fourth Tone. To thee, the Champion Leader

THE sacred lavra doth at all times rightly honour thee * as a sure helper and support and mighty champion, * and it annually observeth thy holy mem'ry. * And since thou, O righteous Cyriacus, dost possess * boldness with the Lord, protect us from our enemies, * that we may cry to thee: * Rejoice, O thrice-blessed Father.

✢ 30. The Holy Hieromartyr Gregory, Bishop of Greater Armenia.

This Saint, a Parthian by race, was the son of Anak. He was born about the year 240 and was taught the Faith of Christ in Caesarea of Cappadocia. He entered the service of Tiridates, King of Armenia, but when discovered to be a Christian, he was subjected to many horrible torments at the king's hands, then was cast into a pit of mire with poisonous serpents and left to die. By the power of God, however, he abode there unharmed for fourteen years, his needs provided by a certain widow, until he was made known by revelation and set free. He converted to piety innumerable multitudes of Armenians, including Tiridates himself, and was consecrated bishop by Leontius, Archbishop of Caesarea, to shepherd the vast flock he had gained for Christ. He spent the last part of his life in retirement in the ascetical discipline, and reposed in peace about the year 325. Saint Gregory is honoured as the Illuminator of Armenia.

Dismissal Hymn. Fourth Tone

AS a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Gregory. Intercede with Christ our God that our souls be saved.

Kontakion. Second Tone

LET us the faithful today all acclaim with divine songs and hymns the renowned hierarch Gregory as an athlete for truth's sake, as a shepherd and teacher, a universal luminary bright with splendour; for he intercedeth with Christ that we be saved.

October

The month of October hath thirty-one days.
The day hath eleven hours, and the night thirteen.

✠ 1. The Holy Protection of the Most Holy Theotokos. The Holy Apostle Ananias of the Seventy. Saint Romanus the Melodist.

The *Feast of the Protection* commemorates the appearance of the most holy Theotokos in the Church of Blachernae in Constantinople in the early sixth century, as recorded in the life of Saint Andrew the Fool for Christ's sake. While the multitudes of the faithful were gathered in church, Epiphanius, the friend of Saint Andrew, through the Saint's prayers, beheld the Virgin Mary above the faithful and spreading out her veil over them, signifying her unceasing protection of all Christians. Because of this we keep a yearly feast of gratitude, imploring our Lady never to cease sheltering us in her mighty prayers.

Saint Ananias, whose name means "God is gracious," was from Damascus, where by divine revelation he was commanded to baptize the Apostle Paul (Acts 9:10–17). He completed the course of martyrdom when he was stoned to death during the proconsulate of Lucian.

Saint Romanus flourished during the reign of Anastasius (491–518). He was from Emesa in Syria, and apparently was born of Jewish parents, for a hymn written in his honour in Greek says he was "of Hebrew stock," and it has furthermore been noted that he uses many Semitic idioms in his writings. He was baptized an Orthodox Christian, and at some time became a deacon in the Church of Beirut. He was the first composer of the kontakia, the foremost of which is that of the feast of Christ's Nativity, *On this day the Virgin* . . . . In composing many of his kontakia, Saint Romanus was inspired by the hymns of Saint Ephraim of Syria.

Rest from labour. Wine and oil allowed.

Dismissal Hymn of the Holy Protection. First Tone
While Gabriel was saying (*According to the Greek usage*)

O VIRGIN, we extol the great grace of thy Protection, * which thou didst spread out like a bright cloud beyond all understanding; * for thou dost invisibly protect * thy people from the foe's every assault. * Since we have thee as our shelter and certain help, * we cry to thee with our whole soul: * Glory to thy great deeds, O most pure Maid. * Glory to thy shelter most divine. * Glory to thy care and providence for us, O spotless one.

Dismissal Hymn of the Holy Protection. Fourth Tone
(*According to the Russian usage*)

TODAY we Orthodox people joyfully keep festival, being illumined by thy glorious coming among us, O Mother of God; and gazing

upon thy most pure image, we say with compunction: Shelter us with thy most precious Protection, and deliver us from all evil, and pray to thy Son, Christ our God, that He save our souls.

Dismissal Hymn of the Apostle. Third Tone

O HOLY Apostle Ananias, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Romanus, thy spirit rejoiceth with the Angels.

Kontakion of the Holy Protection. Plagal of Fourth Tone
To thee, the Champion Leader (According to the Greek usage)

LET us the faithful hasten to the Theotokos now * and venerate her sacred veil, as we chant unto her, * singing hymns to praise and honour her, as is fitting; * for she shelt'reth with her shelter all her faithful flock * and preserveth them unharmed from all calamities, * as they cry to her: * Rejoice, Protection most radiant.

Kontakion of the Holy Protection. Third Tone
(According to the Russian usage)

TODAY the Virgin doth stand before us in the church, and with the choirs of Saints invisibly prayeth to God for us. Angels worship with Hierarchs, Apostles rejoice with Prophets, for the Theotokos prayeth for us to the Eternal God.

Kontakion of the Apostle. Second Tone

OUR most fervent advocate in intercession who dost hearken most quickly to them that pray to thee, receive our supplication, O Ananias, and implore Christ, Who alone is glorified in the Saints, to have mercy on us.

Kontakion of the Righteous One. Plagal of Fourth Tone
To thee, the Champion Leader

AS a harmonious harp of lofty wisdom from on high * and an expounder of things seen in God-inspired ascents, * we extol thee, Father Romanus, and we hymn thee. * As a trumpet of the gifts that pass the mind of man, * do thou rouse us to divine and saving watchfulness, * as we cry to thee: * Rejoice, O Father elect of God.

✢ 2. The Holy Hieromartyr Cyprian and the Virgin Martyr Justina.

Saint Justina, who was from Damascus, lived in virginity for the sake of Christ. *Saint Cyprian,* who was from Antioch, began as an initiate of magic and worshipper of the demons. A certain foolish young man who had been smitten with Justina's beauty hired Cyprian to draw her to love him; when Cyprian had used every demonic device he knew, and had failed, being repulsed by the power of Christ Whom Justina invoked, he understood the weakness of the demons and came to know the truth. Delivered from demonic delusion, he came to Christ and burned all his books of magic, was baptized, and later ascended the episcopal throne in his country. Later, he and Justina were arrested by the Count of Damascus, and having endured many torments at his hands, they were sent finally to Diocletian in Nicomedia, where they were beheaded about the year 304.

Dismissal Hymn. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Cyprian. Intercede with Christ our God that our souls be saved.

Kontakion. First Tone. The soldiers standing guard

When thou, O godly-minded one, hadst been converted * from magic art to knowledge of God, thou becamest * a most skilful healer for the whole world, O wise Cyprian, * granting cures to them that honour thee with Justina; * with her, pray the man-befriending Master to save us, * thy servants who sing thy praise.

✢ 3. The Holy Hieromartyr Dionysius the Areopagite. The Elder Ieronymos of Aegina.

Saint Dionysius was from Athens, a learned man, and a member of the famous judicial court of Mars' Hill (in Greek *Areos Pagos,* hence the name Areopagite—see Acts 17:19–34). When Saint Paul preached in Athens, he was one of the first there to believe in Christ, and, according to some, became the first bishop of that city. Others say—and this may be more probable—that he was the second Bishop of Athens, after Saint Hierotheus, whom Dionysius calls his friend and teacher "after Paul" (*On the Divine Names,* 3:2). With Saint Hierotheus he was also present at the Dormition of the most holy Theotokos; the Doxasticon of the Aposticha for the service of the Dormition is partly taken from a passage in Chapter III of *On the Divine Names.* According to ancient tradition, he received a martyr's end (according to some, in Athens itself) about the year 96.

The *Elder Ieronymos of Aegina* was born in 1883 in Kelveri, a village of Cappadocia, to Turkish-speaking Christians, and was named Basil by his parents. Inspired by the prayerful examples of his pious mother, the village priest John, and the layman Misael, he grew up with prayer and a strong predisposition to life in the Church and monasticism. Because of his conspicuously godly way of life he was ordained deacon, but the rich and powerful citizens of the village opposed him, fearing that under his influence their children might renounce the world to become monastics. The opposition became so bitter that he chose to give way to wrath and depart to the Holy Land, arriving there in 1911 at the age of twenty-eight.

He lived as a monk at the Monastery of the Forerunner near the Jordan River, but not finding spiritual guides of the caliber he had known in Cappadocia, he went to Constantinople, hoping to find a good spiritual father there. At Constantinople he was again disappointed in his hope. Rather than finding a spiritual person to guide him, he himself became a guide to many of the faithful through the fiery sermons he gave and the living example he provided of a man of prayer, drawing them to a deeper spiritual life.

In 1922, with the victory of the Turkish Nationalist forces over the Greek army and the ensuing destruction, Father Basil left for Greece, ultimately settling on the island of Aegina, where he spent the rest of his life. Here he distinguished himself as an incomparable man of prayer and fearless servant of Christ always ready to lay down his life for his neighbour. When an epidemic of tuberculosis struck fear into all, to the point that a man who died of it was left unburied in a boat because even his own family feared the contagion, Father Basil, accompanied by a priestmonk of like strong faith, retrieved his body and buried it, not regarding the risk to themselves.

While completely devoted to the life of prayer, his love for his neighbour did not permit him to ignore the needs of the suffering. He laboured greatly to aid in equipping the newly-built hospital in Aegina to meet the needs of the sick, and often visited them in the hospital, comforting them in their sufferings and giving them courage to face their trials as true Christians.

By constraint, he was ordained to the priesthood, but soon after, while serving the Divine Liturgy, he had a vision of the holy Mysteries as the very Flesh and Blood of Christ that was so overwhelming that in his humility he took it as a sign of his unworthiness to serve as priest, and obtained permission to retire from actively serving the Liturgy.

Tonsured a monk in 1923 on Mount Athos, Father Basil received the name Ieronymos (Hieronymus / Jerome). Continuing his ministry on Aegina, he became the spiritual guide and Father confessor first to many on Aegina, then to many throughout Greece. He was both a great doer of mercy, daily visiting the sick and poor and distressed, and a great man of prayer, who dug out secret rooms in which to pray undisturbed, sometimes keeping his mind in his heart in intense mental prayer as long as fourteen hours straight.

After the State Church of Greece adopted the New Calendar in 1924, the Elder Ieronymos did not immediately separate himself over this issue, though he saw that with the change of the calendar came a change of traditional practices and an increasing worldliness. In 1942, when the Metropolitan of Aegina wanted to compel him to concelebrate with him according to the New Calendar, Father Ieronymos took the occasion to "proclaim the Patristic Calendar to be the correct one" and, without fanaticism or judging others, he left the State Church and remained faithful to the Patristic Calendar for the rest of his life.

In 1945, during the occupation of Greece in World War II, his left forearm was so seriously wounded by the explosion of a hand grenade left behind by a German soldier that it had to be amputated. His faith in God was so invincible that he never grew faint-hearted or questioned why God had allowed him to lose his hand, but prayed, "Lord, I had nothing when I came into the world. Thou broughtest me into being, Thou hast given me all. May Thy Name be glorified. May it be done unto me however it is pleasing to Thy Grace. If it is to the profit of my soul, take my other hand too." Later, he would tell visitors, "Better with one hand in Paradise, than with two in hell. . . . Suffering is a gift of God." His eardrums were also broken by the same explosion, and he would have been completely deaf for the rest of his life, had not the Holy Unmercenaries Cosmas and Damian, for whom he had a special reverence from his childhood, appeared to him in a vision in his sleep dressed like monks and given him an injection. When he awoke, he could hear again.

The Elder Ieronymos's clairvoyance, and his very presence, brought people to compunction, a perception of their own sins, and even outright fear. Often his visitors were so struck with awe that they could not open their mouth to tell him what they wanted; but he, in the course of talking to them, would touch on everything they had hidden in their heart and answer all their questions. He confided to some of his spiritual children that he had prayed that God would allow him to have a very painful case of cancer that would purify him of all earthly stain and through the suffering would make him entirely God's, which prayer was heard. On October 3, 1966, after virtually martyric sufferings from lung cancer, the Elder Ieronymos, having fought the good fight, and being illuminated by divine grace, smiled, said "Glory to Thee, O God," and went to his eternal rest.

Dismissal Hymn of Saint Dionysius. Fourth Tone

SINCE thou hadst been instructed in uprightness thoroughly and wast vigilant in all things, thou wast clothed with a good conscience as befitteth one holy. Thou didst draw from the Chosen Vessel ineffable mysteries; and having kept the Faith, thou didst finish a like course, O Hieromartyr Dionysius. Intercede with Christ God that our souls be saved.

Dismissal Hymn of the Elder Ieronymos. Plagal of First Tone
Let us worship the Word

REACHING forth with thy whole soul unto the Lord thy God, * thou didst attain to the stature of the great Fathers of old, * striving after their humility and love for God; * and as a sharer in their grace, * thou dost cover with thy prayers the faithful that seek thy succour. * Hence ever pray to the Saviour, O blest Hieronymus, that we be saved.

Kontakion of Saint Dionysius. Plagal of Fourth Tone
To thee, the Champion Leader

IN spirit, thou didst pass through Heaven's gates, instructed by * the great Apostle who attained to the third Heaven's heights, * and wast made rich in all knowledge of things beyond speech; * and then thou, O Dionysius, didst illuminate * them that slumbered in the darkness of their ignorance. * Hence, we all cry out: * Rejoice, O universal Father.

Kontakion of the Elder Ieronymos. Fourth Tone. Be quick to anticipate

LIKE Moses, thou spakest face to face with God as a friend, * and thou wast thyself a fiery pillar of ceaseless prayer, O Father Hieronymus; * wherefore do thou lead us from the Egypt of passions, * out of thickest darkness to the light of salvation; * for thou possessest boldness with Christ, Who was well pleased in thee.

✝ 4. Our Father Among the Saints Hierotheus, Bishop of Athens.

According to some, *Hierotheus,* like Saint Dionysius, was a member of the court of Mars' Hill. Having first been instructed in the Faith of Christ by Paul, he became Bishop of Athens. He, in turn, initiated the divine Dionysius more perfectly into the

mysteries of Christ; the latter, on his part, elaborated more clearly and distinctly Hierotheus' concise and summary teachings concerning the Faith. He too was brought miraculously by the power of the Holy Spirit to be present at the Dormition of the Theotokos, when, together with the sacred Apostles, he became a leader of the divine hymnody. "He was wholly transported, wholly outside himself, and was so deeply absorbed in communion with the sacred things he celebrated in hymnology, that to all who heard him and saw him and knew him, and yet knew him not, he seemed to be inspired of God, a divine hymnographer," as Dionysius says (*On the Divine Names,* 3:2). Having lived in a manner pleasing to God, he reposed in the Lord.

Dismissal Hymn. Fourth Tone

SINCE thou hadst been instructed in uprightness thoroughly and wast vigilant in all things, thou wast clothed with a good conscience as befitteth one holy. Thou didst draw from the Chosen Vessel ineffable mysteries; and having kept the Faith, thou didst finish a like course, O Hieromartyr Hierotheus. Intercede with Christ God that our souls be saved.

Kontakion. Plagal of Fourth Tone. To thee, the Champion Leader

AS Athens' Hierarch, we acclaim thee, since through thee we have * received instruction in things awesome and ineffable; * for thou wast a God-inspired writer of divine hymns.* O Hierotheus all-blessed, do thou pray to God, * so that we may be redeemed from all calamities, * that thus we may cry: * Rejoice, O Father wise in things divine.

✢ 5. The Holy Martyr Charitina. The Holy Hierarchs of Moscow Peter, Alexis, Jonas, Philip, Hermogenes, and Tikhon.

Saint Charitina contested for Christ during the reign of Diocletian, in the year 290. The handmaid of a certain Claudius, she was betrayed as a Christian to Dometian, the Count, before whom she fearlessly confessed Christ. After suffering the most terrible tortures, including the uprooting of her teeth and nails, she gave up her soul into the hands of the Lord.

The feast of the *Hierarchs of Moscow* was established during the reign of Tsar Theodore Ioannovich and Patriarch Job in the year 1596. Their individual feasts are: Saint Peter (+1326), December 21, and August 24, translation of holy relics; Saint Alexis (+14th cent.), February 12, and May 20, recovery of holy relics; Saint Jonas (+1461), March 31 and June 15, with the recovery of his holy relics celebrated on May 27. In 1875, at the proposal of Metropolitan Innocent of Moscow, to this feast was joined the commemoration of Saint Philip of Moscow (+1569), whose feast is kept on January 9, and the recovery of his holy relics on July 3. In more recent times, the holy Patriarchs Hermogenes (+1612) and Tikhon (+1925) have been added to the Synaxis. Saint Hermogenes, who was starved to death by the Poles, is also celebrated on February 17 and May 12, and Saint Tikhon, a confessor under the atheist yoke, on March 25. The *Menaion* service itself makes reference only to Saints Peter, Alexis, Jonas, and Philip.

Dismissal Hymn of the Martyr. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now con-

test, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Dismissal Hymn of the Hierarchs. Fourth Tone

PRELATES of Russia, true keepers of the apostolic traditions, unshakeable pillars, teachers of Orthodoxy, O Peter, Alexis, Jonas, Philip, Hermogenes, and Tikhon, pray to the Lord of all to grant peace to the world and to our souls great mercy.

Kontakion of the Martyr. Fourth Tone
On this day Thou hast appeared

REDDENED with martyric blood, * thou wast arrayed in * Heaven's beauty splendidly, * when thou hadst overcome the foe, * O Charitina, and thou didst cry: * Thou art the joy of the Martyrs, O Christ our God.

Kontakion of the Hierarchs. Third Tone

YE lived piously among bishops; ye led the peoples to the knowledge of God, and ye pleased God well. Wherefore, ye were glorified by Him with incorruption and miracles, as disciples of the grace of God.

✢ 6. The Holy and Glorious Apostle Thomas.

The name *Thomas* means "twin"—*Didymus* in Greek. He was one of the Twelve, a Galilean by birth. Sophronius (not the famous Patriarch of Jerusalem [7th Century, celebrated March 11], but a friend of Jerome's), quoted also by Jerome, says that Saint Thomas preached to the Parthians, Persians, Medes, Hyrcanians, Bactrians, and neighbouring nations. According to Heracleon, the Apostle died a natural death; according to other accounts, he was martyred at Meliapur. His tomb was known by Saint John Chrysostom to be at Edessa in Syria, to which city his holy relics may have been translated from India in the fourth century.

Wine and oil allowed.

Dismissal Hymn of the Apostle. Third Tone

O HOLY Apostle Thomas, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Fourth Tone. On this day Thou hast appeared

CHRIST'S Apostle, who was filled * with God's divine grace, * he who was His genuine * and faithful servant in all truth, * all-lauded Thomas exclaimed aloud * in deep repentance: Thou art both my God and Lord.

✢ 7. The Holy Martyrs Sergius and Bacchus.

These holy Martyrs were Romans of high rank in the service of the Emperor Maximian, to whom it was reported that they did not take part in the festivals of the idols. When he called them into his presence, they confessed their Faith in the one God. He had them arrayed in women's clothes and paraded through the streets in mockery. They were afterwards scourged, from which Saint Bacchus died. This was about the year 296. Saint Sergius was then taken to Resapha in Syria, where he was tortured and beheaded. His tomb in Resapha became a very famous shrine, to which pilgrims came from as far away as Western Europe; Resapha was later renamed Sergiopolis in his honour.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Third Tone. On this day the Virgin

AS we gather, let us crown * with sacred hymns of laudation * those two brethren in the Faith, * the great and valorous Martyrs: * Sergius was the Triune Godhead's * most steadfast warrior; * and with him, wise Bacchus manfully suffered torments; * and they both confessed Christ Saviour * as God, the Maker * and sacred Trainer of all.

✢ 8. Saint Pelagia the Former Courtesan.

This Saint was a prominent actress of the city of Antioch, and a pagan, who lived a life of unrestrained prodigality and led many to perdition. Instructed and baptized by a certain bishop named Nonnus (Saint Nonnus is commemorated Nov. 10), she departed for the Mount of Olives near Jerusalem, where she lived as a recluse, feigning to be a eunuch called Pelagius. She lived in such holiness and repentance that within three or four years she was deemed worthy to repose in an odour of sanctity, in the middle of the fifth century. Her tomb on the Mount of Olives has been a place of pilgrimage ever since.

Dismissal Hymn. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Pelagia, thy spirit rejoiceth with the Angels.

Kontakion. Second Tone. Thou soughtest the heights

WITH fasting didst thou * consume thy body utterly; * with vigilant prayer * didst thou entreat thy Fashioner * that complete forgiveness of thy former deeds be granted thee, * which, O Mother, thou didst receive. * The path of repentance hast thou shown to us.

✢ 9. The Holy Apostle James, the Son of Alphaeus. Saints Andronicus and Athanasia. The Righteous Patriarch Abraham and His Nephew Lot.

The holy *Apostle James* was one of the Twelve, and preached Christ to many nations, and finally suffered death by crucifixion.

Saints Andronicus and Athanasia were from Antioch, and finished their lives in asceticism about the year 500.

The holy *Patriarch Abraham,* born a pagan, ten generations after Noah, when the knowledge of God had perished from among men, became the beginning of God's dispensation for the universal renewal and salvation of man. He was called out of his country—the land of the Chaldees, that is, Mesopotamia—to the land of Canaan, and received the promise that through his seed all the nations of the earth should be blessed; through his singular faith in the promises of God, he was justified before the giving of the Law and the coming of Grace; through his willingness to sacrifice Isaac, he portrayed the love wherewith God loved the world in sacrificing His only-begotten Son. The greatness of Abraham, and the trials that he and his righteous nephew Lot underwent, are set forth in the Book of Genesis in the Old Testament, chapters twelve through twenty-five. See also the Sunday of the Holy Forefathers, December 11–17.

Dismissal Hymn of the Apostle. Third Tone

O HOLY Apostle James, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Righteous Ones. Plagal of First Tone
Let us worship the Word

YE adorned your divinely-wrought robe of chastity * with the sublime varied colours of sacred virtues in God, * when with one accord ye strove in the ascetic life. * Wherefore, your silence on the earth * was received equally with the thrice-holy hymn in Heaven; * O wise Andronicus, pray God, with Athanasia, that we all be saved.

Dismissal Hymn of the Patriarch Abraham. Plagal of First Tone
Let us worship the Word

IN the night universal of ignorance towards God, * and in that starless, profound gloom bereft of heavenly light, * thou, O Abraham, wast kindled in the firmament, * burning with bright far-shining faith * in the Everlasting Light, Who shone forth to us from thy seed. * Do thou entreat Him with fervour, that He enlighten us and save our souls.

Kontakion of the Apostle. Fourth Tone. Thou Who wast raised up

THE wondrous fisherman that caught in the nations, * James, the most ven'rable of Jesus' disciples, * and the companion of the apostolic choir, * doth dispense unto the world * the great wealth of his healings, * freeing from adversities * them that rightly acclaim him. * Wherefore, we cry to him with one accord: * O blest Apostle, save all of us by thy prayers.

Kontakion of the Righteous Ones. Plagal of Fourth Tone
To thee, the Champion Leader

Let us the faithful crown with laurels of befitting hymns * the wise Andronicus, who lived in blameless righteousness, * with the godly Athanasia, his spouse in Christ God; * who have shown the type of lawful wedlock to the world * and became divine examples of monastic life. * Let us cry to them: * Rejoice, O yoke-mates in holiness.

Kontakion of the Patriarch Abraham. Second Tone
Thou soughtest the heights

The servant wast thou, * a mortal fashioned from the earth; * thy master was God, * creation's Lord and Fashioner; * yet, well-pleased to glorify thy celestial greatness, the Lord of all * called Himself the God of Abraham. * Procure for us mercies from thy merciful Lord.

✢ 10. The Holy Martyrs Eulampius and Eulampia, His Sister. The Synaxis of the Righteous and God-bearing Fathers of Optina.

The *Martyrs Eulampius and Eulampia* were from Nicomedia, and contested for Christ during the reign of Maximian, in the year 296.

On this day we also celebrate the Synaxis of the *Righteous Fathers of Optina Hermitage* in Russia, who struggled valiantly in the monastic life in prayer, humility, obedience, and love, and whom God deemed worthy of the lofty gifts of discernment, prophecy, clairvoyance, and eldership, that is, the grace to guide souls on the unerring path of salvation. They are Leo (who reposed in 1841), Macarius (1860), Moses (1862), Anthony (1865), Hilarion (1873), Ambrose (1891), Anatolius (1894), Isaacius (1894), Joseph (1911), Barsanuphius (1913), Anatolius (1922), Nectarius (1928), Nicon (1931), and Isaacius (1936).

Of the saintly Elders of Optina, *Saint Ambrose* was the greatest, and today's Synaxis is also his feast-day. Born Alexander Grenkov on November 23, 1812, in the province of Tambov, grandson of a priest, he was sent to seminary, and during his last year there became so seriously sick that he made a vow to become a monk if he recovered. Though he recovered, he delayed the fulfillment of his vow for some time, for which his conscience reproved him; he began to pray fervently. One day as he walked along the Voronezh River, the coursing of its floods seemed to say to him, "Praise God! Retain God!"

He entered Optina on October 8, 1839, becoming the disciple of the Elder Leo and then, after Leo's repose in 1841, of the Elder Macarius. His piety, monastic sobriety, and absolute obedience to his spiritual father were noted by all, and in 1845 he was ordained hieromonk. Shortly after this, he was stricken with a disease so debilitating that he was forced to be relieved of all duties. In his bearing of this cross without complaint, his spiritual stature increased remarkably. The Elder Macarius began training him to be his assistant as a guide of souls in the early 1850s, and at his death in 1860 Ambrose became his successor, and a great spiritual father both for Optina monastery and for countless faithful throughout Russia.

He spent some forty years as a God-inspired father-confessor who was gifted with an astonishing clairvoyance that saw into the souls of his spiritual children and knew how to heal their hidden wounds, while he himself was burdened with continual sickness that frequently left him bed-ridden. Father Ambrose also had the gift to heal bodily infirmities, and often used it in unconventional ways, even with humour, such as

miraculously healing an injured woman by striking her on the back with his cane, or a monk of toothache by striking him in the mouth with his fist. His very presence had the power to change those who came to him; from confessing to him, or merely speaking with him at length, people who had lost their faith and even outright atheists came firmly to believe in God.

Besides the formidable burden of being a father-confessor to so many while never having his own health, Ambrose founded Shamordino Convent for women of no financial means so that they would not be deprived of the monastic life (most convents in 19th-century Russia, owing to a lack of resources, required nuns to provide their own financial support). It was on a visit to this convent to direct and console the sisters that the Elder Ambrose reposed on October 10, 1891, after passing through the last intense sufferings of his life-long maladies. He was taken back to Optina to be buried, and was succeeded by his own disciple, the Elder Joseph (see May 9).

Dismissal Hymn of the Martyrs. Fourth Tone
Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Righteous Fathers. Plagal of First Tone
Let us worship the Word

FOR your greatness in prayer and humility and love, * for your ascetical firmness and Orthodoxy of faith, * God hath given His exceeding wondrous gifts to you * as unto prophets of His will, * as to angels on the earth, and stewards of men's salvation. * Wherefore enlighten us also, O universal lights of Optina.

Kontakion of the Martyrs. Third Tone
On this day the Virgin

TO the wise Eulampius * and brave Eulampia with him, * to those siblings in the flesh * and Martyrs valiant in courage, * we now offer praise and honour, * for with the power * of Him that died on the Cross, they have shamed and vanquished * all the tyrants' schemes; for they are * the Martyrs' glory * and their rejoicing and boast.

Kontakion of the Righteous Fathers. Plagal of Fourth Tone
To thee, the Champion Leader

TO Leo, Moses, Anatolius, and Anthony; * to Barsanuphius, Macarius, Hilarion; * to Isaacius and Nicon, the righteous Martyrs; * to Nectarius and Joseph and Isaacius, * Anatolius, and Ambrose, who outshineth all, * let us cry with joy: * Rejoice, O Elders of Optina.

✝ 11–17. The Sunday of the Holy Fathers of the Seventh Ecumenical Council.

On the Sunday that falls on or immediately after the eleventh of this month,[1] we chant the Service to the 350 holy Fathers of the Seventh Ecumenical Council, which gathered in Nicaea in 787 under the holy Patriarch Tarasius and during the reign of the Empress Irene and her son, Constantine Porphyrogenitus, to refute the Iconoclast heresy, which had received imperial support beginning with the Edict issued in 726 by Emperor Leo the Isaurian. Many of the holy Fathers who condemned Iconoclasm at this holy Council later died as Confessors and Martyrs for the holy Icons during the second assault of Iconoclasm in the ninth century, especially during the reigns of Leo the Armenian and Theophilus.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Dismissal Hymn of the Fathers. Plagal of Fourth Tone

MOST glorified art Thou, O Christ our God, Who hast established our Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be to Thee.

Kontakion of the Fathers. Plagal of Fourth Tone

THE preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. And wearing the garment of truth woven from the theology on high, she rightly divideth and glorifieth the great mystery of piety.

Another Kontakion of the Fathers. Plagal of Second Tone

THE Son Who shone forth from the Father ineffably was born, twofold of nature, of a woman. Beholding Him, we deny not the image of His form; but depicting it piously, we revere it faithfully. And for this cause, the Church, in that it holdeth the true Faith, doth venerate the icon of Christ's incarnation.

✝ 11. The Holy Apostle Philip, One of the Seven Deacons. Our Righteous Father Theophanes the Branded.

Saint Philip, who had four daughters that prophesied, was from Caesarea in Palestine. He preached throughout Samaria; it was he also who met the eunuch of Candace, the Queen of the Ethiopians, as the eunuch was reading the Prophet Esaias, and he instructed and baptized him (Acts 8:26–39). He reposed at Tralles in Asia Minor while preaching the Gospel.

Saint Theophanes, the brother of Saint Theodore the Branded, was a Palestinian by race. Both were monks at the Monastery of Saint Sabbas. They were called "the Branded" because Theophilus, the last of the Iconoclast emperors, had twelve iambic verses branded by hot irons on their foreheads and then sent them into exile, where Theodore died in the year 838. After the death of Theophilus in 842, Theophanes was elected Bishop of Nicaea. Both brothers composed many canons and hymns, thereby adorning the services of the Church.

1. In the Russian usage, this service is chanted on the Sunday closest to the eleventh.

Dismissal Hymn of the Apostle. Third Tone

O HOLY Apostle Philip, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of hierarchs, O wise Theophanes, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Kontakion of the Apostle. Fourth Tone. On this day Thou hast appeared

SINCE thou wast enlightened by * the Holy Spirit, * thou enlightenest the earth * and all its fulness with the beams * of thy wise teachings and miracles, * Apostle Philip, thou sacred initiate.

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

TO the Church thou hast appeared * like a new daystar, * for thou dost enlighten her * with all thy doctrines' brilliant beams, * O righteous Father Theophanes, * since thou indeed art a true priest of Christ our God.

✠ 12. Saint Symeon the New Theologian. The Holy Martyrs Probus, Tarachus, and Andronicus.

Saint Symeon became a monk of the Studite Monastery as a young man, under the guidance of the elder Symeon the Pious. Afterwards he struggled at the Monastery of Saint Mamas in Constantinople, of which he became abbot. After enduring many trials and afflictions in his life of piety, he reposed in 1022. Marvelling at the heights of prayer and holiness to which he attained, and the loftiness of the teachings of his life and writings, the Church calls him "the New Theologian." Only to two others, John the Evangelist and Gregory, Patriarch of Constantinople, has the Church given the name "Theologian." Saint Symeon reposed on March 12, but since this always falls in the Great Fast, his feast is kept today.

The holy Martyrs contested for Christ during the reign of Diocletian, in the year 296 or 304. *Tarachus* was advanced in years, of Roman birth, and had been a soldier; *Probus* was from Side in Pamphylia, and *Andronicus* from Ephesus. They were taken together in Cilicia and subjected to manifold exceedingly cruel tortures. Tarachus was beaten on his cheeks and neck with stones, his hands were burned, he was hanged on a post and smoke was put underneath him to choke him; vinegar was forced down his nostrils; after enduring further tortures, he was cut to pieces. Probus was thrashed with whips, his feet were burned with red-hot irons, his back and sides were pierced with heated spits; finally he also was cut up with knives, and received the crown of martyrdom. Andronicus suffered similar tortures, and also finished his course being cut to pieces, commending his soul into the hands of God.

Dismissal Hymn of Saint Symeon the New Theologian
Third Tone. Thy confession

SINCE thou hadst received within thy pure soul * God's enlightenment, O righteous Father, * thou wast shown to the world as a

blazing light * which drave away its thick darkness and moved all men * to seek the grace of the Spirit which they had lost. * O all-holy Father Symeon, intercede with Him * to grant great mercy unto us who honour thee.

Dismissal Hymn of the Martyrs. Plagal of First Tone
Let us worship the Word

All the powers of Heaven were awestruck and amazed * at the achievements and deeds of the holy Martyrs of Christ; * for contending well in mortal bodies clothed with flesh, * they overcame the fleshless foe * by the power of the Cross and invisibly subdued him. * And now they pray to the Lord, that He might bestow His mercy on our souls.

Kontakion of Saint Symeon the New Theologian. Third Tone
On this day the Virgin

Shining with the Three-Sun Light, * thou wast a true theologian * of the Holy Trinity, * the Lord divinely-transcendent; * from on high, thou wast made rich with * wisdom of discourse * and didst pour forth the divine streams of godly wisdom; * whereof having drunk, we cry out: * Rejoice, thrice-blessed * Symeon, taught from above.

Kontakion of the Martyrs. Second Tone. Thou soughtest the heights

The hoplites of Christ, * those Martyrs noble and divine, * have shown unto us * the glory of the Trinity. * For brave Probus, Tarachus, and Andronicus have convicted all * of the tyrants' ungodliness, * for they have contested nobly for the Faith.

✝ 13. The Holy Martyrs Carpus, Bishop of Thyatira, Papylus the Deacon, Agathodorus, and Agathonica.

Saint Carpus was Bishop of the Church of Thyatira in Asia Minor and *Papylus* was his deacon, whom he had ordained. Seized as Christians and tormented in Thyatira, they were taken to Sardis, whither *Agathodorus,* their servant, followed them, and also confessed Christ, and was tormented with them. Together with *Agathonica,* the sister of Saint Papylus, they were all beheaded during the reign of Decius, in the year 250.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. Thou Who wast raised up

To those on earth our Sovereign Master hath granted * your sacred relics as a most precious treasure * and as a fountain pouring

forth great streams of cures. * For they purge away the ills * of the manifold passions * and bestow upon our souls * grace divine without ceasing. * Wherefore with one accord we keep your feast * with fervent longing, O Carpus and Papylus.

✝ 14. The Holy Martyrs Nazarius, Gervasius, Protasius, and Celsus. Our Righteous Father Cosmas of the Holy City, Hymnographer and Bishop of Maïuma. Saint Paraskeve (Petka) the New.

The holy Martyrs all contested for piety's sake in Milan; after the passage of much time their holy relics were discovered and given honourable burial by Saint Ambrose.

Saint Cosmas was from the Holy City, Jerusalem, and was a contemporary and peer of Saint John of Damascus (Dec. 4), with whom also he was reared when, because of his orphanhood, he was adopted by Sergius, Saint John's father, and with whom he had the same instructor. About the year 743, he was elected Bishop of Maïuma, a coastal city of Palestine, aforetime under the jurisdiction of Gaza, with the name Port Gaza. During the reign of Saint Constantine the Great, it became a separate township and at that time was renamed Constantia, after Constantine, the son of the Emperor (see Sozomen, *Eccl. Hist.*, V:3). Cosmas became an excellent hymnographer, from whence he is called "the Composer and Melodist." Among his many compositions are the Canon of the Cross (Sept. 14) and the Canon for the Nativity of Christ, "Christ is born, give ye glory . . . ."

Saint Paraskeve was born in Thrace in the eleventh century. In her youth she went to Constantinople, and thence journeyed to the Holy Land in pursuit of the ascetical life. After struggling for many years in the wilderness of the Jordan, she was moved by God to return to her homeland. She continued her monastic labours there for a few more years, and then reposed in peace.

Dismissal Hymn of the Martyrs. Fourth Tone
Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Hierarch. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of hierarchs, O wise Cosmas, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint Paraskeve the New. Fourth Tone

THOU didst love a silent and solitary life, and didst fervently follow Christ thy Bridegroom. And having taken His easy yoke in thy youth, and having courageously armed thyself with the sign of the Cross against thy spiritual enemies, thou didst extinguish the coals of

the passions with thy tears, with ascetic labours, fasting, and prayer, O glorious Paraskeve. And now, as thou standest in the heavenly bridal chamber with the wise virgins in the presence of Christ, pray for us who venerate thine honourable memory.

Kontakion of the Martyrs. Second Tone
Thou soughtest the heights

In shedding the light * of miracles like shining lamps, * O Martyrs of God, * ye make the whole creation bright, * at all times dispelling the deepest night of sickness and maladies * and without cease pleading with Christ, * the only God, that He grant His mercy to us.

Kontakion of the Hierarch. Plagal of Fourth Tone
To thee, the Champion Leader

Adorned with virtues, O blest Cosmas, and inspired of God, * thou didst become a fair adornment of the Church of Christ, * and with sacred songs, O Father, didst thou adorn her. * Intercede thou with the Lord that He deliver us * out of all of the devices of the enemy, * for we cry to thee: * Rejoice, O thrice-blessed Father.

Kontakion of Saint Paraskeve the New
Plagal of Second Tone

Let us all piously praise most honourable Paraskeve, the holy intercessor for those in affliction. For she gave up her earthly life and received an incorruptible life for ever. Wherefore, she hath won glory and the grace of wonderworking by the command of God.

✝ 15. The Holy Hieromartyr Lucian, Presbyter of the Church of Antioch.

This Saint was from Samosata, the son of pious parents. He established a catechetical school in Antioch, and taught the correct doctrines of the Faith and made clear the parts of the divine Scriptures that were difficult to understand. He edited the Old Testament translation from the Hebrew tongue, and published it in an excellent edition, free from every heretical corruption and interpolation. He travelled to Nicomedia to strengthen the faithful there in their contests for Christ, and was accused before Maximinus, with whom he conversed openly. When he had made a defence of the Christian Faith, he was condemned to imprisonment where, in 311, he died of hunger and thirst.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

Thy Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion. Second Tone

We all gloriously acclaim thee with hymns, O Lucian, thou most brilliant luminary, who wast first illustrious in asceticism and then shonest forth in contest: Intercede unceasingly for us all.

✢ 16. The Holy Martyr Longinus the Centurion.

This Martyr was in the service of Pontius Pilate at the time of Christ our Saviour's Passion. While standing guard at the Cross and beholding the earthquake and all that came to pass, he cried out with fear, "Truly this was the Son of God" (Matt. 27:54). After the Resurrection, he forsook the military and departed for Cappadocia, his homeland, where he preached Christ. By the agency of Pontius Pilate, Tiberius Caesar had him arrested and beheaded.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

Thy Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. On this day Thou hast appeared

With great joy the Church of Christ * today rejoiceth * on the festive memory * of blest Longinus, the all-famed * and godly prizewinner. And she doth * cry out: O Christ, my foundation and might art Thou.

✢ 17. The Holy Prophet Hosea. The Holy Righteous Martyr Andrew in "The Judgment."

According to some, *Hosea,* whose name means "God is help," was from the tribe of Issachar, or more likely, from that of Reuben; he was the son of Beeri. He is the first in order of the twelve minor Prophets and the most ancient of all. He prophesied in the days of the divided Kingdom; the Lord told him to take a harlot to wife (Hosea 1:2), and then an adulteress (*ibid.,* 3:1). The harlot, a known sinner, was a figure of the Kingdom of Israel in Samaria, which openly worshipped idols; the adulteress, lawfully married yet sinning secretly with her lovers, was a figure of the Kingdom of Judah in Jerusalem, which, while having the Temple, and the priesthood, and the divine worship according to the Law, stealthily served the idols also. The Prophet Hosea prophesied for sixty years, and lived for some ninety years, from 810 to 720 B.C. His book is divided into fourteen chapters.

Saint Andrew was from the island of Crete, where he lived the monastic life. During the reign of Constantine Copronymus, he came to Constantinople and suffered many things in defence of the veneration of the holy icons. Finally, he was dragged through the market, bound by the feet, one of which was severed by a fishmonger wielding a cleaver, and thus the Saint surrendered his spirit unto God in the year 761. His sacred relics were buried at a certain place called "The Judgment."

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Hosea, O Lord, through him we beseech Thee to save our souls.

Dismissal Hymn of the Righteous Martyr. Fourth Tone
Thou Who wast raised up

TRAINED on the mountain in ascetical labours, * with the whole armour of the Cross thou didst vanquish * the spiritual arrays of unseen enemies; * and when thou hadst stripped thyself * with great courage for contest, * thou didst slay Copronymus * with the sword of the true Faith. * For both these things hast thou been crowned by God, * O righteous Martyr, blest Andrew of great renown.

Kontakion of the Prophet. Plagal of Fourth Tone
To thee, the Champion Leader

INITIATED by divine illumination, * thou wast deemed worthy of the lofty gift of prophecy * and foretoldest of the promise of grace, O Prophet. * O Hosea, since thou dwellest in God's glory now, * do thou rescue from all manner of adversity * us who cry to thee: * Rejoice, thou vessel of grace divine.

Kontakion of the Righteous Martyr. Third Tone
On this day the Virgin

ON this day the Church of Christ * with great rejoicing observeth * the resplendent festival * of thine illustrious mem'ry, * summoning all of the faithful * to come together. * She is glad, for she possesseth the precious treasure * of thy much-afflicted body, * O Martyr Andrew, * light of the Orthodox Faith.

✢ 18. The Holy Apostle and Evangelist Luke.

This Apostle was an Antiochean, a physician by trade, and a disciple and companion of Paul. He wrote his Gospel in Greek after Matthew and Mark, after which he wrote the Acts of the Apostles, and dedicated both works to Theophilus, who, according to some, was Governor of Achaia. He lived some eighty-six years and died in Achaia, perhaps in Patras, the capital of this district. His emblem is the calf, the third symbolical beast mentioned by Ezekiel (1:10), which is a symbol of Christ's sacrificial and priestly office, as Saint Irenaeus says.

Wine and oil allowed.

Dismissal Hymn. Third Tone

O HOLY Apostle and Evangelist Luke, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Fourth Tone. On this day Thou hast appeared

THOU with Paul didst shine thy light * upon the whole world, * since thou wast a genuine * disciple of the Word of God. * And thou didst drive out the gloom far hence * when thou didst write the divine Gospel of Christ God.

✝ 19. The Holy Prophet Joel. The Holy Martyr Varus. The Translation of the Holy Relics of Saint John of Rila. Saint John of Kronstadt.

The *Prophet Joel,* whose name means "*Yah* is God," was of the tribe of Reuben, the son of Bathuel, and lived from 810 to 750 B.C. (but some say in the 7th century B.C.). His book is divided into three chapters, and is the second in order of the minor Prophets. He foretold the coming of the Holy Spirit on the day of Pentecost (Joel 2:28, and quoted by the Apostle Peter in Acts 2:17), and the saving power of the Name of our Lord Jesus Christ (Joel 2:32).

Saint Varus contested for the sake of Christ during the reign of Maximian, in the year 304. He was a soldier in the service of the Emperor Maximian, and held in honour for his courage. While in Egypt, he visited the Christians held in prison and comforted them. Among them, he visited seven monks imprisoned together; when one of them died from his torments, Saint Varus took his place. When this became known to the governor, Saint Varus was arrested and tortured to death.

Saint John of Rila founded the renowned monastery of that name in Bulgaria in the tenth century. Over the centuries, great and wondrous healings have flowed from his holy relics.

Saint John of Kronstadt was born on October 19, 1829, and was named after Saint John of Rila, whose feast fell on the day of his birth. He was a married priest, who lived with his wife in virginity. Through his untiring labours in his priestly duties and love for the poor and sinners, he was granted by our Lord great gifts of clairvoyance and miracle-working, to such a degree that in the last years of his life miracles of healings—both of body and of soul—were performed countless times each day through his prayers, often for people who had only written to him asking his help. During his lifetime he was known throughout Russia, as well as in the Western world. He has left us his diary *My Life in Christ* as a spiritual treasure for Christians of every age; simple in language, it expounds the deepest mysteries of our Faith with that wisdom which is given only to a heart purified by the grace of the Holy Spirit. Foreseeing as a true prophet the Revolution of 1917, he unsparingly rebuked the growing apostasy among the people; he foretold that the very name of Russia would be changed. As the darkness of unbelief grew thicker, he shone forth as a beacon of unquenchable piety, comforting the faithful through the many miracles that he worked and the fatherly love and simplicity with which he received all. Saint John reposed in peace in 1908.

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Joel, O Lord, through him we beseech Thee to save our souls.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

Thy Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of Saint John of Rila. First Tone

Thy life was a foundation of repentance, a model of compunction, an image of consolation and spiritual perfection equal to the Angels, O Saint; for thou didst persevere in prayer, fasting, and tears. O Father John, intercede with Christ our God for our souls.

Dismissal Hymn of Saint John of Kronstadt. Fourth Tone

O WONDERWORKER living in Christ for ever, with love have mercy on them that are in danger; hear thy children who call upon thee with faith; be thou compassionate unto them that hope for aid from thee, O Father John of Kronstadt, our beloved shepherd.

Kontakion of the Prophet. First Tone. The soldiers standing guard

SINCE thou hadst seen the glory of God in the spirit, * thou truly didst foreknow His divine dispensation; * for as thou didst say, God's Spirit is poured forth upon all flesh * that believeth in Him Who appeared to the earthborn * in a servant's form and made thee wondrous for ever, * O Joel, thou seer of God.

Kontakion of the Martyr. Third Tone. On this day the Virgin

SINCE thou hadst put on thyself * thy Master's Cross as a breastplate, * thou didst blunt and bring to nought * the tyrants' wicked devices. * Thou didst bear most savage tortures * upon thy body; * valiantly didst thou then finish thy godly contest. * Hence from God, O noble Varus, * thou wast adorned in * a crown august and divine.

Kontakion of Saint John of Rila. Plagal of Fourth Tone

EMULATING the life of the Angels, O Saint, and leaving behind all earthly things, thou didst run unto Christ. And protecting thyself with His commandments, thou wast shown to be a pillar that no attacks of the enemy could shake. Wherefore, we cry to thee: Rejoice, O Father John, most brilliant light.

Kontakion of Saint John of Kronstadt. Fourth Tone

O THOU who from infancy wast chosen by God, and in childhood didst miraculously receive from Him the gift of learning, and wast gloriously called to the priesthood in a vision during sleep: Thou didst prove to be a wondrous shepherd of the Church of Christ, O Father John, namesake of grace. Pray to Christ our God that we all be with thee in the Kingdom of the Heavens.

✢ 20. The Holy Great Martyr Artemius. Our Righteous Father Gerasimus the New Ascetic, of the Island of Cephalonia.

Saint Artemius lived during the years of Saint Constantine the Great, and was appointed by him to be Governor of Alexandria; later, he was honoured with the rank of patrician. During the reign of Julian the Apostate, in the year 361, Artemius appeared before the Emperor and censured him for his apostasy. For this, he endured many torments and was finally beheaded.

Saint Gerasimus was from the Peloponnesus, the son of Demetrius and Kale, of the family of Notaras. He was reared in piety by them and studied the sacred writings. He left his country and went throughout various lands, and finally came to Cephalonia, where he restored a certain old church and built a convent around it, where it stands to

this day at the place called Omala. He finished the course of his life there in asceticism in the year 1570. His sacred relics, which remain incorrupt, are kept there for the sanctification of the faithful.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Righteous One. First Tone

LET us the faithful praise the divine Gerasimus, who hath been newly revealed to us as a protector of the Orthodox, an angel in the flesh, and a God-bearing wonderworker. For he worthily received from God the unfailing gift of healing; he restoreth the ailing and healeth demoniacs. Wherefore, he poureth forth healings upon them that honour him.

Kontakion of the Martyr. Second Tone

LET us now gather and worthily acclaim with hymns the pious and crowned Martyr Artemius, the greatest among Martyrs and richest bestower of miracles, who raised the trophies of victory over the enemy; for he intercedeth with the Lord for us all.

Kontakion of the Righteous One. Third Tone. On this day the Virgin

NOW doth Cephalonia, * with sacred songs of thanksgiving, * call upon the multitudes * of all the Orthodox Christians * to extol the boast and glory * of Orthodoxy, * the divine and great Gerasimus, who is truly * her deliverer and champion, * who doth preserve her * from all the harm of her foes.

✠ 21. Saint Hilarion the Great.

This Saint was born at Tabatha, near Gaza in Palestine, of pagan parents. Sent as a young man to Alexandria to be educated, he learned the Christian Faith and was baptized. While in Egypt he heard the fame of Saint Anthony the Great, and upon meeting that truly great man, the Father of monks, Saint Hilarion determined to devote himself also to the ascetical life. He returned to Gaza, where he gave himself over to extreme fasting and unceasing prayer. Because of the miracles which he soon began to work, he found himself compelled by his growing renown to leave Gaza, to escape from the throngs of people coming to ask his prayers. In his journeys he visited Egypt, and came again with longing to the place where Saint Anthony had lived; but he was not able to remain in any one place for long, since despite all his attempts to conceal himself, the light of the grace that was in him could not be hid. After passing through Egypt and Libya, and sailing to Sicily, he came at last to Cyprus, where he ended the course of his life at the age of eighty, in the year 372.

Dismissal Hymn. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Hilarion our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion. Third Tone. On this day the Virgin

As we gather on this day, * we sing thy praise and acclaim thee * as a never-setting light * of the bright spiritual Daystar. * Those whom ignorance benighted, * thou didst illumine * with thy beams; and thou dost raise unto the divine heights, * O Hilarion, our Father, * all them that cry out: * Height of ascetics, Rejoice!

✢ 22. Saint Abercius, Bishop of Hierapolis and Equal to the Apostles. The Holy Seven Youths of Ephesus Maximilian, Jamblichus, Martinian, Dionysius, Anthony, Exacustodian, and Constantine.

Saint Abercius, Bishop of Hierapolis in Phrygia in the times of Marcus Aurelius, was adorned with the grace of wonderworking and with apostolic zeal. During a festival in honour of Apollo, the chief deity of Hierapolis, the holy bishop was instructed in a revelation to destroy the idols. He went to the temple by night and overturned the statues of Apollo and the others. When this was discovered, the Saint boldly cried out that the gods, becoming drunk from the wine of the libations offered them, had struck one against another in their confusion. A multitude of furious pagans came to avenge the insult to their gods, but when the Saint cast the demons out of three afflicted young men, fear fell upon the idolaters and they with the whole city became Christian. After many labours and afflictions, Saint Abercius reposed in peace about the year 167 (or, according to some, 186).

The *Seven Youths* hid themselves in a certain cave near Ephesus in the year 250, to escape the persecution of Decius. By divine grace, a sleep came upon them and they slept for 184 years, until the reign of Saint Theodosius the Younger, when the doctrine of the resurrection was being assailed by heretics. They then awoke, that is, were resurrected, confirming in the sight of all the bodily resurrection; and again after a short time, by divine command, they reposed in the Lord in the year 434.

Dismissal Hymn of the Hierarch. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Abercius, intercede with Christ God that our souls be saved.

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast

down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion of the Hierarch. Plagal of Fourth Tone
As first-fruits of our nature

THE Church of all the faithful doth acclaim thee, O Abercius, * as a great priest and a worthy companion of the twelve Apostles of the Lord. * By thy prayers, O blest Hierarch, * keep the Church safe from every vain-minded heresy, * unconquered and unshaken for ever, O thou most wondrous one.

Kontakion of the Martyrs. Fourth Tone. Thou Who wast raised up

THEY that scorned all things in the world as corrupted * and found the gifts that nothing ever corrupteth, * behold, they died, and yet corruption touched them not. * Wherefore, after many years * once again they all rose up, * burying all unbelief * of malicious revilers. * Ye faithful, let us laud the seven youths * with hymns of praise on this day, while extolling Christ.

✠ 23. The Holy Apostle James the Brother of God, First Bishop of Jerusalem.

According to some, this Saint was a son of Joseph the Betrothed, born of the wife that the latter had before he was betrothed to the Ever-virgin. Hence he was the brother of the Lord, Who was also thought to be the son of Joseph (Matt. 13:55). But some say that he was a nephew of Joseph, and the son of his brother Cleopas, who was also called Alphaeus, and Mary his wife, who was the first cousin of the Theotokos. But even according to this genealogy, he was still called, according to the idiom of the Scriptures, the Lord's brother because of their kinship.

This James is called the Less (Mark 15:40) by the Evangelists to distinguish him from James, the son of Zebedee, who was called the Great. He became the first Bishop of Jerusalem, elevated to this episcopal rank by the Apostles, according to Eusebius (*Eccl. Hist.*, Book II:23), and was called Obliah, that is, the Just, because of his great holiness and righteousness. Having ascended the crest of the Temple on the day of the Passover at the prompting of all, he bore testimony from there concerning his belief in Jesus, and he proclaimed with a great voice that Jesus sits at the right hand of the great power of God and shall come again upon the clouds of heaven. On hearing this testimony, many of those present cried, "Hosanna to the Son of David." But the Scribes and Pharisees cried, "So, even the just one hath been led astray," and at the command of Ananias the high priest, the Apostle was cast down headlong from thence, then was stoned, and while he prayed for his slayers, his head was crushed by the wooden club wielded by a certain scribe. The first of the Catholic (General) Epistles written to the Jews in the Diaspora who believed in Christ was written by this James.

Wine and oil allowed.

Dismissal Hymn. Fourth Tone

AS a disciple of the Lord, O righteous one, thou hast received the Gospel. As a Martyr thou art never turned away. As the Brother

of God thou hast boldness. As a hierarch thou canst intercede. Do thou intercede with Christ God that He save our souls.

Kontakion. Fourth Tone. Thou Who wast raised up

THE Word of God, the Father's Only-begotten, * came down and dwelt here in our midst in these last times. * He then appointed thee as the first shepherd of * all-holy Jerusalem, * and He made thee her teacher * and a faithful steward of * lofty spiritual myst'ries. * For this cause, as is meet, O wondrous James, * O blest Apostle, we all praise and honour thee.

✢ 24. The Holy Martyr Arethas and His Fellow Martyrs.

These Martyrs contested for piety's sake in the year 524 in Najran, a city of Arabia Felix (present-day Yemen). When Dhu Nuwas, ruler of the Himyarite tribe in south Arabia, and a Judaizer, took power, he sought to blot out Christianity, especially at Najran, a Christian city. Against the counsels of Arethas, chief man of Najran, the city surrendered to Dhu Nuwas, who immediately broke the word he had given and sought to compel the city to renounce Christ. Led by Saint Arethas, hundreds of martyrs, including women, children, and babes, valiantly withstood his threats, and were beheaded and burned. After the men had been slain, all the free-born Christian women of Najran were brought before the tyrant and commanded to abjure Christ or die; yet they rebuked the persecutor with such boldness that he said even the men had not insulted him so contemptuously. So great was their faith that not one woman was found to deny Christ in all Najran, although some of them suffered torments more bitter than most of the men. In alliance with Byzantium, the Ethiopian King Elesbaan liberated Najran from Dhu Nuwas soon after and raised up churches in honour of the Martyrs. Najran became a place of pilgrimage until the rise of Islam a century later. At the end of his life King Elesbaan, who was also called Caleb, retired into solitude as a hermit; he sent his crown to Jerusalem as an offering to the Church of the Holy Sepulchre. He also is commemorated on this day as a saint. Saint Arethas' name in Arabic, *Harith,* means "plowman, tiller," much the same as "George" does in Greek.

Dismissal Hymn. First Tone

BE Thou entreated for the sake of the sufferings of Thy Saints which they endured for Thee, O Lord, and do Thou heal all our pains, we pray, O Friend of man.

Kontakion. Fourth Tone. On this day Thou hast appeared

THE resplendent festival * of the prizewinners * on this day is come to us * as an occasion to rejoice; * and as we keep it, we glorify * our Lord, the God over all, Who doth dwell on high.

✢ 25. The Holy Martyrs Marcian and Martyrius the Notaries.

These Martyrs were disciples of Saint Paul the Confessor (see Nov. 6). *Martyrius* was a subdeacon, *Marcian* a chanter and reader. They were beheaded by the Arians in the year 346. Miracles were wrought at their tomb, and demons were cast out; Saint John Chrysostom began the building of the church in their honour in Constantinople, and it was completed by Patriarch Sisinius.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. Thou Who wast raised up

YE struggled well even from earliest childhood, * O wise Martyrius and all-blessed Marcian, * and kept unchanged the Faith held by the Orthodox; * for ye cast down Arius, * the blaspheming apostate, * as ye followed after Paul, * your divinely-wise teacher. * Wherefore with him ye also have found life, * as God the Trinity's excellent champions.

✢ 26. The Holy Great Martyr Demetrius the Myrrh-streamer. The Commemoration of the Great Earthquake in Constantinople.

Saint Demetrius was a Thessalonian, a most pious son of pious and noble parents, and a teacher of the Faith of Christ. When Maximian first came to Thessalonica in 290, he raised the Saint to the rank of Duke of Thessaly. But when it was discovered that the Saint was a Christian, he was arrested and kept bound in a bath-house. While the games were under way in the city, Maximian was a spectator there. A certain friend of his, a barbarian who was a notable wrestler, Lyaeus by name, waxing haughty because of the height and strength of his body, boasted in the stadium and challenged the citizens to a contest with him. All that fought with him were defeated. Seeing this, a certain youth named Nestor, an acquaintance of Demetrius', came to the Saint in the bath-house and asked his blessing to fight Lyaeus single-handed. Receiving this blessing and sealing himself with the sign of the precious Cross, he presented himself in the stadium and said, "O God of Demetrius, help me!" and straightway he engaged Lyaeus in combat and smote him with a mortal blow to the heart, leaving the former boaster lifeless upon the earth. Maximian was sorely grieved over this, and when he learned who was the cause of this defeat, he commanded straightway and Demetrius was pierced with lances while he was yet in the bath-house. As for Nestor, Maximian commanded that he be slain with his own sword.

The great earthquake commemorated here took place in 740, during the reign of Leo the Isaurian, the first of the Iconoclast emperors.

Rest from labour. Wine and oil allowed.

Dismissal Hymn of the Martyr. Third Tone

A GREAT champion hath the whole world found thee to be when in grave perils; for thou dost put to flight the heathen, O victorious one. As thou didst humble Lyaeus's arrogance and gavest boldness to Nestor in the stadium, thus, O holy Great Martyr Demetrius, do thou entreat Christ God that we be granted great mercy.

Dismissal Hymn of the Great Earthquake. Plagal of Fourth Tone

O THOU Who lookest on the earth and makest it tremble, deliver us from the fearful menace of earthquake, O Christ our God,

and by the intercessions of the Theotokos, send down upon us Thy mercies in abundance and save us.

Kontakion of the Martyr. Second Tone

GOD, Who hath given thee invincible strength, O Demetrius, hath adorned the Church with the royal purple of the streams of thy blood and hath kept thy city unharmed, for thou art the support thereof.

Kontakion of the Great Earthquake. Plagal of Second Tone

DELIVER us all from earthquakes, O Lord, and from wounds unbearable on account of our sins, and spare Thy people whom Thou hast purchased with Thy Blood, O Master; and deliver not Thy city to destruction by terrible earthquakes, for we know none other God besides Thee. And to those who chant do Thou respond: I am with you, and no one shall prevail against you.

✢ 27. The Holy Martyr Nestor.

As mentioned above in the account concerning Saint Demetrius, this Saint contested during the reign of Maximian, in the year 290.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God.* For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption.* O Christ God, by his prayers, save our souls, since Thou art merciful.

Another Dismissal Hymn

A great champion . . . (*see October 26*)

Kontakion. Second Tone. Thou soughtest the heights

WELL didst thou contest; * hence, thou hast now inherited * immortal renown,* wise Nestor, and thou art become * Christ the Master's excellent soldier by the holy and fervent prayers * of the Martyr Demetrius.* Thus, with him, cease not to pray for all of us.

✢ 28. The Holy Martyrs Terence, His Wife Neonilla, and Their Seven Children Sarbelus (Sharbel), Nita, Hierax, Theodulus, Photius (or Phocas), Beles, and Eunice. Our Righteous Father Stephen of Mar Sabbas Monastery.

Both the country and the time of the martyrdom of these *holy Martyrs* are unknown. All were beheaded, after having endured many bitter torments.

Saint Stephen passed his life in the ascetical discipline in the Monastery of Saint Sabbas, from whence also he received the name Sabbaïte. He was consecrated bishop and reposed about the year 790, bequeathing to the Church a number of melismatic troparia.

Dismissal Hymn of the Martyrs. Fourth Tone
Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of hierarchs, O wise Stephen, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Kontakion of the Martyrs. Fourth Tone

THE solemn memory of the Martyrs, wise Terence and Neonilla his spouse, is come today, gladdening all. Let us hasten with fervour, therefore, that we may obtain healing; for they received this grace from the Holy Spirit, to heal the infirmities and sicknesses of our souls.

Kontakion of the Righteous One. Fourth Tone
Thou Who wast raised up

PLANTING a paradise of flourishing virtues, * which with the streams of thy divine tears was watered, * O all-famed Stephen, thou didst gain the Tree of Life. * Wherefore, by thy fervent prayers, * save thy flock from corruption; * them that warmly honour thee * do thou save from temptation, * for we have all obtained thee, O wise Saint, * through faith and love as our most mighty advocate.

✝ 29. The Righteous Martyr Anastasia of Rome. Our Righteous Father Abramius.

Saint Anastasia, who was young in age and lived in a convent, was seized by the impious. Confessing Christ openly and with boldness and enduring manifold torments, she was beheaded in the year 256, during the reign of Valerian.

Our Righteous Father Abramius, born in Edessa of Mesopotamia in 296, took up the monastic life and brought many pagans to Christ. Mary, his niece, upon the death of her parents, joined Abramius at his hermitage and under his guidance advanced swiftly in the love of God. Through the wiles of the evil one, however, she fell into sin, and falling from there into despair, she left her uncle and became a harlot. When he learned where his niece was, Abramius put on the clothes of a man of the world and went to visit her in disguise. Through his exhortations, Mary returned to her first hope in the mercy of God, was rescued from the life of harlotry, and ended her life in great holiness. He himself reposed in the year 366. Saints Abramius and Mary were friends of Saint Ephraim the Syrian, and it was he who wrote their account.

Dismissal Hymn of the Righteous Martyr
Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Abramius, thy spirit rejoiceth with the Angels.

Kontakion of the Righteous Martyr. Third Tone
On this day the Virgin

MADE most pure, O righteous one, * with chaste virginity's waters, * and washed in martyric blood, * O Anastasia, thou grantest * unto those in need the healing * of every illness, * and to those who come with love thou grantest salvation; * for the well-spring of unfailing * grace, even Christ God, * bestoweth power on thee.

Kontakion of the Righteous One. Same Melody

THOU, while living in the flesh, * wast as an angel upon earth; * and through thine ascetic pains, * thou didst become like a great tree * planted by the streams of temp'rance, * increasing greatly; * with the rivers of thy tears, thou didst cleanse away stains. * O Abramius, for this cause, * a godly vessel * of the Good Spirit art thou.

✢ 30. The Holy Martyrs Zenobius and His Sister Zenobia.

These Saints were from Aegae in Cilicia, brought up in piety by their parents. Zenobius was a physician, and healed many freely by the power of God; because of his virtue he was consecrated Bishop of Aegae. With his sister he was taken by Lysias the Governor, and after many tortures they were beheaded, about the year 290, during the reign of Diocletian.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless pre-

sumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Plagal of Fourth Tone. As first-fruits of our nature

WITH songs inspired by God, let us now render honour, as is due,* unto Zenobius and wise Zenobia, the pair of siblings in the flesh, * who proclaimed true religion; * those two Martyrs of truth, who, passing their lives as one, * also received together through martyrdom crowns that shall not fade.

✝ 31. The Holy Apostles of the Seventy: Stachys; Apelles, Bishop of Heraclea; Amplias, Bishop of Odyssopolis; Urban, Bishop of Macedonia; Narcissus, Bishop of Athens; and Aristobulus, Bishop of Britain. The Holy Martyr Epimachus of Egypt.

Of these holy Apostles, *Stachys* became the first Bishop of Byzantium, consecrated by the Apostle Andrew. Having shepherded his people for sixteen years, he reposed in the Lord. As for the others, each one shone forth in the episcopal see appointed to him.

The *Martyr Epimachus,* who was from Egypt, had lived the ascetical life on Mount Pelusium. He came to Alexandria during the reign of Decius, and was arrested by Apellianus the Governor. He suffered martyrdom in the year 251.

Dismissal Hymn of the Apostles. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Apostles. Plagal of Fourth Tone
As first-fruits of our nature

COME, let us duly praise Apelles and famed Aristobulus, * the wise Apostles, with Urban, Narcissus and Stachys, and blessed Amplias, * as the most sacred treasures * of the All-holy Spirit and the far-shining beams * of Christ, the Sun of Glory, whom God brought together by His grace.

Kontakion of the Martyr. Third Tone. On this day the Virgin

OF thine own accord didst thou * go to contend for the right Faith, * and thou, O Epimachus, * didst bravely cry to the lawless: * I am come to strive in contest for truth eternal * and to mock the graven images of perdition. * And when thou hadst been beheaded, * thou wast arrayed in * a crown of glory and life.

November

The month of November hath thirty days.
The day hath ten hours, and the night fourteen.

✢ 1. The Holy and Wonderworking Unmercenaries Cosmas and Damian of Asia, and Their Righteous Mother Theodota.

These Saints were from Asia (that is, Asia Minor). After the death of their father, their Christ-loving mother Theodota reared them in piety and in all manner of virtue, and had them instructed in every science, especially that of medicine. This became their vocation, and they went about healing every illness and malady, bestowing healing freely on both men and beasts alike; because of this, they are called "Unmercenaries." And thus, having completed the course of their life, they reposed in peace.

Wine and oil allowed.

Dismissal Hymn. Plagal of Fourth Tone

O HOLY Unmercenaries and wonderworkers, visit our infirmities; freely ye received, freely give to us.

Kontakion. Second Tone

HAVING received the grace of healing, ye extend health to those in need, O glorious and wonderworking physicians. Hence, by your visitation, cast down the audacity of our enemies, and by your miracles, heal the world.

✢ 2. The Holy Martyrs Acindynus, Pegasius, Aphthonius, Elpidephorus, and Anempodistus.

These Martyrs contested in Persia about the year 330, in the reign of Sapor (Shapur) II, King of Persia (325–379). Acindynus, Pegasius, and Anempodistus, Persian Christians, confessed Christ before the King, and were put to many torments. Aphthonius and Elpidephorus, drawn to the Faith of Christ through the Martyrs, were beheaded with another 7,000. Saints Acindynus, Pegasius, and Anempodistus were at last burned to death. Two churches were dedicated in their honour in Constantinople. As is often the case in church hymns, there is a play on the meanings of the Saints' names here. *Acindynus* means "unimperilled"; *Pegasius* is derived from *pegazo*—"to gush forth"; *Aphthonius* is derived from *aphthonos*—"abundant"; *Elpidephorus* means "hope-bearing"; *Anempodistus* means "unhindered." These are all Greek translations of their Persian names.

Dismissal Hymn. Second Tone

BLESSED is the earth that drank your blood, O prizewinners of the Lord, and holy are the tabernacles that received your spirits; for in

the stadium ye triumphed over the enemy, and ye proclaimed Christ with boldness. Beseech Him, we pray, since He is good, to save our souls.

Kontakion. First Tone. The soldiers standing guard

As five unerring stars of the great Sun of Glory, * the soldiers of Christ God brightly shone on the whole earth, * dispelling the gloom of passions and pouring abundant grace * on all of the faithful without cease and unhindered; * and they grant salvation that no sin can imperil, * through hope that is full of faith.

✢ 3. The Holy Martyrs Acepsimas, Joseph, and Aëthalas. The Consecration of the Church of Saint George the Great Martyr in Lydda, that is, the Deposition of His Body Therein.

Saint Acepsimas, a bishop, *Saint Joseph,* a presbyter, and *Saint Aëthalas,* a deacon, suffered exceedingly cruel torments and martyrdom during the reign of Sapor II, King of Persia (325–379). See also April 17.

The consecration of the Church of *Saint George* at Lydda in Palestine took place during the reign of Saint Constantine the Great. See also April 23.

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Great Martyr. Fourth Tone

Liberator of captives, defender of the poor, physician of the sick, and champion of kings, O trophy-bearer, Great Martyr George, intercede with Christ God that our souls be saved.

Kontakion of the Martyrs. Second Tone. Thou soughtest the heights

The Myst'ries of Christ * thou ven'rably didst celebrate, * becoming thyself * a sacrifice that He received; * for the cup of Christ thou drankest in glory, O wise Acepsimas, * with thy fellow athletes, O Saint, * and ceaselessly prayest Christ for all of us.

Kontakion of the Great Martyr. Plagal of Fourth Tone
To thee, the Champion Leader

As we the faithful flee for refuge unto thee, O George, * and thy protection and thy speedy help, we now entreat, * O prizewinner of Christ Saviour, that we who hymn thee * be delivered from the snares laid by the enemy * and from every kind of peril and adversity, * that we all may cry: * Rejoice, O holy Great Martyr George.

✢ 4. Our Righteous Father Joannicius the Great. The Holy Hieromartyrs Nicander, Bishop of Myra, and Hermias the Presbyter.

Saint Joannicius was born in Bithynia about the year 740. His father was named Myritrikes and his mother Anastaso. When he had reached maturity, he excelled in soldiery and was counted worthy of royal honours for his bravery. He had been brought up an iconoclast, but while yet a soldier, he was converted to Orthodoxy by a certain holy elder. He later forsook all things and departed for Mount Olympus, where he spent the remainder of his life in asceticism. Becoming great in virtue, he reposed in the Lord in the year 834, having lived some ninety-four years. To this Saint is ascribed the brief prayer, "My hope is the Father . . . ." (see, *e.g.*, page 35 of Volume One).

The *holy Martyrs Nicander and Hermias* were ordained by the holy Apostle Titus. When they had drawn many to the Faith of Christ, they were accused to Libanius, the Count of the city of Myra, where, after suffering many torments, they were enclosed in a tomb alive, and thus surrendered their spirits into the hands of God.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Joannicius our righteous Father. Intercede with Christ God that our souls be saved.

Dismissal Hymn of the Hieromartyr. Fourth Tone

AS a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Nicander. Intercede with Christ our God that our souls be saved.

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

WE the faithful on this day * all come together, * righteous Joannicius, * to keep thy sacred memory; * and we beseech thee to intercede * that we may all find great mercy with Christ our Lord.

Kontakion of the Hieromartyrs. Third Tone. On this day the Virgin

WITH your preaching as a plough, * ye tilled men's souls with your doctrines, * for ye had yourselves been sown * by Christ's wise husbandman, Titus. * Wherefore, ye became your Master's * martyric harvest, * brought to Him as fruitful sheaves of sacred confession, * O Nicander and Hermias, * when ye contested * unto the death for His sake.

✢ 5. The Holy Martyrs Galaction and Episteme, His Spouse.

Saint Galaction was from Emesa, the son of Cleitophon and Leucippe, pagans who had been instructed in piety by a certain Christian named Onuphrius and received holy

Baptism. *Saint Episteme,* born of unbelieving parents, was baptized before she was wedded to Galaction. After their marriage they remained in virginity and lived in separate monastic houses. Betrayed as Christians, they suffered martyrdom during the reign of Decius, about the year 250.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Second Tone. Thou soughtest the heights

THE Martyrs of Christ * received you in their companies, * who through mighty trials * contested most resplendently; * O renowned Galaction and thy hallowed spouse and co-sufferer, * Episteme, ye both entreat * the one God and Lord in behalf of us all.

✢ 6. Our Father Among the Saints Paul the Confessor, Archbishop of Constantinople.

Saint Paul was from Thessalonica. He became the secretary of Alexander, Patriarch of Constantinople (see Aug. 30), a deacon, and then the successor of Saint Alexander in about 337. Because of his virtue, his eloquence in teaching, and his zeal for Orthodoxy, the Arians hated and feared him. When the Arian Emperor Constantius, who was in Antioch, learned of Paul's election, he exiled Paul and proclaimed the Arian Eusebius Patriarch. Saint Paul went to Rome, where he found Saint Athanasius the Great also in exile. Provided with letters by Pope Julius, Paul returned to Constantinople, and after the death of Eusebius in 342, ascended again his rightful throne; the Arians meanwhile elected Macedonius, because he rejected the Son's consubstantiality with the Father (and the divinity of the Holy Spirit besides). When Constantius, yet at Antioch, learned of Paul's return, he sent troops to Constantinople to drive Paul out. The Saint returned to Rome, where Saint Athanasius also was again in exile. Constans, Emperor of the West, Constantius' brother, but Orthodox, wrote to Constantius that if Athanasius and Paul were not allowed to return to their sees, he would come with troops to restore them himself. So Paul again returned to his throne. After the death of Constans, however, Constantius had Paul deposed. Because of the love of the people for Saint Paul, Philip the Prefect, who was sent for him, was compelled to arrest him secretly to avoid a sedition. Paul was banished to Cucusus, on the borders of Cilicia and Armenia; a town through which his most illustrious successor, Saint John Chrysostom, would also pass on his way to Comana in his last exile. In Cucusus, about the year 350, as Saint Paul was celebrating the Divine Liturgy in the little house where he was a prisoner, the Arians strangled him with his own omophorion, so much did they fear him even in exile. His holy relics were brought back to Constantinople with honour by the Emperor Theodosius the Great.

Dismissal Hymn. Third Tone. The Original Melody

THY confession of the one divine Faith * showed thee to the Church to be a new Paul * and a zealot among priests, O holy

one. * The righteous blood both of Abel and Zachary * with thee doth cry out together unto the Lord. * Righteous Father, intercede with Christ God in our behalf * that His great mercy may be granted unto us.

Kontakion. Second Tone. Thou soughtest the heights

THOU shonest on earth, * a star bright with celestial light, * and now thou dost shine * enlightenment on all the Church, * in behalf of which thou didst struggle, laying down thine own life, O Paul, * and like Abel and Zachary, * thy blood doth cry out most clearly to the Lord.

✝ 7. The Holy Thirty-Three Martyrs of Melitene. Our Righteous Father Lazarus of Mount Galesion, the Wonderworker.

These *holy Martyrs* contested during the reign of Diocletian and Maximian in the year 290. Of them, Saint Hieron was from Tyana in Cappadocia, a husbandman, of great bodily strength and high nobility of soul. As he was at work digging in his field, certain soldiers came to impress him into military service. He, however, not wishing to keep company with the impious, refused, and with his wooden tool alone drove away the armed soldiers, who fled in fear because of his strength. Later, however, he went of his own free will, and confessed Christ before the governor. His right hand was cut off, and he was imprisoned with thirty-two others, whom he strengthened in the Faith of Christ. Together they were all beheaded outside the city of Melitene in Armenia.

Our righteous Father Lazarus was born in 967 at Magnesia in Asia Minor, and passed through various regions of the East, visiting monasteries. He was tonsured a monk, and then ordained priest, at the Monastery of Mar Sabbas in Palestine. In 1005 he returned to his homeland, and beginning in the year 1012, he built the monasteries that are on Mount Galesion. He raised up a pillar, on which he lived as a stylite for many years, enduring unspeakable hardships for the love of Christ, and reposed in the Lord in deep old age in the year 1053, during the reign of Constantine Monomachus (1042–1055).

Dismissal Hymn of the Martyrs. Fourth Tone
Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Righteous One
Plagal of Fourth Tone

IN thy vigilant prayers, thou didst drench thy pillar with streams of tears; by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a shepherd, granting forgiveness to them that came to thee, O our righteous Father Lazarus. Intercede with Christ God that our souls be saved.

Kontakion of the Martyrs. Fourth Tone. Thou Who wast raised up

THE choir of Martyrs, shining far and light-bearing, * hath dawned today and with the bright shafts of wonders * hath made the Church resplendent with noetic light; * wherefore, as we celebrate * their most solemn remembrance, * O our Saviour, we entreat * that through their intercessions * Thou rescue us from dangers of all kinds, * as the most merciful God and the Friend of man.

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

WITH great joy, the Church of Christ * doth glorify thee * on this day with psalmic hymns * as a great light unto us all; * hence never cease thou to intercede * with Christ to grant the forgiveness of sins to all.

✣ 8. The Synaxis of Michael the Chief Commander, and of the Other Bodiless Hosts. Our Father Among the Saints Philaret the New Confessor, Metropolitan of New York.

All the Angels, according to the Apostle Paul, are ministering spirits, "sent forth to minister to them who shall be heirs of salvation" (Heb. 1:14). God set them as overseers of every nation and people, and guides to that which is profitable (Deut. 32:8); and while one Angel is appointed to oversee each nation as a whole, one is also appointed to protect each Christian individually. He commands them to guard them that hope on Him, that nothing should harm them, neither should any evil draw nigh to their dwelling (Ps. 90:10–12). In the Heavens they always behold the face of God, sending up to Him the thrice-holy hymn and interceding with Him in our behalf, seeing they rejoice over one sinner that repents (Esaias 6:2–3; Matt. 18:10; Luke 15:7). In a word, they have served God in so many ways for our benefit, that the pages of Holy Scripture are filled with the histories thereof. It is for these reasons that the Orthodox Catholic Church, wisely honouring these divine ministers, our protectors and guardians, celebrates today the present Synaxis, that is, our coming together in assembly for their common feast to chant their praises, especially for the Archangels Michael and Gabriel, who are mentioned in the Scriptures by name. The name Michael means "Who is like God?" and Gabriel means "God is mighty." The number of the Angels is not defined in the divine Scriptures, where Daniel says that "thousands of thousands ministered before Him, and ten thousands of ten thousands attended upon Him" (Dan. 7:10). But all of them are divided into nine orders which are called Seraphim, Cherubim, Thrones, Dominions, Powers, Authorities, Principalities, Archangels, and Angels.

This *New Confessor of Holy Orthodoxy* was born George Voznesensky on March 22, 1903, in Kursk. When he was six years old his family moved to Blagoveshchensk, then in 1920 fled to Harbin in Manchuria to escape Bolshevik persecution. He first received a degree in electromechanical engineering from the Russo-Chinese Polytechnic Institute, then completed pastoral-theological courses. After being ordained to the diaconate in 1930 and to the priesthood in 1931, he was tonsured a monk in 1931 with the name of Philaret for the Almsgiver (see Dec. 1).

He lived as a strict ascetic, was a dedicated man of prayer, was kind and affable to those who came to him, and performed the divine services with living faith and compunction. This drew multitudes of the faithful to him for comfort and guidance in diffi-

cult times. When the Soviets occupied Manchuria in 1945 and tried to deceive the Russian exiles into believing that the Church in the Soviet Union was free, Father Philaret alone among the higher clergy refused to believe it or to bless any of the faithful to be repatriated to the Soviet Union. His denunciations of the Communists infuriated them to the point that they tried to burn him alive in his cell, from which he escaped, but not without being burned and scarred.

Conditions in Manchuria worsened under Chinese Communist rule in the 1950s, for which reason he left for Hong Kong in 1962 (almost all his flock had already left China), and from there to Australia, where in 1963, at the request of the faithful who had known him in Manchuria, he was consecrated Bishop of Brisbane, vicar to the Diocese of Sydney.

In 1964, while participating in the Council of Bishops of the Russian Orthodox Church Abroad to elect a successor to the newly-retired Metropolitan Anastassy, Bishop Philaret was nominated by Saint John (Maximovitch) (see June 19) to be the new First Hierarch, since the vote had been equally divided between himself and Archbishop Nikon of Washington and Florida. Although Philaret was the juniormost bishop by ordination, he was unanimously elected because he was known to be a rare man of prayer and an uncompromising confessor of Orthodoxy.

In his twenty-one years as Metropolitan of Eastern America and New York until his death in 1985, the Saint was the conscience of the Orthodox Church and boldly and unwearyingly condemned what he persistently branded "the heresy of heresies," Ecumenism. The *Anathema Against Ecumenism* issued in 1983 under his auspices places under Anathema those who deny that there is one visible undivided Church of Christ—the Orthodox Church. The significance of his witness cannot be overstated. Like Saint Maximus the Confessor, who alone resisted the Monothelite heresy to which all five Patriarchates of Christendom had succumbed (see Jan. 21), and Saint Mark of Ephesus, who single-handedly upheld the Orthodox Faith at the false Council of Florence when all other Orthodox delegates had signed the Papal decree betraying the Orthodox Church, Metropolitan Philaret was virtually alone among prominent Orthodox hierarchs in condemning the supposed lifting of the Anathemas of 1054 by the Patriarch of Constantinople and the Pope of Rome in 1965 and the general apostasy from the truth foretold by Saint Paul (II Thess. 2:3), manifested in joint prayers and intercommunion with the non-Orthodox that became common practice throughout the Orthodox world.

Under his tenure, the Russian Orthodox Church Abroad provided vital support for both the Catacomb Church in Russia and the Traditional Orthodox Christians of Greece who had broken with the Ecumenist State Church. After his repose in peace on November 8, 1985, he was buried in a small crypt. When his coffin was opened to transfer his mortal remains to his permanent resting place after thirteen years in this damp crypt, his body was found to be incorrupt, without any odour of decay, and his vestments as intact as if he had just been dressed in them.

Rest from labour. Wine and oil allowed.

Dismissal Hymn of the Supreme Commanders. Fourth Tone
Thou Who wast raised up

SUPREME Commanders of the Hosts of the Heavens, * we, the unworthy, importune and beseech you * that by your supplications ye encircle us * in the shelter of the wings * of your immaterial glory, * guarding us who now fall down * and cry to you with fervour: * Deliver us from dangers of all kinds, * as the great marshals of the heavenly hosts on high.

Dismissal Hymn of Saint Philaret. Plagal of First Tone
Let us worship the Word

Now the God-bearing Fathers, the very mind of Christ, * have clearly spoken anew in the God-inspired Philaret, * who, though living in the world was never of the world; * like David, meek and once unknown, * he was raised up by the Lord to shepherd His holy people. * Now crowned on high with the Fathers, he intercedeth that our souls be saved.

Kontakion of the Supreme Commanders. Second Tone

Supreme Commanders of God and ministers of the Divine glory, guides of men and leaders of the bodiless hosts: Ask for what is to our profit and for great mercy, since ye are Supreme Commanders of the bodiless hosts.

Kontakion of Saint Philaret. Fourth Tone. On this day Thou hast appeared

Named for him renowned for alms * and boundless mercy, * thou didst show an equal love * in thy confession of the Faith, * rightly dividing the word of truth, * working salvation for many, O Philaret.

✢ 9. Our Father Among the Saints Nectarius the Wonderworker, Metropolitan of Pentapolis. The Holy Martyrs Onesiphorus and Porphyrius. Our Righteous Mother Matrona.

Saint Nectarius was born at Selyvria in Thrace on October 1, 1846. After putting himself through school in Constantinople with much hard labour, he became a monk on Chios in 1876, receiving the monastic name of Lazarus; because of his virtue, a year later he was ordained deacon, receiving the new name of Nectarius. Under the patronage of Patriarch Sophronius of Alexandria, Nectarius went to Athens to study in 1882; completing his theological studies in 1885, he went to Alexandria, where Patriarch Sophronius ordained him priest on March 23, 1886 in the Cathedral of Saint Sabbas, and in August of the same year, in the Church of Saint Nicholas in Cairo, made him Archimandrite. Archimandrite Nectarius showed much zeal both for preaching the word of God, and for the beauty of God's house. He greatly beautified the Church of Saint Nicholas in Cairo, and years later, when Nectarius was in Athens, Saint Nicholas appeared to him in a dream, embracing him and telling him he was going to exalt him very high.

On January 15, 1889, in the same Church of Saint Nicholas, Nectarius was consecrated Metropolitan of the Pentapolis in eastern Libya, which was under the jurisdiction of Alexandria. Although Nectarius' swift ascent through the degrees of ecclesiastical office did not affect his modesty and childlike innocence, it aroused the envy of lesser men, who convinced the elderly Sophronius that Nectarius had it in his heart to become Patriarch. Since the people loved Nectarius, the Patriarch was troubled by the slanders. On May 3, 1890, Sophronius relieved Metropolitan Nectarius of his duties; in July of the same year, he commanded Nectarius to leave Egypt.

Without seeking to avenge or even to defend himself, the innocent Metropolitan left for Athens, where he found that accusations of immorality had arrived before him. Because his good name had been soiled, he was unable to find a position worthy of a bishop, and in February of 1891 accepted the position of provincial preacher in Euboia;

then, in 1894, he was appointed dean of the Rizarios Ecclesiastical School in Athens. Through his eloquent sermons, his unwearying labours to educate fitting men for the priesthood, his generous almsdeeds despite his own poverty, and the holiness, meekness, and fatherly love that were manifest in him, he became a shining light and a spiritual guide to many. At the request of certain pious women, in 1904 he began the building of his convent of the Holy Trinity on the island of Aegina while yet dean of the Rizarios School; finding later that his presence there was needed, he took up his residence on Aegina in 1908, where he spent the last years of his life, devoting himself to the direction of his convent and to very intense prayer; he was sometimes seen lifted above the ground while rapt in prayer. He became the protector of all Aegina, through his prayers delivering the island from drought, healing the sick, and casting out demons. Here also he endured wicked slanders with singular patience, forgiving his false accusers and not seeking to avenge himself. Although he had already worked wonders in life, an innumerable multitude of miracles have been wrought after his repose in 1920 through his holy relics, which for many years remained incorrupt. There is hardly a malady that has not been cured through his prayers; but Saint Nectarius is especially renowned for his healings of cancer for sufferers in all parts of the world.

During the persecution of Diocletian and Maximian, about the year 290, *Saints Onesiphorus and Porphyrius* were betrayed as Christians to the persecutors. After many torments through which they stood fast in confessing their faith, they were bound by the feet to wild horses and dragged to death.

Saint Matrona was from Perga in Pamphylia and lived in the fifth century; she was wedded to a man named Dometian and bore him a daughter, Theodota. Accompanied by her husband she went to Constantinople where, without informing him of her intentions, she began spending all her time in the churches in fasting and prayer and secretly caring for the poor. She also came under the spiritual direction of a woman of prayer named Eugenia. Dometian began to suspect her of infidelity; it was only with great persuasion on her part that he allowed her to continue her life of prayer.

Her desire to renounce the world and dedicate herself completely to God grew so great that she asked a pious widow named Susanna to raise her child Theodota for her. Matrona feared that if she entered a convent her husband would both find her and trouble the convent; while deliberating what she ought to do, she was informed by a dream that she should feign to be a eunuch and enter a monastery just outside of Constantinople, under a holy Abbot named Bassian, which she did. Saint Matrona's secret was eventually revealed to Bassian in a dream, after which he could not allow her to remain in the monastery; but after she departed, when her husband heard that a woman had lived in the monastery undetected he understood it must be his wife, and began furiously seeking her everywhere. Bassian arranged for her to be taken to a convent in Emesa. But here also Dometian pursued her, after which she fled to Jerusalem, Mount Sinai, and Beirut. However, everywhere the fame of her holiness made her so conspicuous that she was nearly discovered.

She resolved to flee to Alexandria or Antioch, while dismissing Constantinople as a possibility; but after earnest prayer to God she had a dream in which it was revealed that she must return to Constantinople. Here, the Abbot Bassian became her protector and arranged for her to live in rented lodgings at his expense (Saint Bassian is commemorated on October 10).

At Matrona's request, seven spiritual sisters of hers were brought to her from Beirut, which formed the beginning of a community under her direction. She healed a patrician's wife named Antiochiane, who out of gratitude gave Matrona one of her estates where she founded a convent, of which Matrona was the Abbess. After leading many souls to salvation in her convent, Matrona went to her rest at about the age of one hundred.

Theodore Lector's sixth-century *Ecclesiastical History* mentions Saint Matrona; the

chronicler Theophanes in the ninth century relates that in the year 498 or 499, when the Emperor Anastasius attempted to force the monastic houses of Constantinople to comply with his rejection of the holy Fourth Council of Chalcedon, Saint Matrona staunchly refused to do so.

Dismissal Hymn of Saint Nectarius. First Tone

THE offspring of Selyvria and the guardian of Aegina, the true friend of virtue who didst appear in the last years, O Nectarius, we faithful honour thee as a godly servant of Christ, for thou pourest forth healings of every kind for those who piously cry out: Glory to Christ Who hath glorified thee. Glory to Him Who hath made thee wondrous. Glory to Him Who worketh healings for all through thee.

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of Saint Matrona. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Matrona, thy spirit rejoiceth with the Angels.

Kontakion of Saint Nectarius. Plagal of Fourth Tone
To thee, the Champion Leader

COME, let us all laud Orthodoxy's newly-shining star * and the divine and newly-builded bulwark of the Church; * and in joyfulness of heart, let us sing his praises. * By the working of the Spirit was he glorified, * and doth pour forth the abundant grace of wondrous cures * upon them that cry: * Rejoice, O Father Nectarius.

Kontakion of the Martyrs. Second Tone. Thou soughtest the heights

THE martyric pair * contested with great steadfastness * and dashed to the earth * the boasting of the enemy * and were made to shine with the grace of the uncreated Trinity, * and now with the angelic Hosts * the glorious Martyrs pray to God for us.

Kontakion of Saint Matrona. Same Melody

WHILE dwelling 'midst men, * with fasting thou didst waste thy flesh, * and thou didst devote * thyself unto unceasing prayer; *

thus, Matrona, thou didst piously serve the Master in Whose behalf * thou forsookest all things, O Saint, * and broughtest thy life to its end righteously.

✣ 10. The Holy Apostles of the Seventy Olympas, Rodion, Erastus, Sosipater, and Quartus. The Holy Martyr Orestes.

Of these Saints, *Olympas* and *Rodion* became disciples of Peter, the chief Apostle, and came to Rome, where they were beheaded by Nero. The others reposed in peace, having become bishops: *Sosipater* of Iconium, *Quartus* of Beirut, and *Erastus* of Paneas, or Paneias (which was also called Caesarea Philippi [Matt. 16:13; Mark 8:27]); Saint Erastus had been chamberlain of the city of Corinth (Rom. 16:23).

Saint Orestes was from Tyana in Cappadocia. During the persecution of Diocletian, this Martyr's ankles were pierced with long nails; being bound to a wild horse and violently dragged by it, he gave up his spirit in the year 289.

Dismissal Hymn of the Apostles. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Apostles. Fourth Tone. On this day Thou hast appeared

THE most solemn festival * of the Apostles * hath this day appeared to us * and manifestly doth bestow * divine forgiveness of trespasses * on all that faithfully keep their memorial.

Kontakion of the Martyr. Second Tone

THINE invincibility in contest, O Martyr, was accepted and rewarded by Christ, the Prize-bestower; and He hath granted thee the crown of life and the divine power to work healings, O Orestes, since He is the Friend of man.

✣ 11. The Holy Martyrs Menas, Victor, and Vincent. The Holy Martyr Stephanie. Our Righteous Father Theodore the Studite.

Saint Menas, who had Egypt as his fatherland, contested in Cotyaeion, a city of Phrygia, in 296, during the reign of Diocletian and Maximian. A soldier distinguished for his valour in war, he renounced his rank and withdrew to devote himself to ascetical struggles and prayer in the mountains. Filled with zeal and more than human courage, he presented himself in the midst of a pagan festival in Cotyaeion and declared himself to be a Christian. After terrible torments, which he endured with astonishing courage, he was beheaded. His martyrium in Egypt became a place of universal pilgrimage; evidence of ancient journeys to his shrine have been found as far away as Ireland. The glory and refuge of the Christians of Egypt, he has been revealed to be a worker of great

miracles and a swift defender for all who call on him with faith; besides all else, he is also invoked for help in finding lost objects.

Saints Victor and Stephanie contested in Damascus in 160, during the reign of Antoninus Pius. The pagans arrested Saint Victor as a Christian and cut off his fingers, put out his eyes, and beheaded him. As Saint Stephanie, the wife of a certain soldier, and a Christian, saw Victor's nobility in his sufferings, she loudly cried out to call him blessed and to say that she saw two crowns prepared, one for him, and one for herself. She also was taken, and was tied to two palm trees which had been bowed down; when they were released, she was torn asunder.

Saint Vincent is the most illustrious of the Martyrs of Spain. Because of his virtue, he was ordained deacon by Valerius, Bishop of Saragossa, who, because of his advanced age and an impediment in his speech, commissioned Vincent to be preacher of the Gospel. In 303, the impious Emperors Diocletian and Maximian sent Dacian to Spain as governor, with an edict to persecute the clergy. Saint Vincent was brought with Bishop Valerius to Valencia; the bishop was sent into exile, but the holy deacon was tortured on a rack, and after suffering other cruel torments, gave up his soul into the hands of God on January 22 in the year 304.

Saint Theodore the Studite was born in Constantinople in 759; his pious parents were named Photinus and Theoctiste. He assumed the monastic habit in his youth, at the monastery called Sakkoudion, and became abbot there in 794. About the year 784 he was ordained deacon, and later presbyter by the most holy Patriarch Tarasius. On joining the brotherhood of the Monastery of Studium (which was named after its founder Studius, a Roman consul), the Saint received the surname "Studite." He proved to be a fervent zealot for the traditions of the Fathers and contested even unto death for the sake of his reverence for the holy icons. He endured three exiles because of his pious zeal. During the third one, to which he was condemned by the Iconoclast autocrat, Leo the Armenian, he endured courageously—being beaten and bound and led from one dark dungeon to another—for seven whole years. Finally he was recalled from exile by Emperor Michael II the Stammerer. Receiving thus a small respite from his labours of long endurance, he reposed in the Lord on November 11, 826, a Sunday, while his disciples, who stood round about him, chanted the 118th Psalm. Some say that after receiving the immaculate Mysteries, he himself began chanting this psalm. And on reaching the verse, "I will never forget Thy statutes, for in them hast Thou quickened me" (Ps. 118:93), he gave up his spirit, having lived for sixty-seven years. In addition to his other sacred writings, he composed, with the collaboration of his brother Joseph, almost the whole of the compunctionate book of the *Triodion* (see also July 14).

Dismissal Hymn of Saint Menas. Plagal of First Tone
Let us worship the Word

WITH great valour of soul, thou didst strive in martyrdom, * and having fought the good fight, O divine Great Martyr Menas, * thou from Heaven hast received the gift of miracles; * for God hath shown thee to the world * as a worker of great signs, and He made thee our protector * and a swift help in afflictions and ever-vigilant defence from harm.

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

WITH songs of praise, let us hymn the steadfast athletes of Christ: * divine Victor, Vincent, and the noble Stephanie, with Menas the all-glorious. * Having crushed the foe in sundry ages and

countries, * they rejoice together, glorified in the Heavens. * Have mercy, O Christ Saviour, on all, by Thy Great Martyrs' prayers.

Dismissal Hymn of Saint Theodore. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of monastics, O wise Theodore, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Kontakion of the Martyrs. Plagal of Fourth Tone
As first-fruits of our nature

AS godly-minded athletes and Martyrs who strove for piety, * the Church doth honour and glorify on this day the godly contests and travails * of Menas the prizewinner, * noble Victor, brave Vincent, and valiant Stephanie, * and lovingly doth cry out and glorify Christ, the Friend of man.

Kontakion of Saint Theodore. Second Tone. Thou soughtest the heights

ASCETIC in truth, * and equal to the Angels' life, * thy life was made bright * with contests and martyric trials; * and the holy Angels' companion wast thou, Theodore, blest of God; * now together with them, O Saint, * thou ceaselessly prayest Christ in our behalf.

✝ 12. Our Father Among the Saints John the Almsgiver, Archbishop of Alexandria. Our Father Among the Saints Martin, Bishop of Tours. Our Righteous Father Nilus of Sinai.

Saint John was born in 555 on the island of Cyprus in the city of Amathus; his father, Epiphanius, was a ruler of Cyprus. The Saint was consecrated Archbishop of Alexandria in 608. A man of exemplary uprightness, in his zeal for Orthodoxy he strove mightily to fight the many heresies among the Christians in Egypt; but above all, he was famous for his singular generosity, humility, and sympathy towards all, especially the poor. His mercy was so great that the report of it reached the Persian invaders of Jerusalem, who desired to see him because of it. Saint John reposed in 619, at the age of sixty-four.

Saint Martin, the great luminary of Gaul, was the son of pagan parents. When he was still quite young he became a catechumen; at the age of twenty-two he received Holy Baptism. Then he undertook the labours of a monk, and was afterwards consecrated Bishop of Tours, renowned as an ascetic and wonderworker, a faithful shepherd of Christ's flock. He converted many both from paganism and heresy, cast out demons and raised the dead, and while undertaking all the apostolic burdens of a bishop, he never ceased to be a simple monk and a man of prayer. His monastery became a center of monasticism not only for Gaul, but for all of Western Europe. A widely celebrated incident of his life took place when he was still a catechumen, fulfilling his military service. Seeing an ill-clad beggar asking alms at the gate of the city of Amiens and being overlooked by passersby, Saint Martin, having nothing else to give, rent his military cloak in two with his sword and gave half to the beggar, so that he might cover himself in the cold. That night, the Lord Jesus Christ appeared to him, clothed with the half of the cloak he had given to the beggar. Saint Martin's cloak—*capella* in Latin—was kept in a sanctuary which came to be called *capella,* from which the word "chapel" is

derived; and they under whose care it was kept were called *cappellani*, from which "chaplain" is derived. Saint Martin reposed in peace in the year 397.

Saint Nilus, who had Constantinople as his homeland, was a disciple of Saint John Chrysostom. He had formerly been an eparch of the city, then became an ascetic on Mount Sinai. He wrote epistles and various ascetical works, and reposed about 451.

Wine and oil allowed.

Dismissal Hymn of Saint John. Plagal of Fourth Tone

In thy patience thou hast won thy reward, O righteous Father. Thou didst persevere unceasingly in prayer; thou didst love the poor, and didst provide for them in all things. Wherefore, intercede with Christ our God, O blessed John the Almsgiver, that our souls be saved.

Dismissal Hymn of Saint Martin. Fourth Tone. Be quick to anticipate

In signs and in miracles thou wast renowned throughout Gaul; * by grace and adoption now thou art a light for the world, O Martin, most blest of God. * Almsdeeds and compassion filled thy life with their splendour; * teaching and wise counsel were thy riches and treasures, * which thou dost dispense freely unto all them that honour thee.

Dismissal Hymn of Saint Nilus. Plagal of Fourth Tone

With the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Nilus our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion of Saint John. Second Tone. Thou soughtest the heights

Thy riches and wealth * didst thou disperse unto the poor; * thou now hast received * the Heavens' riches in return. * For this cause, O all-wise John, we all honour thee with our songs of praise * as we keep thy memorial, * O namesake of almsgiving and of mercy.

Kontakion of Saint Martin. Plagal of Fourth Tone
As first-fruits of our nature

As a devoted man of God, thou didst proclaim His mysteries. * And as a seer of the Trinity, thou didst shed thy blessings on the Occident. * By thy prayers and entreaties, * O adornment of Tours and glory of all the Church, * preserve us, O Saint Martin, and save all who praise thy memory.

Kontakion of Saint Nilus. Plagal of Fourth Tone
To thee, the Champion Leader

By thine unsleeping prayer, O Father Nilus blest of God, * thou didst most keenly cut away all the material * that enkindleth the revolts of the body's passions; * and since thou possessest boldness with

the Lord of all, * from all dangers that can be do thou deliver me * that I may cry to thee: * Rejoice, O universal Father.

✝ 13. Our Father Among the Saints John Chrysostom, Archbishop of Constantinople.

This greatest and most beloved of all Christian orators was born in Antioch the Great in the year 344 or 347; his pious parents were called Secundus and Anthusa. After his mother was widowed at the age of twenty, she devoted herself to bringing up John and his elder sister in the nurture and admonition of the Lord. John received his literary training under Anthragathius the philosopher, and Libanius the sophist, who was the greatest Greek scholar and rhetorician of his day. Libanius was a pagan, and when asked before his death whom he wished to have for his successor, he said, "John, had not the Christians stolen him from us." With such a training, and with such gifts as he had by nature, John had before him a brilliant career as a rhetorician. But through the good example of his godly mother Anthusa and of the holy Bishop Meletius of Antioch (see Feb. 12), by whom he was ordained reader about the year 370, he chose instead to dedicate himself to God. From the years 374 to 381 he lived the monastic life in the hermitages that were near Antioch. His extreme asceticism undermined his health, compelling him to return to Antioch, where Saint Meletius ordained him deacon about the year 381. Saint Meletius was called to Constantinople later that year to preside over the Second Ecumenical Council, during which he fell asleep in the Lord. In 386 Bishop Flavian ordained John presbyter of the Church of Antioch. Upon his elevation to the priesthood his career as a public preacher began, and his exceptional oratorical gifts were made manifest through his many sermons and commentaries. They are distinguished by their eloquence and the remarkable ease with which rich imagery and scriptural allusions are multiplied; by their depth of insight into the meaning of Scripture and the workings of God's providence; and, not least of all, by their earnestness and moral force, which issue from the heart of a blameless and guileless man who lived first what he preached to others. Because of his fame, he was chosen to succeed Saint Nectarius as Patriarch of Constantinople. He was taken away by stealth, to avoid the opposition of the people, and consecrated Patriarch of Constantinople on February 28, 398, by Theophilus, Patriarch of Alexandria, who was to prove his mortal enemy.

At that time the Emperor of the East was Arcadius, who had had Saint Arsenius the Great as his tutor (see May 8); Arcadius was a man of weak character, and much under the influence of his wife Eudoxia. The zealous and upright Chrysostom's unsparing censures of the lax morals in the imperial city stung the vain Eudoxia; through Theophilus' plottings and her collaboration, Saint John was banished to Pontus in 403. The people were in an uproar, and the following night an earthquake shook the city; this so frightened the Empress Eudoxia that she begged Arcadius to call Chrysostom back. While his return was triumphant, his reconciliation with the Empress did not last long. When she had a silver statue of herself erected in the forum before the Church of the Holy Wisdom (Saint Sophia) in September of 403, and had it dedicated with much unseemly revelry, Saint John thundered against her, and she could not forgive him. In June of 404 he was exiled to Cucusus, on the borders of Cilicia and Armenia. From here he exchanged letters with Pope Innocent of Rome, who sent bishops and priests to Constantinople requesting that a council be held. Saint John's enemies, dreading his return, prevailed upon the Emperor to see an insult in this, and had John taken to a more remote place of banishment called Pityus near the Caucasus. The journey was filled with bitter sufferings for the aged bishop, both because of the harshness of the elements and the cruelty of one of his guards. He did not reach Pityus, but gave up his soul to the Lord near Comana in Pontus, at the chapel of the Martyr Basiliscus (see May 22), who had appeared to him shortly before, foretelling the day of his death, which came to pass

on September 14, 407. His last words were "Glory be to God for all things." His holy relics were brought from Comana to Constantinople thirty-one years later by the Emperor Theodosius the Younger and Saint Pulcheria his sister, the children of Arcadius and Eudoxia, with fervent supplications that the sin of their parents against him be forgiven; this return of his holy relics is celebrated on January 27.

Saint John was surnamed Chrysostom ("Golden-mouth") because of his eloquence. He made exhaustive commentaries on the divine Scriptures and was the author of more works than any other Church Father, leaving us complete commentaries on the Book of Genesis, the Gospels of Saints Matthew and John, the Acts, and all the Epistles of Saint Paul. His extant works are 1,447 sermons and 240 epistles. Twenty-two teachers of the Church have written homilies of praise in his honour. Besides his feasts today and on January 27, he is celebrated as one of the Three Hierarchs on January 30, together with Saint Basil the Great and Saint Gregory the Theologian.

It should be noted that, because September 14 is the Exaltation of the Cross, the Saint's memory has been transferred to this day.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Plagal of Fourth Tone

GRACE shining forth from thy mouth like a beacon hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility; but whilst instructing us by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

Kontakion. Plagal of Second Tone

FROM the Heavens hast thou received divine grace, and by thy lips thou dost teach all to worship the One God in Trinity, O John Chrysostom, all-blessed righteous one. Rightly do we acclaim thee, for thou art a teacher revealing things divine.

✢ 14. The Holy and All-lauded Apostle Philip.

This Apostle, one of the Twelve, was from Bethsaida of Galilee, and was a compatriot of Andrew and Peter. He was instructed in the teachings of the Law, and devoted himself to the study of the prophetic books. Therefore, when the Lord Jesus called him to the dignity of apostleship, he immediately sought out and found Nathanael and said to him, "We have found Him of Whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph" (John 1:45). Having preached Jesus the God-man throughout many parts of Asia Minor, and having suffered many things for His Name's sake, he was finally crucified upside down in Hierapolis of Phrygia.

Rest from labour. Fish allowed.

Dismissal Hymn. Third Tone

O HOLY Apostle Philip, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Plagal of Fourth Tone. As first-fruits of our nature

THE God-proclaiming Philip, who was Thy disciple and Thy friend, * who imitated Thy Passion, hath heralded Thee to the world as very God; * through his pleadings, O Saviour, * keep Thy

Church from the harm of her lawless enemies, * through the pure Theotokos, O Thou Who art greatly merciful.

✝ 15. The Holy Martyrs and Confessors Guria, Shamuna, and Habib the Deacon.

Of these most illustrious Martyrs of the city of Edessa in Syria, *Guria* and *Shamuna* contested during the reign of Diocletian, in 288; after many tortures, they were cast into prison, then beheaded. *Saint Habib,* a deacon, contested in the days of Licinius, in the year 316, and was burned alive; he was buried with Saints Guria and Shamuna. The three have one common feast, and it is always together that they are portrayed in icons and invoked by the faithful.

On account of a renowned miracle they worked, they are invoked for help in marital difficulties. A certain Goth had come with the Roman army to Edessa and was quartered in the house of a pious widow named Sophia. The Goth asked Sophia for the hand of her daughter, Euphemia; after resisting for a long time, Sophia at last agreed. When it was time for the army to return home, Sophia made the Goth vow by the power in the holy Martyrs Shamuna, Guria, and Habib, to keep Euphemia as the apple of his eye. As he was nearing his home, however, the treacherous man revealed to Euphemia that he already had a wife. Euphemia was compelled to serve the Goth's wife, who dealt with her mercilessly. After extreme sufferings, which included being sealed alive in a tomb and left there to die, Euphemia was miraculously conveyed to Edessa, to the very shrine of the holy Martyrs whose surety they had taken, and was reunited with her mother through their holy prayers.

On this day, the Christmas Fast begins.

Dismissal Hymn. Plagal of First Tone

SINCE Thou hast given us the miracles of Thy holy Martyrs as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou alone art good and the Friend of man.

Kontakion. Second Tone. Thou soughtest the heights

YE gained from on high * much grace, O wise, all-lauded Saints; * and thus, ye protect * all them found in ordeals and trials; * for this cause, O Martyrs, did ye save a young woman from bitter death, * in that ye are in very truth * the glory of Edessa and joy of all.

✝ 16. The Holy and Glorious Apostle and Evangelist Matthew.

This Apostle, who was also called Levi, was the son of Alphaeus and had Galilee as his homeland. A publican before being called by Christ, he became one of the Twelve Apostles, and an Evangelist. While still in Palestine, he wrote his Gospel first in Hebrew, being also the first of all to write the Gospel. When he is depicted in icons, there is portrayed next to him the likeness of a man, one of the symbolic living creatures mentioned by Ezekiel (1:10), which, as Saint Irenaeus writes, is a symbol of our Saviour's Incarnation.

Wine and oil allowed.

Dismissal Hymn. Third Tone

O HOLY Apostle and Evangelist Matthew, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Fourth Tone. Thou Who wast raised up

WHEN thou didst cast away the publican's balance * and wast united to the yoke of uprightness, * then didst thou prove a merchant of great excellence, * one that gathered in the wealth * of the wisdom of Heaven; * for this cause, the word of truth * thou didst herald, O Matthew, * and didst arouse the souls of sluggish men * by signifying the dread day of reckoning.

✝ 17. Our Father Among the Saints Gregory the Wonderworker, Bishop of Neocaesarea. Our Righteous Mother Hilda of Whitby.

Saint Gregory was born in Neocaesarea of Pontus to parents who were not Christians. He studied in Athens, in Alexandria, in Beirut, and finally for five years in Caesarea of Palestine under Origen, by whom he was also instructed in the Faith of Christ. Then, in the year 240, he became bishop of his own city, wherein he found only seventeen Christians. By the time the Saint reposed about the year 265, there were only seventeen unbelievers left there. Virtually the whole duration of his episcopacy was a time of continual, marvellous wonders worked by him. Because of this, he received the surname "Wonderworker"; even the enemies of the truth called him a second Moses (see Saint Basil the Great's *On the Holy Spirit,* ch. 29).

Our righteous Mother Hilda was of noble birth, being a kinswoman of Saint Edwin, King of Northumbria (celebrated Oct. 12). At the age of thirty-three she renounced the world, and lived another thirty-three years as a nun and abbess. The last six years of her life she suffered a burning fever with patience and nobility, and reposed in peace in the year 680.

Dismissal Hymn of the Hierarch. Plagal of Fourth Tone

BY vigilance in prayer, and continuance in the working of wonders, thou didst acquire thine achievements as a surname; wherefore, intercede with Christ our God, O Father Gregory, to enlighten our souls, lest we sleep in sin unto death.

Dismissal Hymn of the Righteous One. Fourth Tone
Be quick to anticipate

ADORNED with discretion as an abbess guiding her flock,* renowned as a couns'ler even unto bishops and kings, wise Hilda the bride of Christ * sealed her life with suff'rings glorifying her Bridegroom; * now, enthroned in Heaven, she doth send down great mercy * on all who sing her praises with faith, keeping her memory.

Kontakion of the Hierarch. Second Tone
Thou soughtest the heights

SINCE thou hadst received * the power to work miracles, * thou dravest from men * diseases, O wise Gregory, * and with fearful signs thou madest the demons tremble; hence, thou art called * Wonderworker, O man of God; * for thou hast received thy surname from thy works.

Kontakion of the Righteous One. First Tone. The soldiers standing guard

For three and thirty years in the world, chaste and modest, * for three and thirty years as a righteous monastic, * thou camest, O Hilda, unto Christ's stature, the perfect man; * and on being cleansed through grievous bodily sickness, * thou wast taken up in light and glory to Heaven, * where thou dost pray God for us.

✝ 18. The Holy Martyrs Plato and Romanus.

Saint Plato contested in martyrdom in 266, when Agrippinus was proconsul. He was from the city of Ancyra in the province of Galatia.

Saint Romanus, who was from Antioch, lived during the reign of Maximian. He presented himself before Asclepiades the Eparch, and rebuked him, saying, "The idols are not gods; even a little child could tell you that." Then the Saint asked that a child be brought in from the market, that he might be the judge of the matter at hand. Therefore, when the child was asked, "Which God must we worship?" he replied, "Christ." The child was beaten mercilessly and beheaded at the command of the tyrant. As for Saint Romanus, his tongue was cut out, and then he was cast into prison, where he was strangled in the year 305.

If Alleluia[1] *is not said:*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion of Saint Plato. Third Tone. On this day the Virgin

Thine all-holy memory * doth cheer and gladden the whole world, * calling all to come to thine * august and ven'rable temple; * wherein now, with jubilation * we have all gathered, * and with odes we hymn thy triumphs, O Martyr Plato, * and with faith, we cry out to thee: * Rescue thy people, * O Saint, from barbarous foes.

Kontakion of Saint Romanus. Fourth Tone
On this day Thou hast appeared

O all-lauded Romanus, * since the Church hath thee * as a bright, majestic star, * she is now guided by the light * of thy great contests, and she doth praise * and glorify thine all-luminous memory.

✝ 19. The Holy Prophet Abdias (Obadiah). The Holy Martyr Barlaam.

The Divine Scriptures do not tell us with any certainty when the *Prophet Abdias* lived nor what was his homeland. Thus, some say that he is that Abdias who was Ahab's steward, who, because of Jezebel's wrath, hid one hundred prophets in a cave and fed

1. See the note explaining "Alleluia" on page 12.

them with bread and water (III Kingdoms 18:4), and that he later became a disciple of Elias the Prophet about 903 B.C. But others surmise from the words of the same prophetical book that he is somewhat later than Joel (celebrated on Oct. 19). He is also called Obdiu, or Abdiu, or Obadiah; his name means "servant of God." His book of prophecy, which consists of only one chapter, is ranked fourth among the minor Prophets.

Saint Barlaam, who was from a certain village near Antioch in Syria, was advanced in years and a husbandman by occupation. Because of his confession of Christ, he was brought before the judge, who had him scourged with whips and then scraped with iron claws. Since this could not break his constancy, he was forcibly haled to the idols' temple, and live coals with incense were placed in his right hand. The judge thought that he would cast them down because of the pain, thus seeming to have offered a sacrifice of incense to the idols. But Saint Barlaam stood unmoving until his hand was thoroughly burned by the coals; he fell to the ground, and so gave up his soul into the hands of the Lord. He contested in martyrdom during the reign of Diocletian (284–305). Saint Basil the Great and Saint John Chrysostom both gave homilies in his honour.

If Alleluia *is not said:*

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Abdias, O Lord, through him we beseech Thee to save our souls.

Dismissal Hymn of the Martyr. Fourth Tone
Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Prophet. Plagal of Fourth Tone
As first-fruits of our nature

As a divinely-chosen Prophet, thou foretoldest things far off, * that on Mount Sion salvation should come to pass, for Heaven's myst'ries shone on thee; * as thou dwellest in Heaven * with the Prophets, rejoicing in Christ Whom ye foretold, * entreat Him, O Abdias, to save us, who honour thee with love.

Kontakion of the Martyr. Third Tone
On this day the Virgin

WEAK with age, yet thou didst slay * him that is ancient in evil * when thou didst present to Christ * thy burnt right hand as sweet incense; * for thou barest bitter tortures * with great endurance, * casting down the fleshless foe with thy fleshly suff'rings. * Now thou standest at the right hand * of thy Creator, * O valiant Martyr Barlaam.

✝ 20. The Forefeast of the Entry of the Most Holy Theotokos Into the Temple. Our Fathers Among the Saints Gregory of Decapolis and Proclus, Archbishop of Constantinople.

Saint Gregory, who was from Irenopolis of the Decapolis in Asia Minor, was the son of Sergius and Mary. He became a monk as a young man, and after struggling for many years in virtue and prayer under obedience to a wise spiritual father, he was informed by revelation that it was the will of God for him to live, like the Patriarch Abraham, with no certain dwelling, moving from place to place. His journeyings took him to Ephesus, Constantinople, Corinth, Rome, Sicily, Thessalonica, and again to Constantinople, where, after many labours in defence of Orthodoxy against Iconoclasm, he reposed in peace in the first half of the ninth century. He had two disciples, one of whom was Saint Joseph the Hymnographer (see Apr. 3), who wrote the *Menaion* service for Saint Gregory, his father in Christ.

Saint Proclus lived during the reign of Saint Theodosius the Younger. A disciple and scribe of Saint John Chrysostom, he was ordained Bishop of Cyzicus about the year 426, but because the people there unlawfully elected another bishop before his arrival, he remained in Constantinople. In 429, Nestorius, who had been Archbishop of Constantinople for about a year, and had already begun his blasphemous teaching that it is wrong to call the holy Virgin "Theotokos," invited Bishop Proclus to give a sermon on one of the feasts of our Lady, which he did, openly defending in Nestorius' presence the name "Theotokos," that is, "Mother of God." Saint Proclus was elevated to the throne of Archbishop of Constantinople in 434. It was he who persuaded Emperor Theodosius the Younger and his holy sister Pulcheria to have the most sacred relics of his godly teacher Saint John Chrysostom brought back from Comana, and triumphantly received them upon their return to the imperial city (see Jan. 27 and Nov. 13). He reposed in peace in 447.

Dismissal Hymn of the Forefeast. Fourth Tone. Be quick to anticipate

By blossoming forth the only Ever-virgin as fruit, * today holy Anna doth betroth us all unto joy, instead of our former grief; * on this day she doth fulfil her vows to the Most High, * leading her with joy into the Lord's holy temple, * who truly is the temple and pure Mother of God the Word.

Dismissal Hymn of the Hierarchs. Fourth Tone

O God of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Kontakion of the Forefeast. Fourth Tone. On this day Thou hast appeared

The whole world is filled today * with joy and gladness * on the Theotokos's * auspicious and resplendent feast, * whereon with great voice it crieth out: * The heavenly tabernacle is she in truth.

Kontakion of Saint Gregory. Third Tone. On this day the Virgin

The Church knoweth thee to be * a shining sun that enlight'neth * all men with the rays of cures * and with the beauty of virtue. * Hence, O truly blessed Father, * Christ's faithful servant, * we all cele-

brate thy venerable memorial, * O wise Gregory most righteous; * and we now honour * thy valiant struggles for Christ.

Kontakion of Saint Proclus. Fourth Tone. On this day Thou hast appeared

On this day, thy ven'rable * departure from us, * O wise Proclus blest of God, * is celebrated fittingly * with joy by her that in very truth * is the most honoured of cities in all the world.

✝ 21. The Entry Into the Temple (Presentation) of Our Most Holy Lady, the Theotokos and Ever-virgin Mary.

According to the tradition of the Church, the Theotokos was brought to the Temple at three years of age, where she was consecrated to God and spent her days until she was fourteen or fifteen years old; and then, as a mature maiden, by the common counsel of the priests (since her parents had reposed some three years before), she was betrothed to Joseph.

Rest from labour. Fish allowed.

Dismissal Hymn. Fourth Tone

Today is the prelude of God's good will and the heralding of the salvation of mankind. In the temple of God, the Virgin is presented openly, and she proclaimeth Christ unto all. To her, then, with a great voice let us cry aloud: Rejoice, O thou fulfilment of the Creator's dispensation.

Kontakion. Fourth Tone. Thou Who wast raised up

The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Saviour's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.

✝ 22. The Holy Apostles of the Seventy Philemon, Apphia, Archippus, and Onesimus. The Holy Martyrs Cecilia, Valerian, and Tiburtius.

Philemon, who was from Colossae, a city of Phrygia, was a man both wealthy and noble; *Apphia* was his wife. *Archippus* became Bishop of the Church in Colossae. All three were disciples of the Apostle Paul. *Onesimus,* who was formerly an unbeliever and slave of Philemon, stole certain of his vessels and fled to Rome. However, on finding him there, the Apostle Paul guided him onto the path of virtue and the knowledge of the truth, and sent him back to his master Philemon, to whom he wrote an epistle (this is one of the fourteen epistles of Saint Paul). In this epistle, Paul commended Onesimus to his master and reconciled the two. Onesimus was later made a bishop; in Greece he is honoured as the patron Saint of the imprisoned. All these Saints received their end by martyrdom, when they were stoned to death by the idolaters. Saint Onesimus is also commemorated on February 15.

Saint Cecilia was of an illustrious Roman family. On being betrothed to Valerian, she drew him to the Faith of Christ, and he in turn drew his own brother Tiburtius to the same. They contested in martyrdom during the reign of Diocletian, in the year 288.

Dismissal Hymn of the Feast

Today is the prelude . . . (*See November 21*)

Dismissal Hymn of the Apostles. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion of the Feast

The sacred treasury . . . (*See November 21*)

Kontakion of the Apostles. Second Tone

WE praise Christ's Apostles as bright stars illumining the ends of the world, glorious Philemon, Onesimus, Archippus, and with them, wise Apphia, crying: Pray unceasingly in behalf of us all.

Kontakion of the Martyrs. Fourth Tone. Thou Who wast raised up

IN godly wise let us, the hosts of the faithful, * sing hymns to her wedded to Christ of her own will, * Cecilia, whose pure heart with virtues was adorned; * for she wholly put to shame * the conceit of Almacius, * and she shone bright as the sun * amidst them that pursued her * and then appeared to those upon the earth * as a divine staff that strengthened the holy Faith.

✝ 23. Our Fathers Among the Saints Amphilochius, Bishop of Iconium, and Gregory, Bishop of Agrigentum in Sicily.

Saint Amphilochius, who was born in Cappadocia, shone forth in asceticism and divine knowledge even from his youth. He was consecrated Bishop of Iconium in 341; he struggled courageously against the blasphemies of Eunomius, Macedonius the enemy of the Holy Spirit, and the followers of Arius. He was present at the Second Ecumenical Council of the 150 Fathers, which took place in Constantinople, convoked during the reign of Theodosius the Great in the year 381. In 383 Amphilochius wished to persuade the Emperor Theodosius to forbid the Arians from gathering in Constantinople and to commit the churches to the Orthodox, but the Emperor was reluctant to do such a thing. The next time that Amphilochius entered the palace, he addressed Theodosius with proper honour, but slighted his young son Arcadius in his presence. Theodosius was indignant, and said the dishonour shown to his son was equally an insult to himself. To this Saint Amphilochius answered that as he would not suffer an insult to his son, so he ought to believe that God is wroth with those who blaspheme His Only-begotten. Saint Theodosius understood and admired Amphilochius' ingenious device, and he issued the desired edict in September of the same year. Saint Amphilochius, having

reached deep old age, reposed in peace about the year 395. Saint Basil the Great wrote many letters to Saint Amphilochius, his friend and fellow champion of the Faith, and at his request wrote his treatise *On the Holy Spirit,* which besides demonstrating the divinity of the Holy Spirit and His equality with the Father and the Son, defends the Church's unwritten ancient traditions, such as making the sign of the Cross, turning towards the East in prayer, not kneeling on Sunday, and so forth.

Saint Gregory, the son of pious parents named Chariton and Theodota, was born in Agrigentum, a city of Sicily, and was great in virtue from his childhood. He was baptized, brought up, and tonsured reader by Bishop Potamion during the reign of Justinian II, in the seventh century. At the age of eighteen he made a pilgrimage to Jerusalem, where he was ordained deacon by Macarius, Bishop of Jerusalem. He travelled to Constantinople, and then to Rome, where he was consecrated Bishop of his native Agrigentum. As Bishop of Agrigentum he worked many miracles and shone brilliantly in virtue, but also suffered many great temptations from the priests Sabine and Crescentius, who so envied him that they slandered him to the Pope as a fornicator and had him cast into prison for two and a half years. In the end, however, he vindicated himself by casting the demon out of the woman who had falsely accused him of committing sin with her. Saint Gregory reposed in peace in deep old age.

Dismissal Hymn of the Feast

Today is the prelude . . . (*See November 21*)

Dismissal Hymn of the Hierarchs. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Kontakion of the Feast

The sacred treasury . . . (*See November 21*)

Kontakion of Saint Amphilochius. Second Tone. Thou soughtest the heights

O THUNDER divine, * thou husbandman of faithful men, * the Spirit's clear trump, * O axe that hewest heresies, * Hierarch Amphilochius, thou great servant of God the Trinity, * ever with the Angels on high * cease not interceding for us all, O Saint.

Kontakion of Saint Gregory. Fourth Tone. On this day Thou hast appeared

WITH the Holy Spirit's rays, * which shine a great light, * doth the Church illuminate * the way of them that celebrate * thy joyous falling-asleep today, * O righteous Father, supremely-blest Gregory.

✢ 24. Our Fathers Among the Saints the Holy Hieromartyrs Clement of Rome and Peter of Alexandria.

Saint Clement was instructed in the Faith of Christ by the Apostle Peter. He became Bishop of Rome in the year 91, the third after the death of the Apostles. He died as a martyr about the year 100 during the reign of Trajan.

Saint Peter illustriously occupied the throne of Alexandria for twelve years, and, as Eusebius says, "was a divine example of a bishop on account of the excellence of his life and his study of the sacred Scriptures" (see Eusebius, *Eccl. Hist.*, Book VII, 32; Book

VIII, 13; and Book IX, 6). He excommunicated Arius for his sympathy with the Meletian schism. When Arius learned that Saint Peter had been imprisoned, he sent many priests and deacons to him, asking that he receive him back into the communion of the Church before his martyrdom. When the ambassadors of Arius, who had not, like Saint Peter, perceived the ruin he would engender, were astonished at the vehemence with which Saint Peter refused to receive Arius again, he revealed to them a dread vision he had seen, in which the Master Christ had appeared to him as a child wearing a garment torn from head to foot. When Saint Peter asked the Lord who rent His garment, the Lord answered that it was Arius, and that he must not be received back into communion. The holy hieromartyr Peter was beheaded during the reign of Maximinus in the year 312; he is called the "Seal of the Martyrs," because he was the last Bishop of Alexandria to suffer martyrdom under the pagan Emperors. His successors to the throne of Alexandria, Saints Alexander and Athanasius the Great, brought to final victory the battle against Arius' heresy which Saint Peter had begun.

Dismissal Hymn of the Feast

Today is the prelude . . . (*See November 21*)

Dismissal Hymn of the Hierarchs. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Kontakion of the Feast

The sacred treasury . . . (*See November 21*)

Kontakion of the Hierarchs. Fourth Tone. On this day Thou hast appeared

O DIVINE, unshakeable * towers of Christ's Church, * pillars of true piety * who are most mighty and divine: * Clement and Peter, ye all-acclaimed, * by your entreaties, protect and guard all of us.

✝ 25. Apodosis of the Feast of the Entry Into the Temple of the Most Holy Theotokos. The Holy Great Martyr Catherine. The Holy Great Martyr Mercurius.

Saint Catherine, who was from Alexandria, was the daughter of Constas (or Cestus). She was an exceedingly beautiful maiden, most chaste, and illustrious in wealth, lineage, and learning. By her steadfast understanding, she utterly vanquished the passionate and unbridled soul of Maximinus, the tyrant of Alexandria; and by her eloquence, she stopped the mouths of the so-called philosophers who had been gathered to dispute with her. She was crowned with the crown of martyrdom in the year 305. Her holy relics were taken by Angels to the holy mountain of Sinai, where they were discovered many years later; the famous monastery of Saint Catherine was originally dedicated to the Holy Transfiguration of the Lord and the Burning Bush, but later was dedicated to Saint Catherine.

According to the ancient usage, Saints Catherine and Mercurius were celebrated on the 24th of this month, whereas the holy Hieromartyrs Clement of Rome and Peter of Alexandria were celebrated on the 25th. The dates of the feasts of these Saints were interchanged at the request of the Church and Monastery of Mount Sinai, so that the festival of Saint Catherine, their patron, might be celebrated more festively together with the Apodosis of the Feast of the Entry of the Theotokos. The Slavic Churches, however, commemorate these Saints on their original dates.

Saint Mercurius came from Cappadocia, and was the son of Gordian, a Scythian. A young man, and a soldier of high rank, he refused to offer sacrifice to the idols, and after torments was beheaded during the reign of Valerian (253–260).

Rest from labour. Wine and oil allowed.

Dismissal Hymn of the Feast

Today is the prelude . . . (*See November 21*)

Dismissal Hymn of Saint Catherine. Plagal of First Tone
Let us worship the Word

LET us praise the all-lauded and noble bride of Christ, * the godly Catherine, the guardian of Sinai and its defence, * who is also our support and succour and our help; * for with the Holy Spirit's sword * she hath silenced brilliantly the clever among the godless; * and being crowned as a Martyr, she now doth ask great mercy for us all.

Dismissal Hymn of Saint Mercurius. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Feast

The sacred treasury . . . (*See November 21*)

Kontakion of Saint Catherine. Second Tone. Thou soughtest the heights

ROUSE up now a choir, * O ye that love the martyred Saints, * august and inspired, * acclaiming the supremely-wise * Martyr Catherine, who hath proclaimed and preached of Christ in the stadium * and hath trampled the serpent down * and spat on the knowledge of the eloquent.

Kontakion of Saint Mercurius. Same Melody

O WISE one, thou wast * initiated solemnly * in matters divine, * O all-renowned Mercurius, * and becamest an acceptable sacrifice when eagerly * thou didst drink the cup of Christ God; * and now thou dost ceaselessly pray for us all.

✢ 26. Our Righteous Fathers Alypius the Stylite and Nicon "Repent Ye."

Saint Alypius was from Adrianople in Bithynia; having lived upon a pillar for fifty-three years, he reposed about the year 607, at the age of one hundred.

Saint Nicon, the son of a certain noble, was from Pontus. Forsaking his parents and homeland, he passed throughout the parts of the East, crying to all men, "Repent ye," because of which he received this name. Finally, he came to Lacedaemonia in the Peloponnesus, where he built a church in honour of Christ our Saviour. After having dwelt there many years in solitude, and having converted many from paganism, he departed to the Lord about the end of the tenth century.

Dismissal Hymn of Saint Alypius. First Tone

THOU becamest a pillar of patience and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless while in the body. O Alypius, our righteous Father, intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint Nicon. Third Tone. Thy confession

LACEDAEMON doth rejoice with gladness * in the godly shrine of thy blest relics, * which doth make streams of healings to overflow * and doth preserve from afflictions and sore distress * all them that hasten, O Father, to thee with faith. * Righteous Nicon, intercede with Christ God in our behalf * that His great mercy may be granted unto us.

Kontakion of Saint Alypius. Plagal of Fourth Tone
As first-fruits of our nature

TODAY the Church doth glorify and hymn thee, O Alypius, * as a foundation of virtues and comeliness of the ascetics and the monks. * By thy prayers, as the namesake * of true freedom from sorrow, free from their grievous sins * all them that praise and honour thy struggles and deeds of excellence.

Kontakion of Saint Nicon. Plagal of Second Tone

EMULATING the life of the Angels, thou didst esteem the world's delights as dross, while showing us the paths of repentance, O righteous and God-bearing Nicon. Wherefore, as we now celebrate thy memorial, we honour thee; for thou in truth art a fountain of healings.

✢ 27. The Holy Great Martyr James the Persian.

This Saint was from the city of Bythlaba and was of noble birth; he was the closest and most honoured friend of Isdiger (or Yazdegerd) I, King of Persia (reigned 399–420). Though a Christian from his youth, James renounced Christ because he was allured by the King's friendship and flatteries. When his mother and his wife learned of this, they declared to him by letter that they would have nothing more to do with him, since he had preferred a glory that is temporal to the love of Christ. Wounded in soul by these words and coming to himself, the Saint wept over his error, and repudiated the worship of the idols. Therefore, becoming exceedingly wroth, the King—this was Bahram (or Varahran) V (reigned 421–438), Isdiger's son and successor—condemned him to a most bitter death, the likes of which not even a brute beast was ever condemned to: that is, his body was dismembered at every joint of his arms and legs. And so, when he had been cut asunder limb by limb to his very hips and shoulders, the courageous Martyr was finally beheaded, in the year 421.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our

immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion. Second Tone. Thou soughtest the heights

O STOUT-HEARTED James, * persuaded by thy noble wife, * and fearing the dread * tribunal, thou didst scorn all fear * of the Persians with their profane decrees, and thou wast shown forth to be * a most wondrous Martyr of Christ, * when all of thy body was pruned like a vine.

✝ 28. The Holy Righteous Martyr Stephen the New. The Holy Martyr Irenarchus.

The righteous *Stephen* was born in Constantinople in 715 to pious parents named John and Anna. His mother had prayed often to the most holy Theotokos in her church at Blachernae to be granted a son, and one day received a revelation from our Lady that she would conceive the son she desired. When Anna had conceived, she asked the newly-elected Patriarch Germanus (see May 12) to bless the babe in her womb. He said, "May God bless him through the prayers of the holy First Martyr Stephen." At that moment Anna saw a flame of fire issue from the mouth of the holy Patriarch. When the child was born, she named him Stephen, according to the prophecy of Saint Germanus.

Stephen struggled in asceticism from his youth in Bithynia at the Monastery of Saint Auxentius, which was located at a lofty place called Mount Auxentius (see Feb. 14). Because of his extreme labours and great goodness, he was chosen by the hermits of Mount Auxentius to be their leader. The fame of his spiritual struggles reached the ears of all, and the fragrance of his virtue drew many to himself.

During the reign of Constantine V (741–775), Stephen showed his love of Orthodoxy in contending for the Faith. This Constantine was called Copronymus, that is, "namesake of dung," because while being baptized he had soiled the waters of regeneration, giving a fitting token of what manner of impiety he would later embrace. Besides being a fierce Iconoclast, Constantine raised up a ruthless persecution of monasticism. He held a council in 754 that anathematized the holy icons. Because Saint Stephen rejected this council, the Emperor framed false accusations against him and exiled him. But while in exile Saint Stephen performed healings with holy icons and turned many away from Iconoclasm. When he was brought before the Emperor again, he showed him a coin and asked whose image the coin bore. "Mine," said the tyrant. "If any man trample upon thine image, is he liable to punishment?" asked the Saint. When they that stood by answered yes, the Saint groaned because of their blindness, and said if they thought dishonouring the image of a corruptible king worthy of punishment, what torment would they receive who trampled upon the image of the Master Christ and of the Mother of God? Then he threw the coin to the ground and trampled on it. He was condemned to eleven months in bonds and imprisonment. Later, he was dragged over the earth and was stoned, like Stephen the First Martyr; wherefore he is called Stephen the New. Finally, he was struck with a wooden club on the temple and his head was shattered, and thus he gave up his spirit in the year 767.

Saint Irenarchus, who was from Sebastia, lived during the reign of Diocletian. In his youth he ministered to the holy Martyrs during the time of their punishment in prison. Once, on beholding seven women being tormented in behalf of Christ, and marvelling at their courage, and seeing how, although they were weak in body, they nonetheless be-

came like men before the tyrant and put him to shame, the Saint was enlightened by divine grace and confessed Christ with boldness. Tried by fire and water, he was beheaded together with the holy women in the year 298.

Dismissal Hymn of the Righteous Martyr. Fourth Tone
Thou Who wast raised up

TRAINED on the mountain in ascetical labours, * with the whole armour of the Cross thou didst vanquish * the spiritual arrays of unseen enemies; * and when thou hadst stripped thyself * with great courage for contest, * thou didst slay Copronymus * with the sword of the true Faith. * For both these things hast thou been crowned by God, * O righteous Martyr, blest Stephen of great renown.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Righteous Martyr. Plagal of Fourth Tone
To thee, the Champion Leader

WITH songs and hymns, O ye feast-lovers, let us all extol * the godly Stephen, that great lover of the Trinity, * for he honoured with his whole heart the comely image * of the Master, of His Mother, and of all the Saints. * Now with one accord, with longing, and with joy of heart, * let us cry to him: * Rejoice, O Father most glorious.

Kontakion of the Martyr. Plagal of Fourth Tone
As first-fruits of our nature

AS a triumphant man of war enlisted with the Prince of Peace, * the prince of darkness didst thou destroy utterly in thy courageous martyrdom. * And now, by thine entreaties, * do thou ever preserve in peace and in godliness, * O Martyr Irenarchus, all them that acclaim thy valiant deeds.

✢ 29. The Holy Martyrs Paramonus and Philumenus.

Saint Paramonus contested for piety's sake during the reign of Decius, in the year 250. A ruler named Aquilinus, seeking relief from a bodily malady, visited a certain therapeutic hot spring. He brought with him captive Christians from Nicomedia, and commanded them to offer sacrifice in the temple of Isis. When they refused, he had them all slaughtered, to the number of 370. Saint Paramonus, beholding their murder, boldly cried out against such an act of ungodliness. When Aquilinus heard this, he sent men to take the Saint. Some smote him with spears, others pierced his tongue and body with sharp reeds, until he died.

Saint Philumenus' contest in martyrdom took place during the reign of Aurelian, in

the year 270. Coming from Lycaonia, he was conveying a load of wheat into Galatia when he was denounced as a Christian to Felix, Governor of Ancyra. Nails were driven into his hands, feet, and head, and he was commanded to run. While running in the road, he fell and gave up his holy soul into the hands of God.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Second Tone. Thou soughtest the heights

ENLISTED by Christ * through faith and through your fervent love,* ye cut down the ranks * of all the wicked enemies; * and upon receiving the crown of vict'ry, O wise Paramonus * and most godly Philumenus, * ye dwell now together with Angels' hosts.

✢ 30. The Holy, Glorious, and All-famed Apostle Andrew the First-Called.

This Saint was from Bethsaida of Galilee; he was the son of Jonas and the brother of Peter, the chief of the Apostles. He had first been a disciple of John the Baptist; afterwards, on hearing the Baptist's witness concerning Jesus, when he pointed Him out with his finger and said, "Behold the Lamb of God, Which taketh away the sin of the world" (John 1:29, 36), he straightway followed Christ, and became His first disciple; wherefore he is called the First-called of the Apostles. After the Ascension of the Saviour, he preached in various lands; and having suffered many things for His Name's sake, he died in Patras of Achaia, where he was crucified on a cross in the shape of an "X," the first letter of "Christ" in Greek; this cross is also the symbol of Saint Andrew.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Fourth Tone

AS the first-called of the Apostles, and brother of their leader, O Andrew, entreat the Master of all that peace be granted unto the world and great mercy to our souls.

Kontakion. Second Tone

LET us acclaim the namesake of courage, that herald of things divine, the first-called of the Saviour's disciples, and the kinsman of Peter; for as he formerly cried out to him, so doth he now to us: Come, we have found the Desired One.

December

The month of December hath thirty-one days.
The day hath nine hours, and the night fifteen.

✢ 1. The Holy Prophet Nahum. Saint Philaret the Almsgiver of Constantinople.

The *Prophet Nahum* had Elkesaeus (Elkosh) as his homeland, and was from the tribe of Symeon; he is seventh in order among the twelve minor Prophets. He prophesied during the time of Hezekias, after the destruction of Samaria (721 years before Christ), but before the ten tribes were taken into captivity; he prophesied against Nineveh, the capital of Assyria. His name means "comforter." His book of prophecy is divided into three chapters.

Saint Philaret, a native of Paphlagonia in Asia Minor, was a virtuous Christian layman who lived in lawful wedlock and raised a family. He was most renowned for his generosity to all in need. With the permission of God, in a short space of time he lost the greater part of his possessions to theft and other misfortunes and was left with nothing but his family, his home, and a little livestock. Yet he continued to give generously to the poor despite the faint-heartedness of his family, who reproached him for giving alms when they were in need themselves; and God, seeing his faith, restored his prosperity to him many times over. He foresaw the day of his death, and reposed in an odour of sanctity in Constantinople in 789.

If Alleluia *is not said:*

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Nahum, O Lord, through him we beseech Thee to save our souls.

Dismissal Hymn of Saint Philaret. Third Tone. Thy confession

From the inner wealth of a divine faith, * thou didst deal thy riches to the needy; * and thy works of compassion have glorified * Christ, the Bestower of mercy, O Philaret; * for thy whole life was adorned with a love like His. * Intercede for us, O Almsgiver, that He richly grant * great mercy and compassion unto us, the poor.

Kontakion of the Prophet. Fourth Tone. On this day Thou hast appeared

Thy pure heart, illumined by * the Holy Spirit, * was a sacred vessel of * resplendent prophecy, for thou * didst see things far off as close at hand. * Hence we revere thee, blest Nahum most glorious.

Kontakion of Saint Philaret. Plagal of Fourth Tone
To thee, the Champion Leader

In all temptations, thou hadst Job's courageous manliness, * and in thy mercy thou didst give thy riches to the poor, * being truly a living fountain of almsgiving. * By the holy way of life that thou hast shown to us, * thou dost also gladden all that cry to thee with love: * Rejoice, O Philaret, * faithful servant of Christ our God.

✢ 2. The Holy Prophet Abbacum (Habakkuk).

This Prophet, whose name means "loving embrace," is eighth in order of the minor Prophets. His homeland and tribe are not recorded in the Divine Scriptures; according to some, he was of the tribe of Symeon. He prophesied in the years of Joachim, who is also called Jechonias, before the Babylonian captivity of the Jewish people, which took place 599 years before Christ. When Nabuchodonosor came to take the Israelites captive, Abbacum fled to Ostrakine, and after Jerusalem was destroyed and the Chaldeans departed, Abbacum returned and cultivated his field. Once he made some pottage and was about to take it to the reapers in the field. An Angel of the Lord appeared to him, and carried him with the pottage to Babylon, to feed Daniel in the lions' den, then brought him back to Judea (Bel and the Dragon, 33–39). His book of prophecy is divided into three chapters; the third chapter is also used as the Fourth Ode of the Psalter. His holy relics were found in Palestine during the reign of Emperor Theodosius the Great, through a revelation to Zebennus, Bishop of Eleutheropolis (Sozomen, *Eccl. Hist.*, Book VII, 29).

If Alleluia *is not said:*

Dismissal Hymn. Second Tone

As we celebrate the memory of Thy Prophet Abbacum, O Lord, through him we beseech Thee to save our souls.

Kontakion. Fourth Tone. Be quick to anticipate

Thou plainly beheldest the sacred disciples of Christ * as horses that troubled the deep sea of ignorance, plunging error into the depths * with their godly teachings, Abbacum, God-proclaimer; * hence, as a true Prophet, we acclaim thee, while asking * that thou shouldst intercede that we find mercy with God the Lord.

✢ 3. The Holy Prophet Sophonias (Zephaniah).

This Prophet, who is ninth in order among the minor Prophets, was the son of Chusi (Cushi), from the tribe of Levi, or according to some, the great-grandson of King Hezekias. He prophesied in the years of Josias, who reigned in the years 641–610 before Christ. His book of prophecy is divided into three chapters. His name means "Yah is darkness."

If Alleluia *is not said:*

Dismissal Hymn. Second Tone

As we celebrate the memory of Thy Prophet Sophonias, O Lord, through him we beseech Thee to save our souls.

Kontakion. Fourth Tone

THOU wast shown to be illumined by the Divine Spirit, O Prophet Sophonias, proclaiming God's manifestation, and thou didst preach: Rejoice greatly, O daughters of Sion and of Jerusalem; behold, your King cometh, bringing salvation.

✢ 4. The Holy Great Martyr Barbara. Our Righteous Father John of Damascus.

Saint Barbara was from Heliopolis in Phoenicia and lived during the reign of Maximian. She was the daughter of a certain idolater named Dioscorus. When Barbara came of age, she was enlightened in her pure heart and secretly believed in the Holy Trinity. About this time Dioscorus began building a bath-house; before it was finished he was required to go away to attend to certain matters, and in his absence Barbara directed the workmen to build a third window in addition to the two her father had commanded. She also inscribed the sign of the Cross with her finger upon the marble of the bath-house, leaving the saving sign cut as deeply into the marble as if it had been done with an iron tool. When the *Synaxarion* of Saint Barbara was written, the marble of the bath-house and the cross inscribed by Saint Barbara were still preserved, and many healings were worked there. When Dioscorus returned, he asked why the third window had been added; Barbara began to declare to him the mystery of the Trinity. Because she refused to renounce her faith, Dioscorus tortured Barbara inhumanly, and after subjecting her to many sufferings he beheaded her with his own hands, in the year 290.

Saint John was born in Damascus about the year 675, the son of wealthy and pious parents, of the family of Mansur. He was reared together with Saint Cosmas (see Oct. 14), who had been adopted by John's father Sergius, a man of high rank in the service of the Caliph of Damascus. Both of these young men were instructed by a certain monk, also named Cosmas, who had been taken captive in Italy by the Arabs and later ransomed by John's father. Saint John became a great philosopher and enlightener of the age in which he lived, and was honoured by the Caliph with the dignity of counsellor.

When Emperor Leo the Isaurian (reigned 717–741) began his war on the holy icons, John wrote epistles defending their veneration. Since the Saint, being under the Caliph of Damascus, was beyond Leo's power, the Iconoclast Emperor had a letter forged in John's handwriting which invited Leo to attack Damascus, saying the city guard was then weak; Leo then sent this letter to the Caliph, who in his fury punished John's supposed treason with the severing of his right hand. The Saint obtained the Caliph's permission to have his severed hand again, and that night prayed fervently to the most holy Theotokos before her icon. She appeared to him in a dream and healed his hand, which, when he awoke, he found to be healed in truth. This miracle convinced the Caliph of his innocence, and he restored John to his office as counsellor. The Saint, however, with many pleadings obtained his permission to withdraw from the world to become a monk. He assumed the monastic habit in the Monastery of Saint Sabbas. There he had as elder a very simple and austere monk who commanded him neither to write to anyone, nor to speak of the worldly knowledge he had acquired, and John faithfully obeyed. A monk grieving over his brother's death, however, after insisting vehemently, prevailed upon John to write a funeral hymn to console him for his brother's death. When John's elder learned of his transgression of the rule he had given him, he cast him out of his cell, and would only accept him back after John had humbly, with much self-condemnation and without murmuring, consented to clean all the latrines in the lavra. After his elder had received him back, our Lady appeared to the elder and sternly charged him not to hinder John any longer from his writings and composition of hymns.

In his writings he fought courageously against the Iconoclasts Leo the Isaurian and

his son Constantine Copronymus. He was also the first to write a refutation of Islam. The time he had spent as a counsellor in the courts of the Moslems of Damascus had given him opportunity to learn their teachings at first hand, and he wrote against their errors with a sound understanding of their essence. Saint John was surnamed Chrysorroas ("Golden-stream") because of the eloquence of his rhetorical style and the great abundance of his writings; this name—Chrysorroas—was also the name of the river that flows by Damascus. In his writings he set forth the Orthodox Faith with exactness and order. In his old age, after his foster-brother Cosmas had been made Bishop of Maïuma, John also was ordained presbyter by the Patriarch of Jerusalem. Having lived eighty-four years, he reposed in peace in 760. In addition to his theological writings, he adorned the Church of Christ with metrical and prose hymns and composed many of the *prosomia* used as the models for the melodies of the Church's liturgical chant; he also composed many of the sacred hymns for the feasts of the Lord Saviour and the Theotokos. The life of Saint John of Damascus was written by John, Patriarch of Jerusalem (*PG* 94:429–490). See also June 28.

Wine and oil allowed.

Dismissal Hymn of the Martyr. Fourth Tone
(But according to some texts, Plagal of Fourth Tone)

Let us honour Saint Barbara, for she hath broken the snares of the enemy; and like a sparrow, she, the all-modest maiden, was delivered out of them by the help and weapon of the Cross.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

Guide of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of monastics, O wise John, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Kontakion of the Martyr. Fourth Tone. Thou Who wast raised up

O modest trophy-bearer, as thou didst follow * Him that in Trinity is hymned with true rev'rence, * thou didst forsake devotion to idolatry; * nor didst thou shrink back in fear * from the threats of the tyrants * while contesting manfully * in the battle, O Barbara, * while ever loudly singing: I adore * the Holy Trinity, the One Divinity.

Kontakion of the Righteous One. Same Melody

Come, O ye faithful, let us praise the hymn-writer, * the Church's luminary and wise instructor, * the hallowed John, who cast down all her enemies; * for since he took up the Cross * of the Lord as a weapon, * he drave off the heresies, * with their every delusion. * And as our fervent champion with God, * he granteth all the forgiveness of trespasses.

✠ 5. Our Righteous and God-bearing Father Sabbas the Sanctified.

This Saint was born in 439 in Moutalaska, a small village of Cappadocia. He entered the arena of the monastic life from childhood and was under that master trainer of monastics, Euthymius the Great, the teacher of the desert. He became the spiritual father

of many monks and an instructor for the monasteries in Palestine, and was appointed leader (archimandrite) of the desert-dwellers of Palestine by the Patriarch of Jerusalem. In his old age he went to Constantinople, to the Emperors Anastasius and Saint Justinian the Great, in behalf of the Orthodox Faith and the dogmas of the Council of Chalcedon. Having lived ninety-four years, he reposed in 533. The *Typicon* for the ecclesiastical services had its beginning in the monastery established by this righteous one.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Sabbas our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion. Plagal of Fourth Tone. To thee, the Champion Leader

O BLESSED Sabbas, thou wast offered from thine infancy * through thy great virtue as a pure and spotless sacrifice * unto God, Who ere thy birth, verily foreknew thee; * wherefore thou wast an adornment of the righteous Saints, * an all-praised founder of cities in the wilderness. * Hence, I cry to thee: * Rejoice, O Father of great renown.

✢ 6. Our Father Among the Saints Nicholas the Wonderworker, Bishop of Myra of Lycia.

This Saint lived during the reign of Saint Constantine the Great, and reposed in 330. As a young man, he desired to espouse the solitary life. He made a pilgrimage to the holy city Jerusalem, where he found a place to withdraw to devote himself to prayer. It was made known to him, however, that this was not the will of God for him, but that he should return to his homeland to be a cause of salvation for many. He returned to Myra, and was ordained bishop. He became known for his abundant mercy, providing for the poor and needy, and delivering those who had been unjustly accused. No less was he known for his zeal for the truth. He was present at the First Ecumenical Council of the 318 Fathers at Nicaea in 325; upon hearing the blasphemies that Arius brazenly uttered against the Son of God, Saint Nicholas struck him on the face. Since the canons of the Church forbid the clergy to strike any man at all, his fellow bishops were in perplexity what disciplinary action was to be taken against this hierarch whom all revered. In the night our Lord Jesus Christ and our Lady Theotokos appeared to certain of the bishops, informing them that no action was to be taken against him, since he had acted not out of passion, but extreme love and piety. The Dismissal Hymn for holy hierarchs, *The truth of things hath revealed thee to thy flock* . . . was written originally for Saint Nicholas. He is the patron of all travellers, and of sea-farers in particular; he is one of the best known and best loved Saints of all time.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O

Father and Hierarch Nicholas, intercede with Christ God that our souls be saved.

Kontakion. Third Tone. On this day the Virgin

THOU, O righteous Nicholas, * in Myra truly wast shown forth * as a sacred minister * fulfilling Christ's holy Gospel; * for thou didst lay down thy life for * thy flock and people * and, O Saint, didst save the innocent from unjust death. * Wherefore, thou wast sanctified as * a great initiate * of the divine grace of God.

✢ 7. Our Father Among the Saints Ambrose, Bishop of Milan.

This Saint was born in Gaul in 340, and was a member of the Roman Senate. After the death of Auxentius, the Arian Bishop of Milan, a violent dispute arose among the Orthodox and Arians about who would succeed him. Ambrose, desiring as Governor of the province to restore the peace, attempted to mediate between them. As he spoke to the people, eloquently persuading them to elect a new bishop without tumult and disorder, a young child, inspired from on high, suddenly cried out "Ambrose, bishop!" To his astonishment and dismay, the people immediately took up this cry themselves, and over his many protests, he was raised to the episcopal throne of Milan on December 7, 374. A great Father of the Church, he wrote many works in Latin, and was both an unwearying opponent of Arianism, and a fearless accuser of emperors when they transgressed the law of God. Having lived fifty-seven years, he reposed on April 4, on the eve of Pascha, in the year 397.

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Ambrose, intercede with Christ God that our souls be saved.

Kontakion. Third Tone. Thy confession

FLASHING lightning-like with godly doctrines, * thou, O Ambrose, dravest off the darkness * of the impious error of Arius; * and working wonders and signs by the Spirit's might, * thou, O good shepherd, didst heal divers sufferings. * Righteous Father, thou initiate of sacred mysteries, * entreat Christ God to grant great mercy unto us.

✢ 8. Our Righteous Father Patapius.

This Saint was from the Thebaïd of Egypt and struggled many years in the wilderness. He departed for Constantinople, and having performed many miracles and healings, he reposed in peace in a mountain cave on the Gulf of Corinth, where his holy relics are found incorrupt to the present day.

Dismissal Hymn. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the

soul since it is immortal. Wherefore, O righteous Patapius, thy spirit rejoiceth with the Angels.

Kontakion. Third Tone. On this day the Virgin

HAVING found thy Church to be * a place of spiritual healing, * all the people flock with haste * thereto, O Saint, and they ask thee * to bestow the ready healing * of their diseases * and forgiveness of the sins they wrought in their lifetime; * O Patapius most righteous, * in every need, thou * art the protector of all.

✢ 9. The Conception of Saint Anna, the Mother of the Theotokos. The Consecration of the Church of the Resurrection in the Holy City.

According to the ancient tradition of the Church, since *Saint Anna, the Ancestor of God,* was barren, she and her husband Joachim remained without children until old age. Therefore, sorrowing over their childlessness, they besought God with a promise that, if He were to grant them the fruit of the womb, they would offer their offspring to Him as a gift. And God, hearkening to their supplication, informed them through an Angel concerning the birth of the Virgin. And thus, through God's promise, Anna conceived according to the laws of nature, and was deemed worthy to become the mother of the Mother of our Lord (see also Sept. 8).

The majestic *Church of the Resurrection,* built by Saint Constantine the Great and his mother Helen, was consecrated in the year 336. In the year 614, this edifice was destroyed by the Persians, who set fire to it. Modestus, the Abbot of the Monastery of Saint Theodosius, and later Patriarch of Jerusalem, rebuilt the church in 626 and had it reconsecrated. In 637, Jerusalem fell to the Moslems; however, the holy shrines were left intact. But in 934, on the Sunday of Pascha, the Saracens set fire to part of this church. Again in 969, the Moslems set fire to the dome of the church, plundered all the sacred objects that were found therein, and surrendered John IV, the Patriarch of Jerusalem, to the flames. In 1010, the Moslems, under Hakim the Mad, Caliph of Egypt, destroyed the church to its foundations, but in 1028, by the mediation of Emperor Romanus III Argyrus of Constantinople, the church began to be re-built on a more modest scale. This third edifice was completed and reconsecrated in 1048. In 1099, the crusaders took Jerusalem and ruled there for eighty-eight years, and during this time they made certain changes in the structure, which, for the most part, has remained unaltered ever since. (See also Sept. 13.)

Rest from labour. Wine and oil allowed.

Dismissal Hymn of the Saint. Fourth Tone

TODAY the bonds of childlessness are loosed; for God hearkened to Joachim and Anna. And though it was beyond hope, He clearly promised them that they should bear a divine child, from whom was born the Uncircumscribable One Himself Who became a mortal, and through an Angel commanded them to cry unto her: Rejoice, thou who art full of grace; the Lord is with thee.

Dismissal Hymn of the Consecration. Fourth Tone

THOU hast shown the earthly beauty of the holy tabernacle of Thy glory to be like unto the splendour of the heavenly firmament, O Lord. Strengthen it for ever and ever, and accept our prayers which we

unceasingly offer therein unto Thee, through the Theotokos, O Thou Who art the Life and Resurrection of all.

Kontakion of the Saint. Fourth Tone. On this day Thou hast appeared

All the world doth celebrate * Anna's conception * on this day with festive joy, * because it came to pass through God; * for by divine grace she hath conceived * her that beyond words conceiveth the Word of God.

Kontakion of the Consecration. Second Tone

Do Thou renew the consecration and enlightenment of the Spirit in the hearts of them that faithfully celebrate the consecration of Thy house and temple which, according to Thy good pleasure, was built in Thy Divine Name, O Thou Who alone art glorified in the Saints.

✢ 10. The Holy Martyrs Menas, Hermogenes, and Eugraphus. The Holy Virgin Martyr Eulalia of Merida.

Saint Menas, according to the *Synaxaristes*, had Athens as his homeland. He was a military officer, an educated man and skilled in speech, wherefore he was surnamed *Kallikelados* ("most eloquent"); *Eugraphus* was his scribe. Both had Christian parents. The Emperor Maximinus (he was the successor of Alexander Severus, and reigned from 235 to 238) sent Saint Menas to Alexandria to employ his eloquence to end a certain strife among the citizens. Saint Menas, having accomplished this, also employed his eloquence to strengthen the Christians in their faith, which when Maximinus heard, he sent *Hermogenes*, who was an eparch born to unbelievers, to turn Menas away from Christ. But Hermogenes rather came to the Faith of Christ because of the miracles wrought by Saint Menas. Saints Menas, Eugraphus, and Hermogenes received the crown of martyrdom in the year 235.

Saint Eulalia, the most celebrated Virgin Martyr of Spain, was born of noble stock in Augusta Emerita, now called Merida, in Lusitania, today's western Spain. She was twelve years old when the governor Dacian was sent throughout Spain by Diocletian to compel the Christians to worship the gods of the Roman Empire. Because of the young virgin's zeal for the Faith and for martyrdom, her mother took her to their country house some distance from town to keep her safe. But she escaped by night and went to Merida, and boldly presented herself before the persecutor. After she had liberally insulted him, he threatened her with terrible tortures; and with an altar of heathen sacrifice set up before her, he promised her that she would escape cruel sufferings if only she would touch a little of the salt and a small grain of incense. Without answering him, she spat in his face and kicked over the censers set up for sacrifice. She was immediately given over to two executioners who tore her flesh with iron claws and burned her wounds with torches. The fifth-century poet Prudentius, a native of Spain, who dedicated a poem in her honour, says that as her hair caught fire and began to burn her head, her soul, in the form of a dove, flew out of her mouth into the Heavens.

The church built on the site of her martyrdom became a place of pilgrimage and she was venerated throughout Europe and north Africa. Saint Gregory, Bishop of Tours, writing in the late sixth century, relates in his *Glory of the Martyrs*, section 90, that every year at Saint Eulalia's church in Merida, on the day of her feast, though the trees are quite bare—it being winter, December 10—as the day of her feast dawns and brightens, the trees put forth sweet blooms in the shape of a dove, recalling the appearance of her soul flying to Heaven at her martyrdom. If the trees bring these blooms

forth quickly, it will be a fruitful year; if slowly, the people know that their affairs will not prosper so well. Saint Gregory also says that these flowers help the sick.

In Book IV, ch. 20, of his *History of the English Church and People*, written in the eighth century, the Venerable Bede mentions Saint Eulalia in his acrostic poem in honour of Saint Etheldreda.

Dismissal Hymn of the Martyrs. Plagal of Fourth Tone
When the bodiless one

SINCE they had slain through their abstinence and struggles * the fiery ragings and fierce motions of the passions, * the staunch Martyrs of Christ God laid hold on the graces * to drive off the pains and illnesses of the sick * and work wonders both while living and after death. * Strange indeed is the miracle! * That these bare bones should pour forth * such overflowing streams of cures. * Glory be to our only God.

Dismissal Hymn of the Virgin Martyr. Third Tone
Thy confession

TENDER lamb of Christ and guileless virgin,* fearless lioness bursting her confines, * thou didst fly forth unbidden to martyrdom * and all-unquenchably kindled with love of God * didst scorn the torturers' flame as a lesser fire. * Famous dove of Lusitania, fair Eulalia, * beseech thy Bridegroom's mercies for thy servitors.

Kontakion of the Martyrs. First Tone
The soldiers standing guard

WITH sacred songs and hymns, let us all render honour * to marvellous Menas, with the valiant Eugraphus * and godly Hermogenes, for they honoured the Lord of all; * and for Him, they suffered. Wherefore, being united * to the awesome choir of Heaven's bodiless Angels, * they pour forth great miracles.

Another Kontakion. Fourth Tone
On this day Thou hast appeared

THE Lord snatched thee out of the * temporal army, * making thee a fellow-heir * of the eternal, O Menas, * with them that suffered and died with thee; * and He doth grant thee the crown incorruptible.

Kontakion of the Virgin Martyr. First Tone
The soldiers standing guard

THE dove that flew to Heaven on swift wings of torments, * Eulalia the Virgin and Martyr of Jesus, * doth send down celestial gifts on those keeping her festival, * making all the gloom of winter bright with the flowers * strangely made to bloom by the grace won through the contest * she waged for the Trinity.

✝ 11–17. The Sunday of the Holy Forefathers.

NOTE

On the Sunday that occurs on or immediately after the eleventh of this month, we commemorate Christ's forefathers according to the flesh, both those that came before the Law, and those that lived after the giving of the Law.

Special commemoration is made of the Patriarch Abraham, to whom the promise was first given, when God said to him, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). This promise was given some two thousand years before Christ, when Abraham was seventy-five years of age. God called him and commanded him to forsake his country, parents, and kinsmen, and to depart to the land of the Canaanites. When he arrived there, God told him, "I will give this land to thy seed" (Gen. 12:7); for this cause, that land was called the "Promised Land," which later became the country of the Hebrew people, and which is also called Palestine by the historians. There, after the passage of twenty-four years, Abraham received God's law concerning circumcision. In the one hundredth year of his life, when Sarah was in her ninetieth year, they became the parents of Isaac. Having lived 175 years altogether, he reposed in peace, a venerable elder full of days.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Dismissal Hymn of the Forefathers. Second Tone

By faith didst Thou justify the Forefathers, when through them Thou didst betroth Thyself aforetime to the Church from among the nations. The Saints boast in glory that from their seed there is a glorious fruit, even she that bare Thee seedlessly. By their prayers, O Christ God, save our souls.

Hypakoë. Second Tone

The fire was transformed into dew for the Children, and lament was changed into joy for the women. For in both, an Angel ministered the wonders; for the first he turned the furnace into a place of rest, and to the others he revealed the Resurrection on the third day. O Author of our life, Lord, glory be to Thee.

Kontakion. Plagal of Second Tone

A hand-wrought image ye would not worship, O thrice-blessed ones; but armed by the Undepictable Essence, ye were glorified in your ordeal by fire. Standing in the midst of the irresistible flame, ye called upon God: Speed Thou, O Compassionate One, and hasten, since Thou art merciful, to come unto our aid; for Thou art able, if it be Thy will.

✝ 11. Our Righteous Father Daniel the Stylite.

This Saint was from the village of Marutha in the region of Samosata in Mesopotamia. He became a monk at the age of twelve. After visiting Saint Symeon the Stylite (see Sept. 1) and receiving his blessing, he was moved with zeal to follow his marvellous way of life. At the age of forty-two, guided by providence, he came to Anaplus in the environs of Constantinople, in the days of the holy Patriarch Anatolius (see July 3), who was also healed by Saint Daniel of a very grave malady and sought to have him live near

him. Upon coming to Anaplus, Saint Daniel first lived in the church of the Archangel Michael, but after some nine years, Saint Symeon the Stylite appeared to him in a vision, commanding him to imitate his own ascetical struggle upon a pillar. The remaining thirty-three years of his life he stood for varying periods on three pillars, one after another. He stood immovable in all weather, and once his disciples found him covered with ice after a winter storm. He was a counsellor of emperors; the pious Emperor Leo the Great fervently loved him and brought his royal guests to meet him. It was at Saint Daniel's word that the holy relics of Saint Symeon the Stylite were brought to Constantinople from Antioch, and it was in his days that the Emperor Leo had the relics of the Three Holy Children brought from Babylon. Saint Daniel also defended the Church against the error of the Eutychians. Having lived through the reigns of the Emperors Leo, Zeno, and Basiliscus, he reposed in 490, at the age of eighty-four.

Dismissal Hymn. First Tone

THOU becamest a pillar of patience and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless while in the body. O Daniel, our righteous Father, intercede with Christ God that our souls be saved.

Kontakion. Second Tone. Thou soughtest the heights

WITH longing and zeal * for things on high, O righteous one, * thou leftest behind * all things that are found here below, * when thou builtest thy pillar as another Heaven whence thou didst flash * with the light of wonders and signs. * Do thou ever pray Christ that our souls be saved.

✝ 12. Our Father Among the Saints Spyridon the Wonderworker, Bishop of Trimythus in Cyprus. Our Righteous Father Herman of Alaska. The Holy New Martyr Peter the Aleut.

Spyridon, the God-bearing Father of the Church, the great defender of Corfu and the boast of all the Orthodox, had Cyprus as his homeland. He was simple in manner and humble of heart, and was a shepherd of sheep. When he was joined to a wife, he begat of her a daughter, whom they named Irene. After his wife's departure from this life, he was appointed Bishop of Trimythus, and thus he became also a shepherd of rational sheep. When the First Ecumenical Council was assembled in Nicaea, he also was present, and by means of his most simple words stopped the mouths of the Arians who were wise in their own conceit. By the divine grace which dwelt in him, he wrought such great wonders that he received the surname "Wonderworker." So it is that, having tended his flock piously and in a manner pleasing to God, he reposed in the Lord about the year 350, leaving to his country his sacred relics as a consolation and source of healing for the faithful.

About the middle of the seventh century, because of the incursions made by the barbarians at that time, his sacred relics were taken to Constantinople, where they remained, being honoured by the emperors themselves. But before the fall of Constantinople, which took place on May 29, 1453, a certain priest named George Kalokhairetes, the parish priest of the church where the Saint's sacred relics, as well as those of Saint Theodora the Empress, were kept, took them away on account of the impending peril. Travelling by way of Serbia, he came as far as Arta in Epirus, a region in Western Greece opposite to the isle of Corfu. From there, while the misfortunes of the Christian people were increasing with every day, he passed over to Corfu about the year 1460. The

relics of Saint Theodora were given to the people of Corfu; but those of Saint Spyridon remain to this day, according to the rights of inheritance, the most precious treasure of the priest's own descendants, and they continue to be a staff for the faithful in Orthodoxy, and a supernatural wonder for those that behold him; for even after the passage of 1,500 years, they have remained incorrupt, and even the flexibility of his flesh has been preserved. Truly wondrous is God in His Saints! (Ps. 67:35)

Saint Herman (his name is a variant of *Germanus*) was born near Moscow in 1756. In his youth he became a monk, first at the Saint Sergius Hermitage near Saint Petersburg on the Gulf of Finland; while he dwelt there, the most holy Mother of God appeared to him, healing him of a grave malady. Afterwards he entered Valaam Monastery on Valaam Island in Lake Ladoga; he often withdrew into the wilderness to pray for days at a time. In 1794, answering a call for missionaries to preach the Gospel to the Aleuts, he came to the New World with the first Orthodox mission to Alaska. He settled on Spruce Island, which he called New Valaam, and here he persevered, even in the face of many grievous afflictions—mostly at the hands of his own countrymen—in the loving service of God and of his neighbour. Besides his many toils for the sake of the Aleuts, he subdued his flesh with great asceticism, wearing chains, sleeping little, fasting and praying much. He brought many people to Christ by the example of his life, his teaching, and his kindness and sanctity, and was granted the grace of working miracles and of prophetic insight. Since he was not a priest, Angels descended at Theophany to bless the waters in the bay; Saint Herman used this holy water to heal the sick. Because of his unwearying missionary labours, which were crowned by God with the salvation of countless souls, he is called the Enlightener of the Aleuts, and has likewise been renowned as a wonderworker since his repose in 1837.

The holy *New Martyr Peter* suffered martyrdom in San Francisco, at the time that California belonged to Spain. An Aleut from Alaska, he and his companions were captured in California by the Spaniards. When he refused to abandon Orthodoxy to accept Latinism, which they wished to force upon him, the Spaniards submitted him to a martyrdom like that suffered by Saint James the Persian, cutting him apart joint by joint. He died from loss of blood in steadfast confession of the Faith in 1815.

Rest from labour. Wine and oil allowed.

Dismissal Hymn of the Hierarch. First Tone

THOU wast shown forth as a champion of the First Council and a wonderworker, O Spyridon, our God-bearing Father. Wherefore, thou didst speak unto one dead in the grave, and didst change a serpent to gold. And while chanting thy holy prayers, thou hadst Angels serving with thee, O most sacred one. Glory to Him that hath glorified thee. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Dismissal Hymn of the Righteous One. Fourth Tone

BLESSED ascetic of the northern wilds and gracious intercessor for the whole world, teacher of the Orthodox Faith, good instructor of piety, adornment of Alaska and joy of all America, holy Father Herman, pray to Christ God that He save our souls.

Dismissal Hymn of the Martyr. First Tone

O PETER, upon the rock of thy faith hath Christ built His Church, and in the streams of thy blood hath He hallowed our land. In

thee thy people hath been sanctified, O Aleut; from the farthest islands of the west hath He raised thee, a light unto all. Glory to Him that hath glorified thee. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Kontakion of the Hierarch. Second Tone. Thou soughtest the heights

PIERCED through with the love * of Christ, O sacred Spyridon, * thou gavest thy mind * divine wings with the Spirit's light; * in the active vision of God were all thy labours, O inspired of God, * whereby thou becamest the Lord's * divine altar, asking divine light for all.

Kontakion of the Righteous One. Plagal of Fourth Tone
To thee, the Champion Leader

MONK of Valaam, who through ascetic labours didst become * an emulator of the desert-dwelling Saints of old, * O beloved of the Mother of God and Virgin, * having taken prayer as sword and shield, thou wast revealed * as the scourge of pagan darkness and the demons' hosts. * Hence we cry to thee: * O Saint Herman, pray that we be saved.

Kontakion of the Martyr. Fourth Tone. On this day Thou hast appeared

AS a skilful fisherman, * the Martyr Peter * was not harmed when he was caught * by adversaries of the Faith; * but in a sea of martyric blood, * he gained the Kingdom and drowned bitter heresy.

✢ 13. The Holy Martyrs Eustratius, Auxentius, Eugene, Mardarius, and Orestes of Greater Armenia. The Holy Virgin Martyr Lucia of Sicily.

The *Five Martyrs* were from Greater Armenia. Like their ancestors, they worshipped Christ in secret; during the persecution of Diocletian, they presented themselves before the Roman authorities, and having been tormented in diverse manners by Lysius the Proconsul, three of them ended their lives in torments. As for *Saints Eustratius and Orestes,* they survived and were sent to Sebastia to Agricolaus, who governed the whole East; by his command these Saints received their end as martyrs by fire in 296. *Saint Auxentius* was a priest. *Saint Eustratius* was educated and an orator; he was the foremost among Lysius' dignitaries and the archivist of the province. In the *Synaxarion* he is given the Latin title of *scriniarius,* that is, "keeper of the archives." The prayer, "Magnifying I magnify Thee, O Lord," which is read in the Saturday Midnight Service (see page 44 in Volume One), is ascribed to him. In the Third Hour and elsewhere there is another prayer, "O Sovereign Master, God the Father Almighty," which is ascribed to *Saint Mardarius* (see, *e.g.,* page 32 in Volume One).

Saint Lucia was from Syracuse in Sicily, a virgin betrothed to a certain pagan. Since her mother suffered from an issue of blood, she went with her to the shrine of Saint Agatha at Catania to seek healing (see Feb. 5). There Saint Agatha appeared to Lucia in a dream, assuring her of her mother's healing, and foretelling Lucia's martyrdom. When her mother had been healed, Lucia gladly distributed her goods to the poor, preparing herself for her coming confession of Christ. Betrayed as a Christian by her betrothed to Paschasius the Governor, she was put in a brothel to be abased, but was preserved in purity by the grace of God. Saint Lucia was beheaded in the year 304, during the reign of Diocletian.

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Virgin Martyr. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion of the Martyr. Second Tone

THOU shonest as a most brilliant light for them that sat in the darkness of ignorance, O prizewinner. And armed with faith as with a spear, thou wast not frightened by the audacity of thine adversaries, O Eustratius, most eloquent of orators.

Kontakion of the Virgin Martyr. Third Tone. On this day the Virgin

WE extol with fervent love * thy most illustrious contest, * and we praise and honour thee * as a chaste virgin and victor; * for since thou didst seek the beauty * of Christ and none else, * thou didst hate all things corruptible, O wise Lucia. * Wherefore, when thou wast beheaded, * thou wast adorned with * an incorruptible crown.

✝ 14. The Holy Martyrs Thyrsus, Leucius, and Callinicus of Asia Minor, and Philemon, Apollonius, and Arian of Alexandria.

Of these, the Martyrs who were from Asia Minor contested for piety's sake during the reign of Decius, in 250. *Saint Leucius,* seeing the slaughter of the Christians, reproached the Governor Cumbricius, for which he was hung up, harrowed mercilessly on his sides, then beheaded. For boldly professing himself a Christian and rebuking the Governor for worshipping stocks and stones as gods, *Saint Thyrsus,* after many horrible tortures, was sentenced to be sawn asunder, but the saw would not cut, and became so heavy in the executioners' hands that they could not move it; Saint Thyrsus then gave up his spirit, at Apollonia in the Hellespont. *Saint Callinicus,* a priest of the idols, was converted through the martyrdom and miracles of Saint Thyrsus, and was beheaded.

During the reign of Diocletian (284–305), the Governor of Antinoë in the Thebaïd of Upper Egypt was *Arian,* a fierce persecutor who had sent many Christians to a violent death, among them Saints Timothy and Maura (see May 3) and Saint Sabine (Mar. 16). When he had imprisoned thirty-seven Christians for their confession of faith, one of them, named *Apollonius,* a reader of the Church, lost his courage at the sight of the instruments of torture, and thought how he might escape torments without denying

Christ. He gave money to *Philemon,* a flute-player and a pagan, that he might put on Apollonius' clothes and offer sacrifice before Arian, so that all would think Apollonius to have done the Governor's will, and he might be released. Philemon agreed to this, but when the time came to offer sacrifice, enlightened by divine grace, he declared himself a Christian instead. He and Apollonius, who also confessed Christ when the fraud was exposed, were both beheaded. Before beheading them, Arian had commanded that they be shot with arrows, but while they remained unharmed, Arian himself was wounded by one of the arrows; Saint Philemon foretold that after his martyrdom, Arian would be healed at his tomb. When this came to pass, Arian, the persecutor who had slain so many servants of Christ, himself believed in Christ and was baptized with four of his body-guards. Diocletian heard of this and had Arian and his body-guards brought to him. For their confession of Christ, they were cast into the sea, and received the crown of life everlasting.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. On this day Thou hast appeared

As we gather on this day, * let us all honour * with divine and sacred songs * the luminaries of the Church * as we extol them with hymns of praise * as trophy-bearers and Martyrs of Christ our God.

✢ 15. The Holy Hieromartyr Eleutherius, Bishop of Illyricum.

This Saint had Rome as his homeland. Having been orphaned of his father from childhood, he was taken by his mother Anthia to Anicetus, the Bishop of Rome (some call him Anencletus, or Anacletus), by whom he was instructed in the sacred letters (that is, the divine Scriptures). Though still very young in years, he was made Bishop of Illyricum by reason of his surpassing virtue, and by his teachings he converted many unbelievers to Christ. However, during a most harsh persecution that was raised against the Christians under Hadrian (reigned 117–138), the Saint was arrested by the tyrants. Enduring many torments for Christ, he was finally put to death by two soldiers about the year 126. As for his Christ-loving mother Anthia, while embracing the remains of her son and kissing them with maternal affection, she was also beheaded.

Wine and oil allowed.

Dismissal Hymn. Plagal of First Tone
Let us worship the Word

BEING comely adorned in thy sacred priestly robes * and newly drenched with the streams of thy pure and sanctified blood, * thou didst soar aloft to stand before thy Master, Christ; * hence never cease to intercede * for those honouring with faith thy mighty and blessed contest, * thou overthrower of Satan, O wise and blessed Eleutherius.

Kontakion. Second Tone

We all extol thee as an adornment of priests, O righteous one, and an encourager of trophy-bearers, O Hieromartyr Eleutherius; and we beseech thee: Free from all manner of peril them that celebrate thy memorial with love, and intercede unceasingly in behalf of us all.

✝ 16. The Holy Prophet Aggaeus (Haggai). The Holy Empress Theophano the Wonderworker.

The Prophet Aggaeus, whose name means "festive," was born in Babylon at the time of the captivity of the Jews. He began to prophesy in Jerusalem after their return thereto, and to admonish the people to rebuild the Temple, in the days of Zorobabel, the second year of the reign of Darius Hystaspes, King of Persia, about the year 520 before Christ. His prophecy, divided into two chapters, is ranked tenth among the minor Prophets.

Saint Theophano, who was born in Constantinople, was of royal lineage. Instructed in letters, and adorned with many virtues, she was united in marriage to Emperor Leo the Wise (reigned 886–912). But counting the glory of the earthly kingdom as nought, she spent her nights and days in serving God with psalms and hymns and prayers, working various good deeds until she surrendered her spirit to God in peace, while still in her youth, being, according to some, about twenty years of age, according to others, twenty-seven. Her holy relics are still preserved in the patriarchal church in Constantinople as a source of healing for those that draw nigh with faith and longing.

If Alleluia *is not said:*

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Aggaeus, O Lord, through him we beseech Thee to save our souls.

Dismissal Hymn of the Saint. Fourth Tone. Thou Who wast raised up

Preferring heavenly things unto the earthly, * thou while on earth didst live the life of the Angels, * raised up on godly longing, O Theophano. * Wherefore, thou hast been vouchsafed * Heaven's graces and visions, * standing with the Angels' hosts * and the Saints' fair assemblies * before the King of all, Whom thou didst love; * pray Him to grant us His mercy and blessedness.

Kontakion of the Prophet. Second Tone. Thou soughtest the heights

Illumined in mind * with streams of light from Heaven's heights, * thou brightly didst shine * in prophecy throughout the world; * and in manifesting types of Christ's dispensation, which was to come, * thou becamest illustrious, * O Prophet Aggaeus, wise in things divine.

Kontakion of the Saint. Fourth Tone. On this day Thou hast appeared

As we celebrate today * thy radiant feast-day, * O divine Theophano, * we cry with rev'rence unto thee: * Preserve thy servants, who sing thy praise, * from every manner of peril and suffering.

✢ 17. The Holy Prophet Daniel. The Holy Three Children Ananias, Azarias, and Misael. Our Father Among the Saints Dionysius of Zakynthos.

The *Prophet Daniel and the Three Children* were all descended from the royal tribe of Judah. In the year 599 before Christ, in the reign of Joachim, who was also called Jechonias (I Chron. 3:16, and II Chron. 36:8), while yet children, these righteous ones were led away as captives into Babylon together with the other Jews by Nabuchodonosor. He singled them out from among the other captives to serve him, and renamed them thus: *Daniel* was named Baltazar; *Ananias,* Sedrach; *Misael,* Misach; and *Azarias,* Abdenago. They were reared in the royal court, and taught the wisdom of the Chaldeans; and after the passage of three years, they surpassed all the Chaldean sages (Dan. 1).

Thereafter, Daniel, being still a lad, interpreted that mysterious image seen by Nabuchodonosor in a dream, an image that was composed of different metals, but was shattered and ground to dust by a certain stone which had been hewn out of a mountain without the hand of man. This vision clearly portrayed through the mountain the height of the Virgin's holiness and the power of the Holy Spirit which overshadowed her. Through the image of the Stone, Christ was portrayed, Who was seedlessly born of her, and Who by His coming as the God-man would shatter and destroy all the kingdoms of the world, which were portrayed through the image; and He would raise them that believe in Him into His Heavenly Kingdom, which is eternal and everlasting (*ibid.* 2:31–45). Thereupon, he signified in prophecy the time of His appearance in the Jordan, the beginning of His preaching of the Gospel, the time of His saving Passion, and the cessation of the worship according to the Mosaic Law (*ibid.* 9:14–27). He portrayed most excellently the majestic and dread image of His second coming, presenting by means of words, as with living colours, the fiery throne which shall be set, the Eternal Judge Who shall sit thereon, the river of fire that shall flow forth before Him, the calling to account before the impartial judgment seat, the opened books of each one's deeds, the thousands upon thousands of them that minister to Him, and the ten thousands of them that stand in His presence (*ibid.* 7:9–10). Daniel (whose name means "God is judge") was called "man of desires" by the Angels that appeared (*ibid.* 9:23), because he courageously disdained every desire of the body, even the very bread that is necessary for nourishment. Furthermore, he received this name because, in his longing for the freedom of those of his tribe, and his desire to know their future condition, he ceased not supplicating God, fasting and bending the knee three times a day. Because of this prayer he was cast into the den of lions, after he had been accused by his enemies as a transgressor of the decree issued through the proclamation of the king, that no one should worship or ask for anything from God or from men for thirty days, but only from the king. But having stopped the mouths of the lions by divine might, and appearing among them as though he were a shepherd of sheep, Daniel showed the impious the might of godliness (*ibid.* 6:1–23).

As for the *Three Children,* Ananias ("*Yah* is gracious"), Misael ("Who is what God is?"), and Azarias ("*Yah* is keeper"), since they refused to offer adoration to Nabuchodonosor's image, they were cast into the furnace of fire. They were preserved unharmed amidst the flames—even their hair was untouched—by the descent of the Angel of the Lord, that is, the Son of God. Walking about in the furnace, as though in the midst of dew, they sang the universal hymn of praise to God, which is found in the Seventh and Eighth Odes of the Holy Psalter. And coming forth therefrom, without even the smell of the fire on their clothes (Dan. 3), they prefigured in themselves the Virgin's incorrupt giving of birth; for she, on receiving the Fire of the Godhead within her womb, was not burned, but remained virgin, even as she was before giving birth.

Therefore the Church celebrates the Three Children and Daniel on this day, on the Sunday of the Forefathers, and on the Sunday before the Nativity of Christ, since they

prefigured and proclaimed His Incarnation. Furthermore, they were of the tribe of Judah, wherefrom Christ sprang forth according to the flesh. The holy Three Children completed their lives full of days; as for the Prophet Daniel, he lived until the reign of Cyrus, King of Persia, whom he also petitioned that his nation be allowed to return to Jerusalem and that the Temple be raised up again, and his request was granted. He reposed in peace, having lived about eighty-eight years. His prophetical book, which is divided into twelve chapters, is ranked fourth among the greater Prophets.

The holy hierarch, *Saint Dionysius,* who was born and reared on Zakynthos, was the son of pious and wealthy parents, Mocius and Paulina by name. In his youth he entered the ancient monastery of the Strophada Islands, which lie south of Zakynthos, and there he donned the monastic habit. Later, he was appointed Archbishop of Aegina, and adorned its throne for a considerable time. Thereafter he returned to his homeland. One incident in his life especially reveals to what virtue he attained. A man came to him in desperation, confessing that he had committed a murder, and was being pursued by the slain man's family. He asked Saint Dionysius to give him refuge. The Saint agreed to this; upon learning that it was his own brother whom the man had slain, he said nothing, but concealing the agony of his grief, hid him. When the Saint's kinsmen arrived at the monastery, he told them that the murderer had gone by such and such a way. When they had departed, he admonished the man concerning the gravity of his sin, instructed him in repentance, and sent him off in peace, having forgiven him his brother's murder. According to local tradition, this man later returned and became a monk at this same monastery. Saint Dionysius reposed in peace in 1621, leaving behind his sacred and incorrupt relics as a treasure for his fellow citizens.

Wine and oil allowed.

Dismissal Hymn of the Prophet and the Three Children
Second Tone

GREAT are the achievements of faith! In the fountain of flame, as by the water of rest, the Three Holy Children rejoiced. And the Prophet Daniel proved a shepherd of lions as of sheep. By their prayers, O Christ God, save our souls.

Dismissal Hymn of the Hierarch. First Tone
While Gabriel was saying

THE faithful son of Zakynthos, Aegina's wise prelate, * the protector of the august Monastery of Strophada, * O wise Dionysius, with one voice, * all we the faithful honour thee and cry: * By thy prayers, save them that keep thy memorial * and cry unto thee sincerely: * Glory to Christ Who hath glorified thee. * Glory to Him Who hath made thee wondrous. * Glory to Him Who made thee our unsleeping intercessor.

Kontakion of the Prophet. Third Tone
On this day the Virgin

SINCE thy pure and hallowed heart * had been made pure by the Spirit, * it became His dwelling-place * and clearest prophecy's vessel; * for thou didst behold things far off * as near and present, * and when cast into the den, thou didst muzzle lions; * for which cause, O blessed Prophet, * glorious Daniel, * we all revere thee in faith.

Another Kontakion of the Saints. Plagal of Second Tone

A HAND-WROUGHT image ye would not worship, O thrice-blessed ones; but armed by the Undepictable Essence, ye were glorified in your ordeal by fire. Standing in the midst of the irresistible flame, ye called upon God: Speed Thou, O Compassionate One, and hasten, since Thou art merciful, to come unto our aid; for Thou art able, if it be Thy will.

Kontakion of the Hierarch. Third Tone. On this day the Virgin

ON this day doth Zakynthos * call all the faithful together, * rousing them to offer praise * in songs and hymns of thanksgiving * to our great and fervent helper * in needs and sorrows, * who doth swiftly rescue them that are caught in perils. * And she honoureth him, crying: * O Dionysius, * boast of the faithful, rejoice!

✣ 18–24. The Sunday Before the Nativity of Our Saviour.

NOTE

On the Sunday that occurs on or immediately after the eighteenth of this month, we celebrate all those who from ages past have been well-pleasing to God, beginning from Adam even unto Joseph the Betrothed of the Most Holy Theotokos, according to genealogy, as the Evangelist Luke hath recorded historically (Luke 3:23–38); we also commemorate the Prophets and Prophetesses, and especially the Prophet Daniel and the Holy Three Children (see the account on the 17th of this month).

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Dismissal Hymn. Second Tone

GREAT are the achievements of faith! In the fountain of flame, as by the water of rest, the Three Holy Children rejoiced. And the Prophet Daniel proved a shepherd of lions as of sheep. By their prayers, O Christ God, save our souls.

Hypakoë. Plagal of Fourth Tone

AN Angel bedewed the furnace of the Children, and now hath restrained the lament of the women, saying: Why bring ye myrrh? Whom seek ye in the grave? Christ God is risen, for He is the Life and Salvation of the race of man.

Kontakion. Plagal of Second Tone

A HAND-WROUGHT image ye would not worship, O thrice-blessed ones; but armed by the Undepictable Essence, ye were glorified in your ordeal by fire. Standing in the midst of the irresistible flame, ye called upon God: Speed Thou, O Compassionate One, and hasten, since Thou art merciful, to come unto our aid; for Thou art able, if it be Thy will.

Kontakion of the Forefeast. First Tone. The soldiers standing guard

O BETHLEHEM, rejoice; Ephratha, make thou ready; * for in her womb the Ewe-lamb doth bear the Great Shepherd, * and lo, she now urgently maketh haste to give birth to Him. * On beholding Him, the righteous God-bearing Fathers * all rejoice, and with the shepherds sing hymns in praise of * the Virgin that nursed a child.

✝ 18. The Holy Martyr Sebastian and Those With Him.

This Saint, who was from the city of Milan, was a member of the Senate as well as a zealot for the Faith of Christ, and had converted many to the knowledge of God. When Diocletian and Maximian began a persecution against the Christians, Saint Sebastian was arrested and pierced with sharp arrows, and the bones of his body were shattered with clubs; and being cut into pieces, he gave up his spirit to God in the year 288. Together with him there were others also who died while enduring various tortures. Their names are Marcellinus and Mark the brethren, Tranquillinus their father, Nicostratus and his spouse Zoë, Tiburtius, Claudius, Castulus, and Castor.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. Thou Who wast raised up

SINCE thou wast great in zeal for godly religion, * thou didst assemble an alliance of Martyrs, * and in their midst, thou shonest like a flashing star. * With the arrows that did pierce * thy much-suffering body, * thou didst slay the enemy, * O Great Martyr Sebastian; * and thou thyself didst fly as from a bow * into the Heavens, where Christ hath received thy soul.

✝ 19. The Holy Martyr Boniface.

This Saint, who lived during the reign of Diocletian, was the servant of a certain Roman woman of senatorial rank named Aglaïs. Mistress and servant lived together in an unlawful union, and Boniface was moreover given to drunkenness and riotous living. Nevertheless, he was generous to the poor, hospitable to strangers, and compassionate to those in misfortune. At last, Aglaïs, moved at hearing the accounts of the Martyrs, and believing in the power of their intercessions to obtain the mercy of God, sent Boniface to Tarsus to obtain relics of holy Martyrs. Before he departed, he asked her in jest, "And what if they bring back my body as holy relics?" He then set out with some of his fellow slaves for Cilicia, where the Saints were contesting in martyrdom. As he went among the Martyrs and encouraged them in their pains, he was arrested by the ruler and confessed Christ with boldness, and suffered death as a martyr in the year 290. Thus what he had said in jest to his mistress was fulfilled when he himself was brought back to her as sacred relics by his fellow servants. Saint Aglaïs devoted the remainder of

her life to prayer and works of virtue, and reposed in sanctity. Saint Boniface is especially invoked for help against the passion of drinking.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. On this day Thou hast appeared

THOU didst offer up thyself * of thine own choosing * as a spotless sacrifice * to Him that for thy sake, O Saint, * shall soon be born of a Virgin Maid, * O all-renowned and wise crown-bearer Boniface.

✢ 20. The Forefeast of the Nativity According to the Flesh of Our Lord Jesus Christ. The Holy Hieromartyr Ignatius the God-bearer, Bishop of Antioch.

Saint Ignatius was a disciple of Saint John the Theologian, and a successor of the Apostles, and he became the second Bishop of Antioch, after Evodus. He wrote many epistles to the faithful, strengthening them in their confession, and preserving for us the teachings of the holy Apostles. Brought to Rome under Trajan, he was surrendered to lions to be eaten, and so finished the course of martyrdom about the year 107. The remnants of his bones were carefully gathered by the faithful and brought to Antioch. He is called God-bearer, as one who bare God within himself and was aflame in heart with love for Him. Therefore, in his *Epistle to the Romans* (ch. 4), imploring their love not to attempt to deliver him from his longed-for martyrdom, he said, "I am the wheat of God, and am ground by the teeth of the wild beasts, that I may be found to be the pure bread of God."

Wine and oil allowed.

Dismissal Hymn of the Forefeast. Fourth Tone
Joseph was amazed

BE thou ready, Bethlehem, Eden hath opened unto all. * Ephratha, prepare thyself, for now, behold, the Tree of life * hath blossomed forth in the cave from the holy Virgin. * Her womb hath proved a true spiritual Paradise, * wherein the divine and saving Tree is found, * and as we eat thereof we shall all live, * and shall not die as did Adam. * For Christ is born now to raise the image that had fallen aforetime.

Dismissal Hymn of the Saint. Fourth Tone

AS a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Ignatius. Intercede with Christ our God that our souls be saved.

Kontakion of the Forefeast. Third Tone. On this day the Virgin

On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.

Kontakion of the Saint. Third Tone. On this day the Virgin

The divine and brilliant day * of thine illustrious contests * doth proclaim to all mankind * Him that was born of a Virgin; * for it was for Him that thou didst * thirst to delight in, * and didst haste to be devoured by beasts in thy longing. * Hence, O glorious Ignatius, * the name God-bearer * was rightly given to thee.

✝ 21. The Holy Martyr Juliana. Our Father Among the Saints Peter, Metropolitan of Moscow.

Saint Juliana, who was from Nicomedia, lived during the years of Maximian and was the daughter of wealthy parents. They were pagans, but she was secretly a Christian. Without consulting her, her parents betrothed her to an idolater named Eleusius, who was a member of the Senate. She, not wishing to marry him, told him that unless he became eparch, she would not marry him. When he had obtained this position, she told him that unless he renounced the religion of the idols and became a Christian, she would have nothing to do with him. Eleusius then told Juliana's father of this. He attempted to turn her from the Faith of Christ, but when he saw that he could not change her constancy, he gave her up to the Eparch, Eleusius her betrothed, to be tried according to the law. When he could not persuade her to do his will, he subjected her to the most inhuman tortures and after imprisoning her, cast her into a furnace. But by the grace of God, the furnace was marvellously quenched. Seeing this, some five hundred men and one hundred and thirty women believed in Christ and were beheaded for His sake. After further torments, she was beheaded, in the year 299.

Our holy and wonderworking Father *Peter, Metropolitan of Moscow,* was born in Volhynia, tonsured a monk at twelve years of age, and later ordained a priest. He lived in solitude for a time in a desert place north of Lvov and founded the Holy Transfiguration Monastery; afterwards he was sent to Constantinople, where the holy Patriarch Athanasius consecrated him Metropolitan of Kiev in 1308, and he returned to Vladimir, where the Metropolitans of Kiev had their residence at that time (see Saint Jonas on June 15). In 1325, he moved to Moscow, where he founded the Dormition Cathedral, and after his repose on December 21, 1326, was buried there. He was also an iconographer, and two of his icons, the Dormition and the Petrovskaya, are found in the Dormition Cathedral (see also Oct. 5 and Aug. 24).

Dismissal Hymn of the Forefeast

Be thou ready . . . (*See December 20*)

Dismissal Hymn of the Martyr. Fourth Tone. Joseph was amazed

O Lord Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy

sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Dismissal Hymn of the Hierarch. Fourth Tone

Now the formerly fruitless land rejoiceth; for behold, Christ hath revealed a light in thee that shineth forth clearly in the world, and healeth our infirmities and sicknesses. Wherefore, dance and be merry with boldness; he is a hierarch indeed of the Most High, Who was his fellow-worker in these things.

Kontakion of the Forefeast. Second Tone. Thou soughtest the heights

In Bethlehem now * beholding Him in swaddling clothes, * that holdeth the earth * within the hollow of His hand, * we all offer our prefestal songs to the Mother that gave Him birth, * who rejoiceth maternally * to hold in her bosom the true Son of God.

Kontakion of the Martyr. First Tone. The soldiers standing guard

A comely virgin wast thou, O wise Juliana; * and as thy soul was wounded with love for thy Maker, * thy body was also pierced through with comely martyric wounds, * which adorned thee as the bride of Christ and His Martyr; * now as thou dost dwell in the bridechambers of Heaven, * thou prayest for all of us.

Kontakion of the Hierarch. Plagal of Fourth Tone

On this day, we hasten to thee with love, fashioning a song, O God-bearing champion and marvellous wonderworker of our land. Since thou hast boldness before the Lord, deliver us from diverse afflictions, that we may cry to thee: Rejoice, O support of our city.

✢ 22. The Holy Great Martyr Anastasia, the Deliverer from Potions.

This Saint, who was from Rome, was a most comely, wealthy, and virtuous maiden, the daughter of Praepextatus and Fausta. It was her mother who instructed her in the Faith of Christ. The Saint was joined to a man named Publius Patricius, who was prodigal in life and impious in disposition, but she was widowed after a short time. Henceforth, she went about secretly to the dwellings of the poor and the prisons where the Martyrs of Christ were, and brought them whatever was needed for their daily subsistence. She washed their wounds and loosed them from their fetters, and consoled them in their anguish. Also, because the Saint, through her intercessions, has healed many from the ill effects of spells, potions, poisons, and other harmful substances, she has received the name "Deliverer from Potions." Since the fame of her deeds had spread about, she was arrested by Diocletian's minions, and after enduring many torments she was put to death by fire in the year 290.

Dismissal Hymn of the Forefeast

Be thou ready . . . (*See December 20*)

Dismissal Hymn of the Martyr. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion of the Forefeast

On this day . . . (*See December 20*)

Kontakion of the Martyr. Second Tone. Thou soughtest the heights

WHEN they that are found * in trials and adversities * flee unto thy church, * O Anastasia, they receive * the august and wondrous gifts of divine grace which doth abide in thee; * for at all times, O Saint of God, * thou pourest forth streams of healings for the world.

✝ 23. The Holy Ten Martyrs of Crete.

These Saints, who were all from Crete, contested for piety's sake during the reign of Decius, in the year 250. Theodulus, Saturninus, Euporus, Gelasius, and Eunician were from Gortynia, the capital; Zoticus was from Knossos; Agathopus, from the port city of Panormus; Basilides, from Cydonia; Evarestus and Pompey, from Herakleion. Haled before the Governor as Christians, they were subjected to torments for thirty days, being scourged, racked, dragged upon the ground through dung heaps, stoned, spit upon. They were questioned again, but their constancy roused the Governor to greater fury. After subjecting them to torments more bitter still, he had them beheaded.

Dismissal Hymn of the Forefeast

Be thou ready . . . (*See December 20*)

Dismissal Hymn of the Martyrs. Third Tone. Awed by the beauty

LET us now honour Crete, that land most marvellous, * which sprouted forth the ten flowers revered by all, * those goodly pearls of Christ our God, those verdant boughs of the Martyrs; * for although they were but ten, * the most blessed men put to shame * the ten thousand armoured host * of the wicked demonic ranks. * And hence, they have received crowns of glory * as stout-hearted Martyrs of Christ Saviour.

Kontakion of the Forefeast

On this day . . . (*See December 20*)

Kontakion of the Martyrs. Fourth Tone. On this day Thou hast appeared

SHINING like the morning star, * the Martyrs' contest, * worthy of all reverence, * hath shown beforehand unto us * Him that was born in a lowly cave, * and Whom the Virgin conceived without seed of man.

✢ 24. The Eve of the Nativity of Christ. The Holy Righteous Martyr Eugenia.

This Martyr was the daughter of most distinguished and noble parents named Philip and Claudia. Philip, a Prefect of Rome, moved to Alexandria with his family. In Alexandria, Eugenia had the occasion to learn the Christian Faith, in particular when she encountered the Epistles of Saint Paul, the reading of which filled her with compunction and showed her clearly the vanity of the world. Secretly taking two of her servants, Protas and Hyacinth, she departed from Alexandria by night. Disguised as a man, she called herself Eugene while pretending to be a eunuch, and departed with her servants and took up the monastic life in a monastery of men. Her parents mourned for her, but could not find her. After Saint Eugenia had laboured for some time in the monastic life, a certain woman named Melanthia, thinking Eugenia to be a monk, conceived lust and constrained Eugenia to comply with her desire; when Eugenia refused, Melanthia slandered Eugenia to the Prefect as having done insult to her honour. Eugenia was brought before the Prefect, her own father Philip, and revealed to him both that she was innocent of the accusations, and that she was his own daughter. Through this, Philip became a Christian; he was afterwards beheaded at Alexandria. Eugenia was taken back to Rome with Protas and Hyacinth. All three of them ended their life in martyrdom in the years of Commodus, who reigned from 180 to 192.

Dismissal Hymn of the Eve of the Nativity. Fourth Tone
Joseph was amazed

As the fruit of David's seed, Mary was registered of old * with the Elder Joseph in the little town of Bethlehem, * when she conceived with a seedless and pure conception. * Behold, the time was come that she should bear her Child, * but no place was found within the inn for them; * yet the cave proved a delightful palace * for the pure Lady and Queen of all. * For Christ is born now to raise the image that had fallen aforetime.

Dismissal Hymn of the Martyr. Third Tone. Thy confession

Being mystically moved by the Spirit, * thou didst sing God's praise, thereby receiving * the clear light of divine knowledge in thy heart; * and shining bright as the sun with a righteous life, * thou overcamest the devil in martyrdom. * O Eugenia, thou most glorious Martyr of the Lord, * entreat Christ God to grant great mercy unto us.

Kontakion of the Eve of the Nativity. Third Tone. On this day the Virgin

On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.

Kontakion of the Martyr. Fourth Tone. On this day Thou hast appeared

Fleeing from the fleeting world's * temporal glory, * thou didst greatly long for Christ, * and didst preserve wholly unhurt * the high nobility of thy soul, * O godly Martyr, all-lauded Eugenia.

✝ 25. The Nativity According to the Flesh of Our Lord, and God, and Saviour Jesus Christ.

The incomprehensible and inexplicable Nativity of Christ came to pass when Herod the Great was reigning in Judea; the latter was an Ascalonite on his father's side and an Idumean on his mother's. He was in every way foreign to the royal line of David; rather, he had received his authority from the Roman emperors, and had ruled tyrannically over the Jewish people for some thirty-three years. The tribe of Judah, which had reigned of old, was deprived of its rights and stripped of all rule and authority. Such was the condition of the Jews when the awaited Messiah was born, and truly thus was fulfilled the prophecy which the Patriarch Jacob had spoken 1,807 years before: "A ruler shall not fail from Judah, nor a prince from his loins, until there come the things stored up for him; and he is the expectation of the nations" (Gen. 49:10).

Thus, our Saviour was born in Bethlehem, a city of Judea, whither Joseph had come from Nazareth of Galilee, taking Mary his betrothed, who was great with child, that, according to the decree issued in those days by the Emperor Augustus, they might be registered in the census of those subject to Rome. Therefore, when the time came for the Virgin to give birth, and since because of the great multitude there was no place in the inn, the Virgin's circumstance constrained them to enter a cave which was near Bethlehem. Having as shelter a stable of irrational beasts, she gave birth there, and swaddled the Infant and laid Him in the manger (Luke 2:1–7). From this, the tradition has come down to us that when Christ was born He lay between two animals, an ox and an ass, that the words of the Prophets might be fulfilled: "Between two living creatures shalt Thou be known" (Abbacum 3:2), and "The ox knoweth his owner and the ass his master's crib" (Esaias 1:3).

But while the earth gave the new-born Saviour such a humble reception, Heaven on high celebrated majestically His world-saving coming. A wondrous star, shining with uncommon brightness and following a strange course, led Magi from the East to Bethlehem to worship the new-born King. Certain shepherds who were in the area of Bethlehem, who kept watch while tending their sheep, were suddenly surrounded by an extraordinary light, and they saw before them an Angel who proclaimed to them the good tidings of the Lord's joyous Nativity. And straightway, together with this Angel, they beheld and heard a whole host of the Heavenly Powers praising God and saying: "Glory to God in the highest, and on earth peace, good will towards men" (Luke 2:8–14).

Rest from labour for three days. All foods allowed from this day until the eve of Theophany.

Dismissal Hymn. Fourth Tone

THY Nativity, O Christ our God, hath shined the light of knowledge upon the world; for thereby they that worshipped the stars were instructed by a star to worship Thee, the Sun of Righteousness, and to know Thee, the Dayspring from on high. O Lord, glory be to Thee.

Hypakoë. Plagal of Fourth Tone

IN calling the Magi by a star, Heaven brought the first-fruits of the nations unto Thee, a Babe lying in a manger; and they were astonished that there was neither sceptre nor throne, but only the uttermost poverty. For what is meaner than a cave? And what is lowlier than swaddling clothes? Yet in them the riches of Thy Divinity shone forth. O Lord, glory be to Thee.

Kontakion. Third Tone. The Original Melody

On this day the Virgin beareth the Transcendent in essence; * to the Unapproachable, * the earth doth offer a small cave; * Angels join in choir with shepherds * in giving glory; * with a star the Magi travel upon their journey; * for our sakes is born a young Child, * He that existed * before the ages as God.

✣ 26–31. The Sunday After the Saviour's Holy Nativity.

NOTE

On the Sunday that falls on or immediately after the twenty-sixth of this month, we make commemoration of Saints Joseph, the Betrothed of the Virgin; David, the Prophet and King; and James, the Brother of God. If there is no Sunday within this period, we celebrate this commemoration on the 26th.

Saint Joseph (whose name means "one who increases") was the son of Jacob, and the son-in-law—and hence, as it were, the son—of Eli (who was also called Eliakim or Joachim), who was the father of Mary the Virgin (Matt. 1:16; Luke 3:23). He was of the tribe of Judah, of the family of David, an inhabitant of Nazareth, a carpenter by trade, and advanced in age when, by God's good will, he was betrothed to the Virgin, that he might minister to the great mystery of God's dispensation in the flesh by protecting her, providing for her, and being known as her husband so that she, being a virgin, would not suffer reproach when she was found to be with child. Joseph had been married before his betrothal to our Lady; they who are called Jesus' "brethren and sisters" (Matt. 13:55–56) are the children of Joseph by his first marriage. From Scripture, we know that Saint Joseph lived at least until the twelfth year after the birth of Christ (Luke 2:41–52); according to the tradition of the Fathers, he reposed before the beginning of the public ministry of Christ.

The child of God and ancestor of God, *David,* the great Prophet after Moses, sprang from the tribe of Judah. He was the son of Jesse, and was born in Bethlehem (whence it is called the City of David), in the year 1085 before Christ. While yet a youth, at the command of God he was anointed secretly by the Prophet Samuel to be the second King of the Israelites, while Saul—who had already been deprived of divine grace—was yet living. In the thirtieth year of his life, when Saul had been slain in battle, David was raised to the dignity of King, first, by his own tribe, and then by all the Israelite people, and he reigned for forty years. Having lived seventy years, he reposed in 1015 before Christ, having proclaimed beforehand that his son Solomon was to be the successor to the throne.

The sacred history has recorded not only the grace of the Spirit that dwelt in him from his youth, his heroic exploits in war, and his great piety towards God, but also his transgressions and failings as a man. Yet his repentance was greater than his transgressions, and his love for God fervent and exemplary; so highly did God honour this man, that when his son Solomon sinned, the Lord told him that He would not rend the kingdom in his lifetime "for David thy father's sake" (III Kingdoms 11:12). Of the Kings of Israel, Jesus the Son of Sirach testifies, "All, except David and Hezekias and Josias, were defective" (Ecclus. 49:4). The name David means "beloved."

His melodious Psalter is the foundation of all the services of the Church; there is not one service that is not filled with Psalms and psalmic verses. It was the means whereby old Israel praised God, and was used by the Apostles and the Lord Himself. It is so imbued with the spirit of prayer that the monastic fathers of all ages have used it as their trainer and teacher for their inner life of converse with God. Besides eloquently portraying every state and emotion of the soul before her Maker, the Psalter is filled with prophecies of the coming of Christ. It foretells His Incarnation, "He bowed the heavens

and came down" (Ps. 17:9), His Baptism in the Jordan, "The waters saw Thee, O God, the waters saw Thee and were afraid" (76:15), His Crucifixion in its details, "They have pierced My hands and My feet.... They have parted My garments amongst themselves, and for My vesture have they cast lots" (21:16, 18), "For My thirst they gave Me vinegar to drink" (68:26), His descent into Hades, "For Thou wilt not abandon My soul in Hades, nor wilt Thou suffer Thy Holy One to see corruption" (15:10) and Resurrection, "Let God arise and let His enemies be scattered" (67:1), His Ascension, "God is gone up in jubilation" (46:5), and so forth.

As for *James*, the Brother of God, see October 23.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Dismissal Hymn of the Feast

Thy Nativity . . . (*See December 25*)

Dismissal Hymn of the Sunday After the Nativity. Second Tone

O JOSEPH, proclaim the wonders to David, the ancestor of God. Thou hast seen a Virgin great with child; thou hast given glory with the shepherds; thou hast worshipped with the Magi; and thou hast been instructed through an Angel. Entreat Christ God to save our souls.

Kontakion of the Feast

On this day the Virgin . . . (*See December 25*)

Kontakion of the Sunday After the Nativity. Third Tone

On this day the Virgin

GODLY David on this day * is filled with gladness of spirit; * Joseph also joineth James * in off'ring glory and praises. * They rejoice, for as Christ's kinsmen, * they have received crowns: * and they praise the One ineffably born upon earth * as they cry out with a great voice: * O Lord of mercy, * save them that honour Thy Name.

✢ 26. The Synaxis of the Most Holy Theotokos.[1]

This Synaxis—which is to say, our coming together to glorify the Theotokos—is celebrated especially in her honour because she gave birth supernaturally to the Son and Word of God, and thus became the instrument of the salvation of mankind.

Rest from labour.

Dismissal Hymn and Kontakion of the Feast

(*See December 25*)

Kontakion of the Mother of God. Plagal of Second Tone

HE that was begotten of the Father before the morning star without a mother, is today on earth become incarnate of thee without a father; wherefore, a star announceth the good tidings to the Magi; and the Angels with shepherds hymn thy seedless childbirth, O Full of Grace.

1. Saint Euthymius the Confessor, Bishop of Sardis, is also celebrated today. See March 8.

✝ 27. The Holy First Martyr and Archdeacon Stephen. Our Righteous Father Theodore the Branded.

Saint Stephen was a Jew by race, and, as some say, a disciple of Gamaliel, the teacher of the Law mentioned in Acts 5:34 and 22:3. He was the first of the seven deacons whom the Apostles established in Jerusalem to care for the poor, and to distribute alms to them. Being a man full of faith and of the Holy Spirit, he performed great signs and wonders among the people. While disputing with the Jews concerning Jesus, and wisely refuting their every contradiction, so that no one was able to withstand the wisdom and the spirit whereby he spake, he was slandered as a blasphemer and was dragged off to the Sanhedrin of the elders. There with boldness he proved from the divine Scriptures the coming of the Just One (Jesus), of Whom they had become the betrayers and murderers, and he reproved their faithlessness and hardheartedness. And finally, gazing into Heaven and beholding the divine glory, he said: "Lo, I see the Heavens opened and the Son of man standing at the right hand of God." But when they heard this, they stopped up their ears, and with anger cast him out of the city and stoned him, while he was calling out and saying, "Lord Jesus, receive my spirit." Then, imitating the long-suffering of the Master, he bent his knees and prayed in a loud voice for them that were stoning him, and he said, "Lord, lay not this sin to their charge." And saying this, he fell asleep (Acts 6, 7), thus becoming the first among the Martyrs of the Church of Christ.

Concerning *Saint Theodore*, see the full account on October 11 with his brother Saint Theophanes.

Dismissal Hymn of the Feast

Thy Nativity . . . (*See December 25*)

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THE crown of the Kingdom hath adorned the brow of thy head * because of the contests that thou hast endured for Christ God, thou first of the martyred Saints; * for when thou hadst censured the Jews' madness, thou sawest * Christ thy Saviour standing at the right hand of the Father. * O Stephen, ever pray Him for us, that He would save our souls.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of monastics, O wise Theodore, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Kontakion of the Feast

On this day . . . (*See December 25*)

Kontakion of the Martyr. Third Tone. On this day the Virgin

YESTERDAY the Master came, * to be with us in the body; * and today His faithful slave * departeth out of the body; * yesterday the King was born in * the flesh for our sakes; * and today the servant suffereth death by stoning; * and for His sake is perfected * the first of Martyrs, * Stephen the truly divine.

Kontakion of the Righteous One. Third Tone. On this day the Virgin

THOU didst piously revere * the sacred icon of Christ God, * for Whose sake thou didst endure * all persecutions and hardships; * so didst thou become a pillar * of Orthodoxy, * having triumphed over every manner of error. * Hence, O Theodore, we honour * and magnify thee * as a great champion of faith.

✝ 28. The Holy Twenty-Thousand Martyrs Burned in Nicomedia.

All these Saints, some 20,000 in number, were burned alive in the year 303, while they were gathered in church. This came to pass during the reign of Diocletian and Maximian. According to the *Synaxaristes,* this took place on the day of Christ's Nativity. Eusebius (*Eccl. Hist.* VIII, 6) says that, of the Christians then living in Nicomedia, all were slain by imperial decree—some by the sword, and others by fire, and that, because of their divine and inexpressible ardour, both men and women cast themselves into the fire. Besides those burned in church, the following, who were slain in the same persecution, are commemorated today: Indus, Gorgonius, and Peter were cast into the sea; Glycerius the Presbyter and Mardonius were burned; Dorotheus the Prefect and Zeno were beheaded; Theophilus the Deacon was stoned; Mygdonius was buried alive; and Domna, who had been a priestess of the idols, believed in Christ, and was baptized, was beheaded and cast into the fire. See also the account of Saint Anthimus on September 3.

Dismissal Hymn of the Feast

Thy Nativity . . . (*See December 25*)

Dismissal Hymn of the Martyrs. Second Tone

BLESSED is the earth that drank your blood, O prizewinners of the Lord, and holy are the tabernacles that received your spirits; for in the stadium ye triumphed over the enemy, and ye proclaimed Christ with boldness. Beseech Him, we pray, since He is good, to save our souls.

Kontakion of the Feast

On this day . . . (*See December 25*)

Kontakion of the Martyrs. First Tone. The soldiers standing guard

A TWENTY-THOUSAND numbered battalion of Martyrs * ariseth like an unwaning star great with brightness, * enlight'ning by faith the hearts and the minds of all godly folk. * For, enkindled with divine love unto the Master, * this courageous host received a sanctified ending * when eagerly burned with fire.

✝ 29. The Holy Infants Killed for Christ's Sake by Herod in Bethlehem. Our Righteous Father Marcellus, Abbot of the Monastery of the Unsleeping.

The infant-slaying Herod mentioned here is the same one that ruled at the time of Christ's Nativity. In those days, certain Magi, who were wise and noble men, perhaps even kings, set forth from the East, and came to Jerusalem, seeking the King of the

Jews, Who had been born; and they said that in the East, where their homeland was, an unusual and strange star had appeared two years before, which, according to an ancient oracle (Num. 24:17), was to signify the birth of some great king of the Jews. "For we have seen His star in the east," they said, "and are come to worship Him" (Matt. 2:2). Hearing these things, Herod was troubled, and the whole city together with him. Then, having inquired and been informed by the high priests and scribes of the people that, according to the prophecies, Christ was to be born in Bethlehem, he sent the Magi thither and ordered them that, when they would find the Child, to inform him, so that he also—as he affirmed—might go and worship Him. But the Magi, after they had worshipped, departed by another way to their own country by a divine command. Then Herod was wroth and sent men to slay all the infants of Bethlehem and the parts round about, from two years old and under, thinking that with them he would also certainly slay the King Who had been born. But this vain man who fought against God was mocked, since Jesus the Child, with Mary His Mother, under the protection of Joseph the Betrothed, fled into Egypt at the command of an Angel. As for those innocent infants, they became the first Martyrs slain in behalf of Christ. But their blood-thirsty executioner, the persecutor of Christ, came down with dropsy after a short time, with his members rotting and being eaten by worms, and he ended his life in a most wretched manner.

Saint Marcellus, who was from the city of Apamea in Syria, was born of renowned parents. Adorned with virtue and learning, he succeeded Saint Alexander to the abbacy of the Monastery of the Unsleeping about the year 460. This monastery was so named because the monks there were divided into three ranks, and took turns in succession for the execution of the sacred services both day and night, and thus ceaselessly sent up praise to God, without any lapse. The author of this practice was the aforementioned Alexander. As the biographer of both these Saints writes: "Later, a venerable monastery was established near the mouth of Pontus—that is, the place where the Black Sea enters into the Bosphorus—and he introduced a rule that, though new, was superior to any found elsewhere: that is, that henceforth there should never be any cessation in the hymnody offered to God, but that through an unbroken succession of those that served in turn, there should be achieved this continuous and unceasing glorification of our Master."

Dismissal Hymn of the Feast

Thy Nativity . . . (*See December 25*)

Dismissal Hymn of the Holy Infants. First Tone

BE Thou entreated for the sake of the sufferings of Thy Saints which they endured for Thee, O Lord, and do Thou heal all our pains, we pray, O Friend of man.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Marcellus, thy spirit rejoiceth with the Angels.

Kontakion of the Feast

On this day . . . (*See December 25*)

Kontakion of the Holy Infants. Plagal of Second Tone

WHEN the King was born in Bethlehem, the Magi arrived from the East with gifts guided by a Star on high, but Herod was troubled and mowed down the children like wheat; for he lamented that his power would soon be destroyed.

Kontakion of the Righteous One. Fourth Tone. Be quick to anticipate

THOUGH clad in a mortal body, O Marcellus most wise, * thou strovest to emulate the Angels' choirs in divine perpetual hymnody. * And as an unsleeping shepherd of thy monastics, * thou wast an example of true prayer and devoutness; * O Father, intercede with the Lord, that He would save our souls.

✢ 30. The Holy Righteous Martyr Anysia.

This Saint, who was from Thessalonica, was the daughter of pious and wealthy parents. After their death, she passed her life in virginity, serving God by means of good deeds. One day, as she was on her way to church, a pagan soldier approached her and asked her to accompany him to the temple of the idols, but she refused. When he began to drag her with him, she spit in his face and confessed Christ. Filled with anger, he thrust his sword into her side and slew her, in the year 298, during the reign of Maximian.

Because of the Apodosis of the Feast of the Nativity on the 31st of this month, the hymns of Saint Melania the Younger are transferred to this day.

Dismissal Hymn of the Feast

Thy Nativity . . . (*See December 25*)

Dismissal Hymn of Saint Anysia. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Dismissal Hymn of Saint Melania the Younger. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Melania, thy spirit rejoiceth with the Angels.

Kontakion of the Feast

On this day . . . (*See December 25*)

Kontakion of Saints Anysia and Melania. Third Tone
On this day the Virgin

As a doubly-shining lamp * of truly mystical brightness * do ye shine upon the Church * like a high-towering beacon: * thou with beams of martyr's glory, * O Anysia; * thou with rays of great ascetic deeds, O Melania. * Now together ye are honoured * by Christ your Bridegroom * for your travails in His Name.

Another Kontakion of Saint Melania the Younger. Fourth Tone
Thou Who wast raised up

Being illumined in thy soul with the bright rays * of Him that shone forth unto us from a Virgin, * with virtues wast thou brilliant, O all-lauded one; * for having dispersed on earth * thy corruptible riches, * thou didst store up for thyself * greater riches in Heaven; * and in ascetic labours thou didst shine; * hence, O Melania, with longing we honour thee.

✣ 31. The Apodosis of the Feast of the Saviour's Nativity. Saint Melania the Younger of Rome.

Saint Melania the Younger, who was born in 388, was the grand-daughter of Saint Melania the Elder (see June 8). Her father Publicola was an Eparch of Rome. She was joined in wedlock to a husband and became the mother of two children, both of which she lost shortly thereafter. Thus, having agreed with her husband to pass the rest of their lives in abstinence and chastity, and taking her mother Albina with her, she went off to Africa. They ransomed 8,000 captives; furthermore, they built two monasteries—one for men and one for women—in the city of Tagaste, which was in the district of Tunis. After seven years they moved to Jerusalem. Thereafter Melania shut herself up in a small and narrow hermitage by the Mount of Olives, and wearing away her body with fasting and vigil, she reposed in 434.

Dismissal Hymn and Kontakion of the Feast
(See December 25)

On this day, we celebrate the Apodosis of the Feast of the Nativity of Christ, and the service for December 25th is chanted as set forth in the Typicon. The Service to Saint Melania is chanted on the 30th of this month.

January

The month of January hath thirty-one days.
The day hath ten hours, and the night fourteen.

✝ 1. The Circumcision of Our Lord Jesus Christ. Our Father Among the Saints Basil the Great, Archbishop of Caesarea of Cappadocia.

Since the Mosaic Law commands that if a woman give birth to a male child, he should be circumcised in the foreskin of his flesh on the eighth day (Lev. 12:2–3), on this, the eighth day from His Nativity, our Saviour accepted the circumcision commanded by the Law. According to the command of the Angel, He received the Name which is above every name: JESUS, which means "Saviour" (Matt. 1:21; Luke 1:31 and 2:21).

Saint Basil the Great was born about the end of the year 329 in Caesarea of Cappadocia, to a family renowned for their learning and holiness. His parents' names were Basil and Emily. His mother Emily (commemorated July 19) and his grandmother Macrina (Jan. 14) are Saints of the Church, together with all his brothers and sisters: Macrina, his elder sister (July 19), Gregory of Nyssa (Jan. 10), Peter of Sebastia (Jan. 9), and Naucratius. Basil studied in Constantinople under the sophist Libanius, then in Athens, where also he formed a friendship with the young Gregory, a fellow Cappadocian, later called "the Theologian." Through the good influence of his sister Macrina (see July 19), he chose to embrace the ascetical life, abandoning his worldly career. He visited the monks in Egypt, in Palestine, in Syria, and in Mesopotamia, and upon returning to Caesarea, he departed to a hermitage on the Iris River in Pontus, not far from Annesi, where his mother and his sister Macrina were already treading the path of the ascetical life; here he also wrote his ascetical homilies.

About the year 370, when the bishop of his country reposed, he was elected to succeed to his throne and was entrusted with the Church of Christ, which he tended for eight years, living in voluntary poverty and strict asceticism, having no other care than to defend holy Orthodoxy as a worthy successor of the Apostles. The Emperor Valens, and Modestus, the Eparch of the East, who were of one mind with the Arians, tried with threats of exile and of torments to bend the Saint to their own confession, because he was the bastion of Orthodoxy in all Cappadocia, and preserved it from heresy when Arianism was at its strongest. But he set all their malice at nought, and in his willingness to give himself up to every suffering for the sake of the Faith, showed himself to be a martyr by volition. Modestus, amazed at Basil's fearlessness in his presence, said that no one had ever so spoken to him. "Perhaps," answered the Saint, "you have never met a bishop before." The Emperor Valens himself was almost won over by Basil's dignity and wisdom. When Valens' son fell gravely sick, he asked Saint Basil to pray for him. The Saint promised that his son would be restored if Valens agreed to have him baptized by the Orthodox; Valens agreed, Basil prayed, the son was restored. But afterwards the Emperor had him baptized by Arians, and the child died soon after. Later, Valens, persuaded by his counsellors, decided to send the Saint into exile because he would not accept the Arians into communion; but his pen broke when he was signing the edict of

banishment. He tried a second time and a third, but the same thing happened, so that the Emperor was filled with dread, and tore up the document, and Basil was not banished. The truly great Basil, spent with extreme ascetical practices and continual labours at the helm of the Church, departed to the Lord on the 1st of January, in 379, at the age of forty-nine.

His writings are replete with wisdom and erudition, and with these gifts he set forth the doctrines concerning the mysteries both of the creation (see his *Hexaemeron*) and of the Holy Trinity (see *On the Holy Spirit*). Because of the majesty and keenness of his eloquence, he is honoured as "the revealer of heavenly things" and "the Great."

Saint Basil is also celebrated on January 30 with Saint Gregory the Theologian and Saint John Chrysostom.

Rest from labour.

Dismissal Hymn of the Feast. First Tone. While Gabriel was saying

OUR human form hast Thou taken on Thyself without change, * O greatly-compassionate Master, though being God by nature; * fulfilling the Law, Thou willingly * receivest circumcision in the flesh, * that Thou mightest end the shadow and roll away * the veil of our sinful passions. * Glory be to Thy goodness unto us. * Glory be to Thy compassion. * Glory, O Word, to Thine inexpressible condescension.

Dismissal Hymn of the Saint. First Tone

THY sound hath gone forth into all the earth, which hath received thy word. Thereby thou hast divinely taught the Faith; thou hast made manifest the nature of all things that be; thou hast adorned the ways of man. O namesake of the royal priesthood, our righteous Father Basil, intercede with Christ God that our souls be saved.

Kontakion of the Feast. Third Tone. On this day the Virgin

NOW the Lord of all that is * doth undergo circumcision, * in His goodness cutting off * the sins and failings of mortals. * He this day doth give salvation * unto the whole world; * and the hierarch and bright daystar of the Creator * now rejoiceth in the highest, * Basil the wise and * divine initiate of Christ.

Kontakion of the Saint. Fourth Tone. On this day Thou hast appeared

FOR the Church art thou in truth * a firm foundation, * granting an inviolate * lordship unto all mortal men * and sealing it with what thou hast taught, * O righteous Basil, revealer of heavenly things.

✝ 2. The Forefeast of the Holy Theophany. Our Father Among the Saints Sylvester, Pope of Rome. Our Righteous Father Seraphim of Sarov.

Saint Sylvester was a native of Rome. Because of his exceeding virtue, he succeeded Saint Miltiades as Pope in 314. Since he himself was unable to be present at the First Ecumenical Council in 325, he sent delegates of his own Roman clergy to represent him in Nicaea. He reposed in the year 325.

Saint Seraphim was born in the town of Kursk in 1759. From tender childhood he was under the protection of the most holy Mother of God, who, when he was nine years old, appeared to him in a vision, and through her icon of Kursk, healed him from a grave sickness from which he had not been expected to recover. At the age of nineteen he entered the monastery of Sarov, where he amazed all with his obedience, his lofty asceticism, and his great humility. In 1780 the Saint was stricken with a sickness which he manfully endured for three years, until our Lady the Theotokos healed him, appearing to him with the Apostles Peter and John. He was tonsured a monk in 1786, being named for the holy Hieromartyr Seraphim, Bishop of Phanarion (Dec. 4), and was ordained deacon a year later. In his unquenchable love for God, he continually added labours to labours, increasing in virtue and prayer with titan strides. Once, during the Divine Liturgy of Holy and Great Thursday, he was counted worthy of a vision of the Lord Jesus Christ, Who appeared encompassed by the heavenly hosts. After this dread vision, he gave himself over to greater labours.

In 1794, Saint Seraphim took up the solitary life in a cell in the forest. This period of extreme asceticism lasted some fifteen years, until 1810. It was at this time that he took upon himself one of the greatest feats of his life. Assailed with despondency and a storm of contrary thoughts raised by the enemy of our salvation, the Saint passed a thousand nights on a rock, continuing in prayer until God gave him complete victory over the enemy. On another occasion, he was assaulted by robbers, who broke his chest and his head with their blows, leaving him almost dead. Here again, he began to recover after an appearance of the most holy Theotokos, who came to him with the Apostles Peter and John, and pointing to Saint Seraphim, uttered those awesome words, "This is one of my kind."

In 1810, at the age of fifty, weakened with his more than human struggles, Saint Seraphim returned to the monastery for the third part of his ascetical labours, in which he lived as a recluse, until 1825. For the first five years of his reclusion, he spoke to no one at all, and little is known of this period. After five years, he began receiving visitors little by little, giving counsel and consolation to ailing souls. In 1825, the most holy Theotokos appeared to the Saint and revealed to him that it was pleasing to God that he fully end his reclusion; from this time the number of people who came to see him grew daily. It was also at the command of the holy Virgin that he undertook the spiritual direction of the Diveyevo Convent. He healed bodily ailments, foretold things to come, brought hardened sinners to repentance, and saw clearly the secrets of the heart of those who came to him. Through his utter humility and childlike simplicity, his unrivalled ascetical travails, and his angel-like love for God, he ascended to the holiness and greatness of the ancient God-bearing Fathers and became, like Anthony for Egypt, the physician for the whole Russian land. In all, the most holy Theotokos appeared to him twelve times in his life. The last was on Annunciation, 1831, to announce to him that he would soon enter into his rest. She appeared to him accompanied by twelve virgins—martyrs and monastic saints—with Saint John the Baptist and Saint John the Theologian. With a body ailing and broken from innumerable hardships, and an unspotted soul shining with the light of Heaven, the Saint lived less than two years after this, falling asleep in peace on January 2, 1833, chanting Paschal hymns. On the night of his repose, the righteous Philaret of the Glinsk Hermitage beheld his soul ascending to Heaven in light. Because of the universal testimony to the singular holiness of his life, and the seas of miracles that he performed both in life and after death, his veneration quickly spread beyond the boundaries of the Russian Empire to every corner of the earth. See also July 19.

Dismissal Hymn of the Forefeast. Fourth Tone. Joseph was amazed

Be thou ready, Zabulon; prepare thyself, O Nephthalim. * River Jordan, stay thy course and skip for gladness to receive * the Sovereign

Master, Who cometh now to be baptized. * O Adam, be thou glad with our first mother, Eve; * hide not as ye did of old in Paradise. * Seeing you naked, He hath appeared now * to clothe you in the first robe again. * Christ hath appeared, for He truly willeth to renew all creation.

Dismissal Hymn of the Hierarch. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Sylvester, intercede with Christ God that our souls be saved.

Dismissal Hymn of the Righteous One. Fourth Tone

THOU didst love Christ from thy youth, O blessed one, and ardently desiring to work for Him alone, thou didst struggle in the wilderness with constant prayer and labour; and having acquired love for Christ with compunction of heart, thou didst prove to be the beloved favourite of the Mother of God. Wherefore, we cry to thee: Save us by thy prayers, O Seraphim, our holy Father.

Kontakion of the Forefeast. Fourth Tone. On this day Thou hast appeared

IN the running waters of * the Jordan River, * on this day the Lord of all * crieth to John: Be not afraid * and hesitate not to baptize Me, * for I am come to save Adam, the first-formed man.

Kontakion of the Hierarch. Fourth Tone. Thou Who wast raised up

AS a companion of the holy ascetics, * thou, O God-bearer, hast been worthily shown forth * as a true priest of priests before our King and God. * Wherefore, thou rejoicest now * with the choirs of the Angels, * filled with gladness and delight * in the Heavens, O Father. * Renowned Sylvester, famed shepherd of Rome, * save them that honour with love thy memorial.

Kontakion of the Righteous One. Second Tone

HAVING left the beauty of the world and what is corrupt therein, O Saint, thou didst settle in the Monastery of Sarov. And having lived there an angelic life, thou wast for many the way unto salvation. Wherefore, Christ hath glorified thee, O Father Seraphim, and hath enriched thee with the gift of healing and miracles. And so we cry to thee: Rejoice, O Seraphim, our holy Father.

✢ 3. The Holy Prophet Malachias (Malachi). The Holy Martyr Gordius of Caesarea. Our Righteous Mother Genevieve of Paris.

The *Prophet Malachias* ("messenger of God") is the last of the twelve minor Prophets, and also of all the Prophets of the Old Testament. He prophesied in the days of Nehe-

mias, a wise man among the Jews, who also held a high and powerful position in the court of Artaxerxes the Long-armed, King of the Persians, who reigned from 465 to 424 B.C. Malachias' book of prophecy is divided into four chapters; he foretold the coming of Christ as the Sun of Righteousness (4:2).

The *Martyr Gordius,* who was from Caesarea in Cappadocia, was a centurion by rank. Unable to bear the impiety of the heathen, he withdrew to the wilderness to purify himself through prayer and fasting. After he perceived that his ascetical training had prepared him sufficiently, he came down from the mountains when a certain pagan festival was held in Caesarea, attended by all, and presented himself before the multitude. Although the spectacles of the festival continued, no one paid them any heed, but all eyes were turned upon him. From his sojourn in the mountains, his look was wild, his beard was long, his raiment squalid, his body like a skeleton; yet a certain grace shone round about him. He was recognized, and a loud shout and tumult was made, as his fellow Christians rejoiced, and the enemies of the truth cried out for his death. He boldly professed his faith before the Governor, and after torments was beheaded, in the reign of Licinius in the year 314. Saint Basil the Great delivered a homily on Saint Gordius, mentioning that some of those in his audience had been present at the Saint's martyrdom (*PG* 31:497).

Saint Genevieve was born in Nanterre of pious parents named Severus and Gerontia in the year 422 or 423. Though her parents were rich, according to custom she shepherded their flocks in her youth; and brought up by them in the fear of God, she showed signs of uncommon devotion and faith from her childhood.

When Saint Germanus of Auxerre and Saint Lupus of Troyes were on their way to Britain to fight the heresy of Pelagius (see July 31) and passed through Nanterre, Severus and Gerontia went with the faithful to meet them, accompanied by their young daughter. Saint Germanus's gaze lit upon Genevieve; he called her to himself, and upon learning her name, foretold that she would be great before God. He asked her if she wished to dedicate herself to the service of Christ as a virgin. When she replied that this was the desire of her heart, he took her into church and stood through the service of Vespers in the sight of all with his hand resting on her head. The next day he had her confirm her resolution, gave her a metal medallion with a Cross engraved on it, and bade her wear it around her neck in remembrance of her vow, and never wear any ornament of silver or gold.

At the age of fifteen, after her parents' death, Genevieve went to Paris where, with two other virgins, she was consecrated to God by the bishop. There she gave herself completely to prayer, which was accompanied by rivers of tears. Her fasting was said to be so strict that she only ate barley and a few cooked beans on Thursday and Sunday, though when she was fifty, she was bidden by the bishop to add a little fish and milk. God gave her the gift to know the secrets of hearts and to speak to the hidden conscience of her hearers, and her holiness soon became known to all Paris. Through her prayers she saved Paris from Attila the Hun and his horde.

Childeric, King of Paris, though a pagan, so revered Saint Genevieve that he could refuse her nothing. Once, wishing to execute some prisoners of war outside the city, and fearing that she might intercede with him for them, he locked the city gates so that she would not be able to follow him. The Saint fell before the gates and prayed; they opened before her prayer, she followed the king with tears of compassion, and prevailed on him to spare his captives.

Having a great reverence for Saint Dionysius, the first Bishop of Paris (celebrated on Oct. 9), she desired to build a church in his honour. The priests whom she charged with the construction of the church protested that they had no way of preparing the lime for it. She directed them to cross the city bridge. When they did, they heard two peasants saying they had found two immense lime-kilns in a nearby forest, and with God's help the church was built.

Once when Saint Genevieve was on her way in dark and stormy weather with other virgins to the church of Saint Dionysius, a blast of wind blew out the lantern they were using to make their way. The Saint made the sign of the Cross over the lantern, and it burst back into flame; more than once, candles she held in her hand were lit of themselves.

Having lived 89 years as a great ascetic and wonderworker, Saint Genevieve fell asleep in peace on January 3, 512.

Dismissal Hymn of the Forefeast

Be thou ready . . . (*See January 2*)

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Malachias, O Lord, through him we beseech Thee to save our souls.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Righteous One. First Tone
The soldiers standing guard

THE shepherds that kept watch once beheld Christ our Saviour; * and thou, O maid of God, as a shepherdess of pure heart * didst worship the Great Shepherd of the true flock of the chosen lambs. * Wherefore, guard us from the wolves that come in sheep's clothing, * and with love do thou lead us to Heavenly pastures, * O most holy Genevieve.

Kontakion of the Forefeast

In the running waters . . . (*See January 2*)

Kontakion of the Prophet. Fourth Tone. On this day Thou hast appeared

SINCE the gift of prophecy * dwelt in thee richly, * thou, O Prophet, clearly didst * foretell the coming of Christ God * and the salvation of all the world, * which is enlightened through grace by His shining forth.

Kontakion of the Martyr. Plagal of Fourth Tone
As first-fruits of our nature

THE whole earth hast thou watered with thy sweat and toils, O glorious one, * and hast made all the world glad with thy precious blood, O godly-minded Gordius. * By thine earnest entreaties, * O famed Martyr, save all them that sing thy praise in faith * and worthily revere thee as one that hath truly suffered much.

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

By thy prayers, O Genevieve, * the foes of Paris * were turned back and put to flight; * for thy great audience with God * preserved thy people from all distress. * Wherefore, disdain not the cries of them that honour thee.

✢ 4. The Synaxis of the Holy Seventy Apostles. Our Righteous Father Theoctistus, Abbot of Cucomo in Sicily.

The *Seventy Disciples and Apostles* of our Lord Jesus Christ are those whom our Saviour chose—in addition to the Twelve—and sent forth unto the work of preaching. With the passage of time, others were added to their number by the Holy Apostles, who, with the accompaniment and assistance of the Seventy, were preaching the Gospel of Christ in various lands. Although their number eventually exceeded seventy, they were all nonetheless referred to as "of the Seventy" out of reverence for the number of Apostles which the Lord chose.

The divine Apostle and Evangelist Luke describes the calling and the sending forth of the Seventy as follows in his Holy Gospel (Luke 10:1–16): "After these things the Lord appointed another seventy disciples, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them, The harvest is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest. Go then: behold, I send you forth as lambs in the midst of wolves. Carry neither purse, nor bag, nor sandals: and greet no man on the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding know ye this, that the Kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hades. He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me."

After the Passion, Resurrection, and Ascension of our Lord, and after Pentecost, on which all the Apostles and men and women disciples of Christ, together with the Most Holy Theotokos (some 120 in number), were gathered in the upper room, they received the grace of the All-holy Spirit and went forth throughout the ends of the world, everywhere preaching and teaching the Gospel of Christ, and leading to the true Faith the peoples who were sunk in the darkness of impiety and idolatry.

Saint Theoctistus, Abbot of the Monastery of Cucomo in Sicily, reposed in peace in the year 800.

Dismissal Hymn of the Forefeast
Be thou ready . . . (*See January 2*)

Dismissal Hymn of the Apostles. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Righteous One
Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Theoctistus our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion of the Forefeast

In the running waters . . . (*See January 2*)

Kontakion of the Apostles. Second Tone
Thou soughtest the heights

WITH hymns let us praise * the chorus of the Seventy * disciples of Christ, * ye faithful; and in godliness, * let us keep a feast, for we learned through them to worship the Trinity, * Who is indivisibly one; * for they are the lamps of our most godly Faith.

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

THOU didst rise out of the West, * O Theoctistus, * mystically illumining * the Church of Christ like a bright sun * with the resplendent and sacred rays * of thine ascetical labours, O righteous one.

✢ 5. The Eve of the Holy Theophany. The Holy Martyrs Theopemptus and Theonas. Our Righteous Mother Syncletike.

When the persecution of Diocletian broke out in 290, *Saint Theopemptus,* a bishop, was taken for his confession of Christ, and convicted Diocletian to his face for his error and ungodliness. Remaining unhurt after cruel tortures, he was given poison to drink, which had been prepared by a sorcerer named *Theonas.* Protected by divine grace from this also, he drew Theonas to Christ, and after other torments, was beheaded. Saint Theonas was cast into a pit and buried alive.

Saint Syncletike was from Alexandria in Egypt. She lived eighty-three years in virginity and asceticism, and became the leader and teacher of many nuns. What Saint Anthony the Great was to men, she became to women: a model of mortification of the flesh, of patience in afflictions, and of wise instruction; for this, she is known as "Amma," a title corresponding to "Abba." Towards the end of her long life, she was stricken with an exceedingly painful disease, which she endured with faith and magnanimity. She reposed in the middle of the fourth century. It is said of Saint Syncletike that she was the virgin who hid Saint Athanasius from the Arians for more than a year in the environs of Alexandria, and it is to Saint Athanasius that her life is ascribed (*PG* 28:1488–1557).

A Fast is observed today, whatever day of the week it may be.

Dismissal Hymn of the Forefeast. Fourth Tone
Joseph was amazed

River Jordan was turned back by Elisseus' mantle once, * when the fiery man of zeal Elias had been taken up; * then were its waters divided hither and thither. * The running streams became dry passage unto him, * truly as a sign and type of Baptism, * whereby we pass to the other side of * the shifting stream of this fleeting life. * Christ hath appeared in the Jordan River, to sanctify the waters.

Dismissal Hymn of the Martyrs. Fourth Tone
Be quick to anticipate

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Syncletike, thy spirit rejoiceth with the Angels.

Kontakion of the Forefeast. Fourth Tone
On this day Thou hast appeared

In the running waters of * the Jordan River, * on this day the Lord of all * crieth to John: Be not afraid * and hesitate not to baptize Me, * for I am come to save Adam, the first-formed man.

Kontakion of the Martyrs. Second Tone

As a righteous priest of the ineffable mysteries and godly minister of grace, in the contest of martyrdom thou didst initiate the glorious Theonas into the God-inspired Faith, O Theopemptus. And together with him, thou didst cry out in the stadium: Christ is the strength of the Martyrs.

Kontakion of the Righteous One. Third Tone. On this day the Virgin

O divine Syncletike, * our righteous God-bearing Mother, * thou didst shine forth as a lamp * bright with unquenchable virtues, * laying bare the dark devices * of the deceiver; * and thy light guided a multitude of wise virgins * to the heav'nly bridal chambers; * together with them, * pray that we all may be saved.

✢ 6. The Holy Theophany (Epiphany) of Our Lord, and God, and Saviour Jesus Christ.

About the beginning of our Lord's thirtieth year, John the Forerunner, who was some six months older than our Saviour according to the flesh, and had lived in the wilderness since his childhood, received a command from God and came into the parts of the Jordan, preaching the baptism of repentance unto the remission of sins. Then our Saviour also came from Galilee to the Jordan, and sought and received baptism—though He was the Master and John was but a servant. Whereupon, there came to pass those marvellous deeds, great and beyond nature: the Heavens were opened, the Spirit descended in the form of a dove upon Him that was being baptized, and the voice was heard from the Heavens bearing witness that this was the beloved Son of God, now baptized as a man (Matt. 3:13–17; Mark 1:9–11; Luke 3:1–22). From these events the Divinity of the Lord Jesus Christ and the great mystery of the Trinity were demonstrated. It is also from this that the present feast is called "Theophany," that is, the divine manifestation, God's appearance among men. On this venerable day the sacred mystery of Christian baptism was inaugurated; henceforth also began the saving preaching of the Kingdom of the Heavens.

Rest from labour. All foods allowed.

Dismissal Hymn. First Tone

WHEN Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the certainty of the word. O Christ our God, Who hast appeared and hast enlightened the world, glory be to Thee.

Hypakoë. Plagal of First Tone

WHEN Thou didst enlighten all things by Thine Epiphany, the briny sea of unbelief fled, and as Jordan flowed down, it turned back, exalting us to Heaven. Through the intercessions of the Theotokos, preserve us at the height of Thy divine commandments, O Christ God, and have mercy on us.

Kontakion. Fourth Tone. The Original Melody

ON this day Thou hast appeared * unto the whole world, * and Thy light, O Sovereign Lord, * is signed on us who sing Thy praise * and chant with knowledge: Thou hast now come, * Thou hast appeared, O Thou Light unapproachable.

✢ 7. The Synaxis of the Holy and Glorious Prophet, Forerunner, and Baptist John.

Today we celebrate the Synaxis in honour of the most sacred Forerunner, since he ministered at the Mystery of the Divine Baptism of our Lord Jesus Christ.

Rest from labour. Fish allowed.

Dismissal Hymn of the Feast

When Thou wast baptized . . . (*See January 6*)

Dismissal Hymn of the Forerunner. Second Tone

THE memory of the just is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O Forerunner; for thou hast proved to be truly even more venerable than the Prophets, since thou wast granted to baptize in the running waters Him Whom they proclaimed. Wherefore having contested for the truth, thou didst rejoice to announce the good tidings even to those in Hades: that God hath appeared in the flesh, taking away the sin of the world and granting us great mercy.

Kontakion of the Feast

On this day Thou hast appeared . . . (*See January 6*)

Kontakion of the Forerunner. Plagal of Second Tone

TERRIFIED at Thy bodily presence, Jordan turned back in fear; and having fulfilled his prophetic ministry, John drew back in trembling. The orders of Angels were amazed to see Thee in the streams baptized in the flesh, and all those in darkness were illumined and praised Thee, Who hadst appeared and hadst enlightened all things.

✢ 8. Our Righteous Mother Domnica. Our Righteous Father George of Hozeva.

Saint Domnica was from Carthage. During the reign of the Emperor Theodosius the Great, she came with four other virgins to Constantinople, where she was baptized by Nectarius, the Patriarch of Constantinople. She remained in Constantinople and became known for her extreme asceticism, the miracles that she worked, and the grace of prophecy that adorned her. She lived until the days of the Emperors Leo and Zeno, reposing in peace about the year 474.

Saint George lived about the beginning of the ninth century in Palestine, in a certain monastery called Hozeva, which lies in a great ravine between Jerusalem and Jericho.

Dismissal Hymn and Kontakion of the Feast
(*See January 6*)

✢ 9. The Holy Martyr Polyeuctus. Our Father Among the Saints Philip, Metropolitan of Moscow.

Saint Polyeuctus, a soldier in rank, contested during the reign of Valerian, in the year 255. He was from Melitene, a city in Armenia.

Our Father among the Saints *Philip, Metropolitan of Moscow,* was born in 1507 of noble family, and served for a time in the royal court. While still a young man, he secretly left Moscow and entered Solovki Monastery in the north, about the year 1538, a little over a hundred years after its founding. Because of his spiritual stature he was chosen against his will to succeed Abbot Alexis in 1548. As abbot, Philip was a great builder and beautifier of Solovki Monastery. He laid the foundations for the Cathedral of the Transfiguration, constructed cells, hermitages, and a hospital for the monks and for pilgrims, established a cattle yard on one of the islands, drained swamps and connected waterways by a series of canals and dams, built a mill and various workshops, and even invented ingenious machines and implements to help the monks in their work. His fame spread, and in 1566, by the will of Tsar Ivan IV, he was raised to the rank of Metropolitan of Moscow.

Tsar Ivan the Terrible revered Philip, even as Herod had revered Saint John the Baptist, and he had been a generous benefactor of Solovki Monastery. But because the Tsar had established the *oprichnina*, a state within a state, giving power to the *oprichniki*, who used it to oppress and rob the innocent, Philip told him that he could not be Metropolitan if the Tsar suffered the *oprichniki* to continue in power. This angered the Tsar; he told Philip that it was not for him to interfere in matters of state, and many hierarchs prevailed upon Philip to accept the Metropolitan's throne. But as the horrors committed by the *oprichniki* grew worse—thefts, false accusations, murders, and all manner of injustice and rapacity, with the knowledge of the Sovereign—Saint Philip could not remain silent. He rebuked the Tsar once and again for the reign of terror that he had brought upon his own people. The Tsar warned him to hold his peace and bless him to do as he wished. The Metropolitan answered that his silence brought sin upon the Sovereign. The Tsar threatened him with his wrath, and told him to resign his throne if he were not willing to comply. Saint Philip answered that he had not sought the Metropolitan's throne, and it was the Tsar who had deprived him of his hermitage on Solovki; but now that the pastoral burden was upon him, he would not remain silent when the canons of the Church were broken.

The more the Tsar threatened Philip with his wrath, the more the holy hierarch stood fast and threatened the Tsar with the judgment of God; Philip alone had the courage to rebuke the Tsar openly and oppose his iniquity. Finally the Tsar, finding false witnesses against Philip in his own monastery on Solovki, held a council against him in early November, 1568; the Saint had to endure the persecution of the Tsar who had torn him from his beloved monastery, the betrayal of his fellow hierarchs, and the slanders of his own spiritual children. He was imprisoned in Moscow, but because of the love of the people for him the Tsar feared him even in prison, and he was transferred to a monastery in Tver, where he spent a year in great hardships and continual prayer. On December 23, 1569, a royal messenger came, asking the Metropolitan's blessing for the Tsar's expedition to Novgorod. Saint Philip told him to do that which he came to do, then raised his hands in prayer to God. The Tsar's messenger fell upon him and suffocated the holy hierarch with a pillow. In 1591 his relics were transferred to Solovki, and in 1652 to the Dormition Cathedral in Moscow; many miracles were wrought through his holy relics. (See also Oct. 5 and July 3.)

Dismissal Hymn of the Feast

When Thou wast baptized . . . (*See January 6*)

Dismissal Hymn of the Martyr. Fourth Tone
Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Hierarch. Plagal of Fourth Tone

O SUCCESSOR of first prelates, pillar of Orthodoxy, champion of truth, new confessor, Saint Philip, thou didst lay down thy life for thy flock. Wherefore, since thou hast boldness with Christ, pray for the suffering Russian land and them that worthily honour thy holy memory.

Kontakion of the Feast

On this day Thou hast appeared . . . (*See January 6*)

Kontakion of the Martyr. Fourth Tone. On this day Thou hast appeared

When the Saviour bowed His head * within the Jordan, * there He crushed the dragons' heads; * as for His trophy-bearing Saint, * when Polyeuctus' head was cut off, * he put to shame the deceiver and wily foe.

Kontakion of the Hierarch. Third Tone

Let us praise most wise Philip, guide and teacher of Orthodoxy, herald of truth, emulator of Chrysostom, lamp of Russia, who fed his children spiritually with the food of his words; for by chanting praise with his tongue, he taught us to chant with our lips as an initiate of the grace of God.

✝ 10. Our Father Among the Saints Gregory, Bishop of Nyssa. Our Father Among the Saints Dometian.

Saint Gregory, the younger brother of Basil the Great, illustrious in speech and a zealot for the Orthodox Faith, was born in 331. His brother Basil was encouraged by their elder sister Macrina to prefer the service of God to a secular career (see July 19); Saint Gregory was moved in a similar way by his godly mother Emily, who, when Gregory was still a young man, implored him to attend a service in honour of the holy Forty Martyrs at her retreat at Annesi on the River Iris. Saint Gregory came at his mother's bidding, but being wearied with the journey, and feeling little zeal, he fell asleep during the service. The Forty Martyrs then appeared to him in a dream, threatening him and reproaching him for his slothfulness. After this he repented and became very diligent in the service of God. He became bishop in 372, and because of his Orthodoxy he was exiled in 374 by Valens, who was of one mind with the Arians. After Valens' death in 378 he was recalled to his throne by the Emperor Gratian. He attended the Local Council of Antioch, which sent him to visit the churches of Arabia and Palestine, which had been defiled and ravaged by Arianism. He attended the Second Ecumenical Council, which was assembled in Constantinople in 381. Having lived some sixty years and left behind many remarkable writings, he reposed about the year 395. The acts of the Seventh Ecumenical Council call him "Father of Fathers."

Saint Dometian lived in the years of the Emperor Justin II, who reigned from 565 to 578, and the Emperor Maurice, who reigned from 582 to 602. Born of pious parents named Theodore and Eudocia, he received a thorough education in both secular and sacred knowledge. After he had lived in lawful wedlock a short time, his wife died, and he, for his virtue, was made Bishop of Melitene in Armenia at the age of thirty. As a kinsman and trusted friend of the Emperor Maurice, he received from him great largesse, which he spent on the building of churches and the help of the poor; he was also entrusted with the dealings of Byzantium with Persia. While in Constantinople, he reposed in peace in the year 602.

Dismissal Hymn of the Feast

When Thou wast baptized . . . (*See January 6*)

Dismissal Hymn of the Saints. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Kontakion of the Feast

On this day Thou hast appeared . . . (*See January 6*)

Kontakion of Saint Gregory. Second Tone

REJOICING with the Angels and taking delight in the Divine Light, Gregory of Nyssa, the vigilant mind, the God-inspired hierarch of the Church, and wisdom's revered hymnographer, intercedeth unceasingly for us all.

Kontakion of Saint Dometian. Third Tone. On this day the Virgin

WHEN divine love made of thee * the Holy Spirit's pure vessel, * thou didst shine forth from on high * in the august Church of Christ God; * eminent in the great grace of * the sacred priesthood, * thou wast shown to all as ven'rable for thy virtue, * O Dometian, thrice blessed, * thou fair adornment * of worthy high-priests of God.

✢ 11. Our Righteous Father Theodosius the Cenobiarch.

This Saint had Cappadocia as his homeland. He flourished in the reign of Leo of Thrace (457 to 474). The Saint established in the Holy Land a great communal monastery, wherein he was the shepherd of many monks. While Saint Sabbas was the head of the hermits of Palestine, Saint Theodosius was governor of those living the cenobitic life, for which reason he is called the Cenobiarch. Together with Saint Sabbas, towards whom he cherished a deep brotherly love in Christ, he defended the whole land of Palestine from the heresy of the Monophysites, which was championed by the Emperor Anastasius and might very well have triumphed in the Holy Land without the opposition of these two great monastic fathers and their zealous defence of the holy Council of Chalcedon. Having lived over 100 years, he reposed in peace on January 11, 529.

Wine and oil allowed.

Dismissal Hymn of the Feast

When Thou wast baptized . . . (*See January 6*)

Dismissal Hymn of the Saint. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Theodosius our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion of the Feast

On this day Thou hast appeared . . . (*See January 6*)

Kontakion of the Saint. Plagal of Fourth Tone
To thee, the Champion Leader

As being planted in the courts of Christ thy Lord and God, * with holy virtues thou delightfully didst blossom forth * and didst multiply thy children amid the desert, * who were watered with the showers of thy fervent tears, * O chief shepherd of the godly sheepfold of our God. * Hence we cry to thee: * Rejoice, O Father Theodosius.

✢ 12. The Holy Martyr Tatiana.

Saint Tatiana was the daughter of a most distinguished consul of Rome. She became a deaconess of the Church, and for her confession of the Faith of Christ, she endured many torments; as she was suffering, Angels punished her tormentors with the same torments they inflicted on her, until they cried out that they could no longer endure the scourges invisibly brought upon them. She was beheaded during the reign of Alexander Severus (222–235).

Dismissal Hymn of the Feast

When Thou wast baptized . . . (*See January 6*)

Dismissal Hymn of the Martyr. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion of the Feast

On this day Thou hast appeared . . . (*See January 6*)

Kontakion of the Martyr. Fourth Tone. On this day Thou hast appeared

THOU didst shine resplendently, * Martyr Tatiana, * in thy sacred sufferings * and in the crimson of thy blood, * soaring to Heaven like a fair dove; * hence, ever pray Christ for all them that honour thee.

✢ 13. The Holy Martyrs Hermylus and Stratonicus. Our Father Among the Saints Hilary of Poitiers.

Because of the Apodosis of the Feast of Holy Theophany on the 14th of this month, the Services to the Righteous Martyrs of Sinai and Raithu and to Saint Nina are transferred to this day.

Saints Hermylus and Stratonicus contested for piety's sake during the reign of Licinius, in the year 314. Saint Hermylus was a deacon, and Stratonicus was his friend. For his confession of Christ, Hermylus was beaten so fiercely that his whole body was covered with wounds. Stratonicus, seeing him endure this and other torments that left him half dead, wept with grief for his friend. From this he was discovered to be a Christian, and when he had openly professed his Faith and had been beaten, he and Hermylus were cast into the Danube River, receiving the crown of martyrdom.

The *holy Hierarch Hilary* was born of pagan parents in Gaul, and was trained in philosophy and rhetoric. At a time when paganism was still strong in Gaul, Saint Hilary

understood the falsehood of polytheism, and became a Christian, and a great defender of his new Faith. About the year 350 he was ordained Bishop of Poitiers, when Arles and Milan were in the hands of the Arians and the Arian Constantius was sole Emperor. Like his contemporary Saint Athanasius, Saint Hilary's episcopate was one long struggle against the Arians. As Bishop of Poitiers, Saint Hilary foresaw the future greatness of Martin (see Nov. 12), and attached him to himself. In 355, when required to agree to the condemnation of Saint Athanasius passed by the Council of Milan, Hilary wrote an epistle to Constantius convicting the wrongs done by the Arians and requesting, among other things, the restoration of the Orthodox bishops, including Athanasius. For this, Hilary was banished to Asia Minor, where he wrote his greatest work, *On the Trinity.* Saint Hilary returned to his see in 360, where Saint Martin sought him out again. It was at this time that Saint Hilary blessed Martin to found a monastery near Poitiers, where Martin remained until being consecrated Bishop of Tours in 371. In his last years, Saint Hilary strove for the deposition of Auxentius, the Arian Bishop of Milan, but by affecting an Orthodox confession Auxentius retained his see. Saint Hilary reposed in peace about the year 368. Auxentius died in 374 and was succeeded by Saint Ambrose, who continued Saint Hilary's battle against Arianism.

As for the *holy Martyrs of Sinai and Raithu,* those of Sinai contested during the reign of Diocletian, about the year 296; those of Raithu were slain about the middle of the fifth century. On both occasions, the perpetrators of these massacres were a barbarian tribe called Blemmyes, from the parts of Arabia and Egypt.

The *holy virgin Nina* was from Cappadocia. According to some, her father Zabulon was a friend of the holy Great Martyr George, whose father was a Cappadocian. The conversion of Georgia by Saint Nina is reported in the Church histories of Rufinus, Socrates, Sozomen, and Theodoret; Rufinus, writing less than a hundred years after Saint Nina, said that he heard the history in Jerusalem from a Georgian Prince named Bacurius. Saint Nina was taken captive by the Georgians (whom the Greek accounts call Iberians), and while in captivity she lived a very devout life of sobriety and virtue, praying unceasingly night and day; this drew the attention of the Georgians, and to all who asked her about her way of life, she preached the dispensation of Christ. When she healed by her prayer a certain woman's sick child, whom no one else had been able to help, the report of her came to the ears of the Queen of Georgia, who was herself gravely afflicted with an incurable malady. She asked that the captive woman be brought to her, but Saint Nina declined out of modesty, so the Queen commanded them to carry her to Nina. Saint Nina healed her immediately, and the Queen returned home in joy. When she extolled Nina and her Faith to the King, he gave her no heed, although she mentioned it to him often. But while hunting in the forest, he was shrouded with an impenetrable darkness in which he lost his way, became separated from his men, and fell into despair; he made a vow that if Christ should deliver him, he would worship Him alone. The light of day straightway shone again, and the King fulfilled his vow. He and the Queen were instructed in the Faith by Saint Nina, and they with the whole Georgian nation became Christ's. The King also sent an embassy to Saint Constantine the Great, informing him of their conversion, and requesting that priests be sent to Georgia. Saint Nina reposed in peace about the year 335. The above-mentioned Church historians speak of her without calling her Nina. She is celebrated in the Roman Martyrology on December 15 under the name Christiana.

Dismissal Hymn of the Feast

When Thou wast baptized . . . (*See January 6*)

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee,

our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of Saint Hilary. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of hierarchs, O wise Hilary, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Dismissal Hymn of the Righteous Martyrs. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Dismissal Hymn of Saint Nina. Fourth Tone

O HANDMAID of the Word of God, who in preaching hast equalled the first-called Apostle Andrew, and hast emulated the other Apostles; O enlightener of Iberia and reed-pipe of the Holy Spirit, holy Nina, equal to the Apostles: Pray to Christ God to save our souls.

Kontakion of the Feast

On this day Thou hast appeared . . . (*See January 6*)

Kontakion of the Martyrs. First Tone. The soldiers standing guard

WHEN ye received your death in the streams of the river, * ye drowned the ruthless foe in the deep of your contest, * O far-famed Stratonicus and Hermylus, thou man of God; * wherefore, in your struggles ye were worthily guided * to the water of true incorruption and glory, * by Christ God, Who set your course.

Kontakion of Saint Hilary. Plagal of Fourth Tone
As first-fruits of our nature

ENDURING exile for the Faith delivered to the Church of Christ, * thou didst withstand the deceit of the Arians, O holy Hierarch Hilary. * By thy prayers and thy teachings, * O defender of Orthodoxy and right belief, * convert the Western lands and entreat Christ for us, who honour thee.

Kontakion of the Righteous Martyrs. Second Tone
Thou soughtest the heights

YE fled from the world's * confusion and wild turbulence * and passed over to * a state of great tranquillity, * crowned with blood

of martyrdom and the pains of valiant ascetic deeds. * Hence, ye dwell together with all * the Martyrs and righteous Fathers in the heights.

Kontakion of Saint Nina. Second Tone

O COME ye all today and let us sing praise to the chosen one of Christ, the equal of the Apostles, the preacher of God's word, the wise bearer of good tidings, who hath brought the people of Kartalina to the path of life and truth; she is the disciple of the Mother of God, our zealous intercessor and unwearying guardian, the most praised Nina.

✝ 14. The Apodosis of Holy Theophany. The Righteous Martyrs of Sinai and Raithu. Saint Nina (Nino), Enlightener of Georgia, Equal to the Apostles. Our Father Among the Saints Sabbas, Archbishop of Serbia.[1]

Saint Sabbas (*Sava*), the first Archbishop and teacher of the Serbs, and the most beloved of all the Saints of Serbia, was born in 1169, and was named Rastko by his parents. He was the son of Stephen Nemanja, the ruler of Serbia, who is better known as Saint Symeon the Myrrh-streamer (see Feb. 13). As a young man, Rastko fled secretly to the Holy Mountain, Athos, to the Monastery of Saint Panteleimon. When his father learned of his flight, he sent soldiers after him. Before they could seize him, he was tonsured a monk with the name of Sabbas, after Saint Sabbas the Sanctified (celebrated Dec. 5). Soon after, he entered the Monastery of Vatopedi, where his father joined him in 1197. Together they rebuilt the Monastery of Hilandar and made it a great spiritual center for their countrymen. In 1200 Saint Symeon reposed, and his body became a source of holy myrrh; in 1204 Saint Sabbas was compelled to return to Serbia with his father's relics, that he might restore peace between his two brothers, who were struggling over the rule of the kingdom. The grace of Saint Symeon's relics, and the mediations of Saint Sabbas, healed the division between his brethren. After persuading the Emperor in Constantinople and the Ecumenical Patriarch to grant autocephaly to the Serbian Church, the Saint against his will was ordained first Archbishop of his native land in 1219, where he laboured diligently to establish the Orthodox Faith. In 1221 he crowned his brother Stephen first King of Serbia (the memory of Saint Stephen, First Crowned King of Serbia, is kept on September 24). In 1234, foreseeing by divine grace his coming departure to the Lord, he resigned the archiepiscopal throne, named his disciple Arsenius as his successor, and made a pilgrimage to Jerusalem and Mount Sinai; while returning through Bulgaria, he fell asleep in peace in 1236. Because he has been ever since the national hero of Serbia and an invincible bulwark strengthening the Orthodox Faith, the Moslem Turks burned his incorrupt relics in the year 1594. See also June 28.

Dismissal Hymn of the Feast

When Thou wast baptized . . . (*See January 6*)

Dismissal Hymn of the Saint. Third Tone

THOU wast a guide of the way that leadeth to life, and a first prelate and teacher; for thou wast the first to enlighten thy father-

1. According to the Serbian usage, Saint Sabbas is celebrated today; according to the Greek usage, on the 13th of this month; according to the Russian usage, on the 12th of this month.

land, O Saint Sabbas, having given it rebirth in the Holy Spirit. Thou didst plant thy sanctified children like olive trees in the spiritual Paradise. Wherefore, as we honour thee as an equal of the Apostles and holy hierarchs, we implore thee: Pray to Christ God to grant us great mercy.

Kontakion of the Feast

On this day Thou hast appeared . . . (*See January 6*)

Kontakion of the Saint. Plagal of Fourth Tone

THE Church of thy people glorifieth thee as her first great prelate and a companion of the Apostles, O Saint. But since thou hast boldness with Christ God, by thy prayers save us from all harm, that we may cry to thee: Rejoice, O divinely-wise Father Sabbas.

✝ 15. Our Righteous Fathers Paul of Thebes and John the Hut-Dweller.

Saint Paul, first among hermits, was born about 227 in the Thebaïd of Egypt. In 250 he fled into the wilderness because of the persecution raging at that time under Decius. Having lived a solitary life in a certain cave for ninety-one years, he reposed in 341, at the age of 114, and was buried by Anthony the Great, who had been directed thither by God several days before the Saint's repose.

Saint John, who was from Constantinople, was the son of illustrious parents, Eutropius the Senator, and Theodora. At twelve years of age he departed secretly from his home and went to the Monastery of the Unsleeping (see Dec. 29). Aflame with longing for his parents, he returned after six years to his father's house in the guise of a pauper and beggar. Living in a small hut at the gates of his parents' house—whence he is called "hut-dweller"—he remained unknown therein for many years, and suffered mockery at the hands of those who had been his own servants. Foreknowing his death, he revealed himself to his parents, and within a few moments reposed, about the year 450.

Dismissal Hymn of Saint Paul. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Paul our righteous Father. Intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint John. Fourth Tone
Be quick to anticipate

SINCE thou hadst with fervour longed after the Lord from thy youth, * thou leftest the world with its delights and nobly didst strive in valiant ascetic deeds.* Thou didst pitch thy hut before the gates of thy parents; * thou didst break the demons' snares, O all-blessed Father. * And therefore, as is meet, hath Christ God glorified thee, O John.

Kontakion of Saint Paul. Fourth Tone
On this day Thou hast appeared

O YE faithful, let us all * laud the divine Paul, * the bright luminary that * shone at the virtues' lofty height; * and let us joyously cry aloud: * O Christ, Thou art the rejoicing of all the Saints.

Kontakion of Saint John. Second Tone. Thou soughtest the heights

SINCE thou didst desire * a poverty like unto Christ's, * O wise Father John, * thou didst forsake thy parents' wealth; * and while holding in thy hands the most holy Gospel, O righteous one, * thou didst follow after Christ God * while ceaselessly praying to Him for us all.

✢ 16. The Veneration of the Precious Chains of the Holy and All-Famed Apostle Peter.

Herod Agrippa, the grandson of Herod the Great and king of the Jews, grew wroth against the Church of Christ, and slew James, the brother of John the Evangelist. Seeing that this pleased the Jews, he took Peter also into custody and locked him up in prison, intending to keep him there until after the feast of the Passover, so that he could win the favour of the people by presenting him to them as a victim. But the Apostle was saved when he was miraculously set free by an Angel (Acts 12:1–19). The chains wherewith the Apostle was bound received from his most sacred body the grace of sanctification and healing, which is bestowed upon the faithful who draw nigh with faith.

That such sacred treasures work wonders and many healings is witnessed by the divine Scripture, where it speaks concerning Paul, saying that the Christians in Ephesus had such reverence for him, that his handkerchiefs and aprons, taken up with much reverence, healed the sick of their maladies: "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts 19:12). But not only the Apostles' clothing (which certainly touched the bodies of the sick), but even their shadow alone performed healings. On beholding this, people put their sick on stretchers and beds and brought them out into the streets that, when Peter passed by, his shadow "might overshadow some of them" (Acts 5:15). From this the Orthodox Catholic Church has learned to show reverence and piety not only to the relics of their bodies, but also to the clothing of God's Saints.

Wine and oil allowed.

Dismissal Hymn. Fourth Tone

WITHOUT leaving Rome, thou didst come to us by the precious chains which thou didst wear, O foremost of the Apostles. And worshipping them with faith, we pray: By thine intercessions with God, grant us great mercy.

Kontakion. Second Tone. Thou soughtest the heights

NOW Christ God, the Rock, * doth glorify the rock of faith * illustriously, * in calling all to celebrate * the dread wonders of the most precious chains of Peter, the first and chief * of the disciples of Christ our God, * Who granteth forgiveness of sins unto all.

✢ 17. Our Righteous and God-bearing Father Anthony the Great.

Saint Anthony, the Father of monks, was born in Egypt in 251 of pious parents who departed this life while he was yet young. On hearing the words of the Gospel: "If thou wilt be perfect, go and sell what thou hast, and give to the poor" (Matt. 19:21), he immediately put it into action. Distributing to the poor all he had, and fleeing from all the turmoil of the world, he departed to the desert. The manifold temptations he endured continually for the space of twenty years are incredible. His ascetical struggles by day and by night, whereby he mortified the uprisings of the passions and attained to the height of dispassion, surpass the bounds of nature; and the report of his deeds of virtue drew such a multitude to follow him, that the desert was transformed into a city, while he became, so to speak, the governor, lawgiver, and master-trainer of all the citizens of this newly-formed city. But the cities of the world also enjoyed the fruit of his virtue. When the Christians were being persecuted and put to death under Maximinus in 312, he hastened to their aid and consolation. When the Church was troubled by the Arians, he went with zeal to Alexandria in 335 and struggled against them in behalf of Orthodoxy. During this time, by the grace of his words, he also turned many unbelievers to Christ.

He began his ascetical life outside his village of Coma in Upper Egypt, studying the ways of the ascetics and holy men there, and perfecting himself in the virtues of each until he surpassed them all. Desiring to increase his labours, he departed into the desert, and finding an abandoned fortress in the mountain, he made his dwelling in it, training himself in extreme fasting, unceasing prayer, and fierce conflicts with the demons. Here he remained, as mentioned above, about twenty years. Saint Athanasius the Great, who knew him personally and wrote his life, says that he came forth from that fortress "initiated in the mysteries and filled with the Spirit of God." Afterwards, because of the press of the faithful, who deprived him of his solitude, he was enlightened by God to journey with certain Bedouins, until he came to a mountain in the desert near the Red Sea, where he passed the remaining part of his life. Saint Athanasius says of him that "his countenance had a great and wonderful grace. This gift also he had from the Saviour. For if he were present in a great company of monks, and any one who did not know him previously wished to see him, immediately coming forward he passed by the rest, and hurried to Anthony, as though attracted by his appearance. Yet neither in height nor breadth was he conspicuous above others, but in the serenity of his manner and the purity of his soul."

So passing his life, and becoming an example of virtue and a rule for monastics, he reposed on January 17 in the year 356, having lived altogether some 105 years.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Fourth Tone

EMULATING the ways of Elias the zealot, and following the straight paths of the Baptist, O Father Anthony, thou madest of the wilderness a city, and didst support the world by thy prayers. Wherefore intercede with Christ our God that our souls be saved.

Kontakion. Second Tone. Thou soughtest the heights

THOU leftest behind * all earthly cares and turbulence, * and leddest a life * of stillness and tranquillity, * emulating John the Baptist in every way, O most righteous one. * Wherefore, we acclaim thee with him, * O first of the Fathers, Father Anthony.

✝ 18. Our Fathers Among the Saints Athanasius and Cyril, Archbishops of Alexandria.

In the half-century after the First Ecumenical Council held in Nicaea in 325, if there was one man whom the Arians feared and hated more intensely than any other, as being able to lay bare the whole error of their teaching, and to marshal, even from exile or hiding, the beleaguered forces of the Orthodox, it was *Saint Athanasius the Great.* This blazing lamp of Orthodoxy, which imperial power and heretics' plots could not quench when he shone upon the lampstand, nor find when he was hid by the people and monks of Egypt, was born in Alexandria about the year 296. He received an excellent training in Greek letters and especially in the sacred Scriptures, of which he shows an exceptional knowledge in his writings. Even as a young man he had a remarkable depth of theological understanding; he was only about twenty years old when he wrote his treatise *On the Incarnation.* Saint Alexander, the Archbishop of Alexandria, brought him up in piety, ordained him his deacon, and, after deposing Arius for his blasphemy against the Divinity of the Son of God, took Athanasius to the First Council in Nicaea in 325; Saint Athanasius was to spend the remainder of his life labouring in defence of this holy Council. In 326, before his death, Alexander appointed Athanasius his successor.

In 325, Arius had been condemned by the Council of Nicaea; yet through Arius' hypocritical confession of Orthodox belief, Saint Constantine the Great was persuaded by Arius' supporters that he should be received back into the communion of the Church. But Athanasius, knowing well the perverseness of his mind, and the disease of heresy lurking in his heart, refused communion with Arius. The heresiarch's followers then began framing false charges against Athanasius; finally Saint Constantine the Great, misled by grave charges of the Saint's misconduct—which were completely false—had him exiled to Triberis (Treves) in Gaul in 336. When Saint Constantine was succeeded by his three sons Constantine II, Constans, and Constantius, in 337, Saint Athanasius returned to Alexandria in triumph. But his enemies found an ally in Constantius, Emperor of the East; Saint Athanasius' second exile was spent in Rome. It was ended when Constans prevailed with threats upon his brother Constantius to restore Athanasius (see also Nov. 6). For ten years Saint Athanasius strengthened Orthodoxy throughout Egypt, visiting the whole country and encouraging all, clergy, monastics, and layfolk, being loved by all as a father. But after Constans' death in 350, Constantius became sole Emperor, and Athanasius was again in danger. In the evening of February 8, 356, General Syrianus with more than five thousand soldiers surrounded the church in which Athanasius was serving, and broke open the doors. Athanasius' clergy begged him to leave, but the good shepherd commanded that all the flock should withdraw first; and only when he was assured of their safety, he also, protected by divine grace, passed through the midst of the soldiers and disappeared into the deserts of Egypt, where for some six years he eluded the soldiers and spies sent after him.

When Julian the Apostate succeeded Constantius in 361, Athanasius returned again, but only for a few months. Because Athanasius had converted many pagans, and the priests of the idols in Egypt wrote to Julian that if Athanasius remained, idolatry would perish in Egypt, the heathen Emperor ordered not Athanasius' exile, but his death. Athanasius took ship up the Nile. When he learned that his imperial pursuers were following him, he had his men turn back, and as his boat passed that of his pursuers, they asked him if he had seen Athanasius. "He is not far," he answered. After returning to Alexandria for a while, he fled again to the Thebaïd until Julian's death in 363. Saint Athanasius suffered his fifth and last exile under Valens in 365, which only lasted four months because Valens, fearing a sedition among the Egyptians for their beloved Archbishop, revoked his edict in February, 366.

The great Athanasius passed the remaining seven years of his life in peace. Of his forty-seven years as Patriarch, he had spent some seventeen in exiles. Shining from the

height of his throne like a radiant evening star, and enlightening the Orthodox with the brilliance of his words for yet a little while, this much-suffering champion inclined toward the sunset of his life, and, in the year 373, took his rest from his lengthy sufferings, but not before another luminary of the truth, Basil the Great, had risen in the East, being consecrated Archbishop of Caesarea in 370. Besides all his other achievements, Saint Athanasius wrote the life of Saint Anthony the Great, with whom he spent time in his youth; ordained Saint Frumentius first Bishop of Ethiopia; and in his Paschal Encyclical for the year 367 set forth the books of the Old and New Testaments accepted by the Church as canonical. Saint Gregory the Theologian, in his Oration *On the Great Athanasius,* said he was "Angelic in appearance, more angelic in mind; . . . rebuking with the tenderness of a father, praising with the dignity of a ruler . . . Everything was harmonious, as an air upon a single lyre, and in the same key; his life, his teaching, his struggles, his dangers, his return, and his conduct after his return . . . he treated so mildly and gently those who had injured him, that even they themselves, if I may say so, did not find his restoration distasteful."

Saint Cyril was also from Alexandria, born about the year 376, the nephew of Theophilus, Patriarch of Alexandria, who also instructed the Saint in his youth. Having first spent much time with the monks in Nitria, he later became the successor to his uncle's throne in 412. In 429, when Cyril heard tidings of the teachings of the new Patriarch of Constantinople, Nestorius, he began attempting through private letters to bring Nestorius to renounce his heretical teachings about the Incarnation; and when the heresiarch did not repent, Saint Cyril, together with Pope Celestine of Rome, led the Orthodox opposition to his error. Saint Cyril presided over the Third Ecumenical Council of the 200 holy Fathers in the year 431, who gathered in Ephesus under Saint Theodosius the Younger. At this Council, by his most wise words he put to shame and convicted the impious doctrine of Nestorius, who, although he was in town, refused to appear before Cyril. Saint Cyril, besides overthrowing the error of Nestorius, has left to the Church full commentaries on the Gospels of Luke and John. Having shepherded the Church of Christ for thirty-two years, he reposed in 444.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Third Tone. Thy confession

SHINING forth with works of Orthodoxy, * ye quenched every false belief and teaching * and became trophy-bearers and conquerors. * And since ye made all things rich with true piety, * greatly adorning the Church with magnificence, * Athanasius and wise Cyril, ye both have worthily * found Christ God, Who doth grant great mercy unto all.

Kontakion. Fourth Tone. On this day Thou hast appeared

GREAT high priests of piety * and noble champions * of the holy Church of Christ, * keep and preserve all those who chant: * O most compassionate Lord, do Thou * graciously save those who faithfully honour Thee.

✠ 19. Our Righteous Fathers Macarius the Great of Egypt and Macarius of Alexandria. Our Father Among the Saints Arsenius of Corfu. Our Father Among the Saints Mark Eugenicus, Metropolitan of Ephesus.

Saint Macarius the Great was from the Thebaïd of Egypt, a disciple, as some say, of Saint Anthony the Great. He was born about 331 and struggled in asceticism in the

desert at Scete. Although young, he was called "the child elder" because of his great wisdom and austere manner of life. He was ordained presbyter and reposed in 391, at the age of sixty. There are fifty homilies ascribed to him. It is said of Saint Macarius that he became as a God upon earth, for even as God protects the whole world, so did he cover the faults he saw as if he did not see them. Once he came back to his cell to find a thief taking his things and loading them on a camel. Macarius' non-possessiveness was so great that he helped the thief load the camel. When the camel refused to rise, Macarius returned to his cell and brought a small hoe, said that the camel wanted the hoe also, loaded it on, and kicked the camel telling it to get up. The camel obeyed Macarius' command, but soon lay down again, and would not move until everything had been returned to Macarius. His contemporary, *Saint Macarius of Alexandria,* was so called because he came from Alexandria and was therefore of that Greek-speaking colony; while Saint Macarius the Great is also called "of Egypt," that is, he belonged to the ancient race native to Egypt, the Copts. Whenever Saint Macarius of Alexandria heard of a virtue practised by any man, he strove to practise it even more fully himself. When he was already old, he visited the community of Saint Pachomius in Tabennisi and, without revealing who he was, asked admittance. Saint Pachomius, on account of Macarius' age, was reluctant to receive him, but afterwards yielded to his entreaties. Shortly thereafter Great Lent began, and Macarius followed such a severe rule of fasting and prayer that many in the brotherhood complained to Pachomius, asking if he had brought this old man to put them to shame. Learning Macarius' identity in a revelation, Saint Pachomius thanked him for breaking the pride of his monks, and sent him away in peace.

Saint Arsenius, who had Palestine as his homeland, was born in 876, the son of devout parents. From childhood he was consecrated to God and assumed the monastic habit. He studied in Seleucia, where he also received the dignity of the priesthood. After he had moved from thence to Constantinople, he was appointed Metropolitan of Corfu. He adorned the throne there by his virtue and instruction. When advanced in age, he returned to Constantinople and appeased the unjust rage of Emperor Constantine Porphyrogenitus against the leaders of Corfu. Finally, during his journey back to his see, he fell ill at Corinth and reposed in the Lord about the middle of the tenth century.

The great teacher and invincible defender of the One, Holy, Catholic, and Apostolic Church, *Saint Mark,* was the offspring and scion of the imperial city, Constantinople. Reared by most pious parents, and instructed in secular and spiritual wisdom, he became pre-eminent in both. Saint Mark lived as an ascetic on the Princes' Islands and later in the monastery of Saint George Magana in Constantinople. He passed through all the degrees of the priesthood, and was finally advanced to the dignity of Archbishop and the lofty throne of the Metropolis of Ephesus. At the insistence of Emperor John Paleologus, the Saint was sent to the council of the Latins in Florence, to unite the churches that had been divided for so many years. He astounded the papal teachers with the divine wisdom of his words, and was the only one who did not sign the blasphemous decree of that false council. Because of this, the holy Church of Christ has ever honoured this great man as a benefactor, teacher, sole defender, and invincible champion of the Apostolic Confession. He reposed in 1443.

Dismissal Hymn of Saint Macarius of Egypt. First Tone

THOU didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Macarius, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that

hath crowned thee. Glory to Him that worketh healings for all through thee.

Dismissal Hymn of Saint Arsenius. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Arsenius, intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint Mark. Third Tone. Thy confession

O ALL-LAUDABLE and most divine Mark, * in thee the Church found a great zealot * by thy confession of the holy and sacred Faith; * for thou didst champion the doctrines which the Fathers taught * and didst cast down darkness' boastful pride. * Wherefore pray thou to Christ God for them that honour thee, * that we be granted the forgiveness of sins.

Kontakion of Saint Macarius of Egypt. Fourth Tone
On this day Thou hast appeared

THE Lord God established thee, * O great ascetic, * in the house of abstinence, * like an unerring star that lit * the farthest regions with guiding light, * Father of Fathers, O righteous Macarius.

Kontakion of Saint Arsenius. Fourth Tone. On this day Thou hast appeared

THOU wast manifested as * a righteous hierarch, * who hadst served the Most High God * like a true Angel on the earth; * and now, O Father Arsenius, * do thou beseech Him with fervour to save our souls.

Kontakion of Saint Mark. Third Tone. On this day the Virgin

CLAD, O godly-minded one, * with an invincible armour, * thou didst dash to pieces the pride of the Western rebellion; * thou wast brought forth as the champion * of Orthodoxy, * as the Comforter's own instrument and pure vessel. * For this cause, to thee, we cry out: * Rejoice, O Mark, thou * boast of the Orthodox flock.

✢ 20. Our Righteous Father Euthymius the Great.

This Saint, who was from Melitene in Armenia, was the son of pious parents named Paul and Dionysia. He was born about 377. Since his mother had been barren, he was named *Euthymius*—which means "good cheer" or "joy"—for this is what his parents experienced at his birth. He studied under Eutroius, the Bishop of Melitene, by whom he was ordained and entrusted with the care of the monasteries of Melitene. Then, after he had come to Palestine about the year 406, he became the leader of a multitude of monks. Through him, a great tribe of Arabs was turned to piety, when he healed the ailing son of their leader Aspebetos. Aspebetos was baptized with all his people; he took the Christian name of Peter, and was later consecrated Bishop for his tribe, being called

"Bishop of the Tents." Saint Euthymius also fought against the Nestorians, Eutychians, and Manichaeans. When Eudocia, the widow of Saint Theodosius the Younger, had made her dwelling in Palestine, and had fallen into the heresy of the Monophysites which was championed in Palestine by a certain Theodosius, she sent envoys to Saint Symeon the Stylite in Syria (see Sept. 1), asking him his opinion of Eutyches and the Council of Chalcedon which had condemned him; Saint Symeon, praising the holiness and Orthodoxy of Saint Euthymius near whom she dwelt, sent her to him to be delivered from her error (the holy Empress Eudocia is commemorated Aug. 13). He became the divine oracle of the Church, or rather, "the vessel of divine utterance," as a certain historian writes. He was the instructor and elder of Saint Sabbas the Sanctified. Having lived for ninety-six years, he reposed in 473, on January 20.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Fourth Tone

Be glad, O barren one, that hast not given birth; be of good cheer, thou that hast not travailed; for a man of desires hath multiplied thy children of the Spirit, having planted them in piety and reared them in continence to the perfection of the virtues. By his prayers, O Christ our God, make our life peaceful.

Kontakion. Plagal of Fourth Tone. As first-fruits of our nature

Creation found delight and joy in thine august nativity * and the good cheer of thy numberless miracles on thy divine memorial. * Now bestow thereof richly * on our souls and wash clean the stains of our every sin, * Euthymius most righteous, that we may chant: Alleluia.

✢ 21. Our Righteous Father Maximus the Confessor. The Holy Martyr Neophytus. The holy Hieromartyrs Fructuosus, Bishop of Tarragona, and his Deacons Augurius and Eulogius.

The divine *Maximus*, who was from Constantinople, sprang from an illustrious family. He was a lover of wisdom and an eminent theologian. At first, he was the chief private secretary of the Emperor Heraclius and his grandson Constans. But when the Monothelite heresy became predominant in the royal court, out of hatred for this error the Saint departed for the Monastery at Chrysopolis (Scutari), of which he later became the abbot. When Constans tried to constrain him either to accept the Monothelite teaching, or to stop speaking and writing against it—neither of which the Saint consented to do—his tongue was uprooted and his right hand was cut off, and he was sent into exile, where he reposed in 662. At the time only he and his few disciples were Orthodox in the East. See also April 13.

The *Martyr Neophytus*, who was from Nicaea in Bithynia, was the son of pious parents, Theodore and Florence. Led by grace from his childhood, he took up his dwelling in a cave upon Mount Olympus at the age of nine and lived there in asceticism and prayer. At the age of fifteen, during the reign of Diocletian, about the year 290, he presented himself to the local Governor, named Decius. Roused to fury by his unexpected boldness, Decius had him scourged, then laid out on a bed of fire, and when he had been preserved by grace through these torments, he gave him up to wild beasts. But since the Saint remained unharmed, a certain pagan fell on him with a sword and slew him.

In the first centuries after Christ, Tarragona was the capital of Spain, being a seaport on its eastern coast south of Barcelona. When Saint Paul "took his journey to Spain"

(Romans 15:24, 28; see also Saint Cyril of Jerusalem, Catechetical Lecture XVII, §26, and Saint John Chrysostom, Homily X on II Tim. 4:20) he probably put in at this important city, of which *Saint Fructuosus* was the Bishop in the middle of the third century. On January 16, 259, in the persecution of Valerian and Gallienus, Fructuosus with his deacons *Augurius* and *Eulogius* was taken by soldiers and put in prison. After six days of imprisonment they were brought before Emilian the governor and questioned. After declaring that he was ignorant of the orders of the Roman Emperors and their gods, he said, "I worship one God, Who made heaven and earth and all that in them is."

Emilian said, "Do you not know that the gods exist?"

"No," said Fructuosus, "I do not."

"You will know hereafter," said Emilian.

After Augurius also had professed his faith in the One God, Emilian turned to Fructuosus's other deacon Eulogius and said, "Do you worship Fructuosus also?" To which he answered, "I do not worship Fructuosus, but the God Whom he worships."

Then Emilian turned to Fructuosus again and said, "Are you a bishop?"

"I am."

"You were," said Emilian, and ordered that they be burned alive.

As Fructuosus and his two deacons were being led to the amphitheater, even the pagans mourned for him, since he was universally loved by all. When someone offered him a cup of spiced wine, he refused it, since it was a Wednesday, and the time had not yet come to break the fast. A pious man named Felix asked the Bishop to remember him, to which Saint Fructuosus answered in a clear voice for all to hear, "I must bear in mind the whole Catholic Church spread out through the east and west." Promising the grieving faithful that the Lord would not long leave the flock without a shepherd, and declaring that this was nothing more than the suffering of a single hour, he was burned alive with his two deacons. Afterwards, when some of the faithful each took some of their ashes as holy relics, Saint Fructuosus appeared to them and instructed them to restore the ashes without delay so that they would remain together in one place.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of monastics, O wise Maximus, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Hieromartyr. Third Tone. Thy confession

ALL ablaze with love and godly virtue, * thou wast noble, fair, wise, and courageous, * that the heathen themselves wept to see thy death; * yet not to death art thou gone, but eternal life, * where is the sound of all them that keep festival. * Sacred Martyr Fructuosus, remember thine own word * to bear in the mind the Church throughout the East and West.

Kontakion of the Righteous One. Plagal of Fourth Tone
To thee, the Champion Leader

LET us the faithful praise with fitting hymns that lover of * the Holy Trinity, great Maximus, who clearly taught * the divinely-given Faith: that we should give glory * unto Christ our God, Who, though but one hypostasis, * hath in very truth two natures, wills, and energies. * Let us cry to him: * Rejoice, divine herald of the Faith.

Kontakion of the Martyr. Fourth Tone
On this day Thou hast appeared

THOU didst shine forth from the mount * like unto lightning, * and didst glorify Christ God * in thy martyric pains and death, * O thou Great Martyr Neophytus. * Wherefore, thou now hast received the unfading crown.

Kontakion of the Hieromartyr. Fourth Tone. Be quick to anticipate

IN prison, thou faithfully didst keep the fast in thy bonds; * in Heaven, thou feastest now with no restraint on thy joy with all of the Saints in light; * for the fire that withered thy corruptible body * made thee fruitful unto Christ, O great Fructuosus. * With boldness as a Martyr of God, pray that we all be saved.

✢ The Sunday Nearest January 25: The Synaxis of All the Holy New Martyrs of Russia.

Today we commemorate all the faithful throughout the former Russian Empire who died at the hands of the atheists, beginning in the year 1917. Among them are the Royal Family (see July 4), followed by Patriarch Tikhon the Confessor (see Mar. 24), and an innumerable multitude of clergy, monastics, and layfolk who confessed the Name of Christ in the face of every conceivable mockery, torment, and bitter death.

Dismissal Hymn. Third Tone. Thy confession

IN these latter times, a host of Martyrs, * newly crowned with grace, rejoice in Heaven, * glorified with diverse forms of martyrdom; * for having censured the madness of godless foes, * they gained the laurels of triumph and victory. * Hence, they fervently entreat Christ for us unceasingly, * to grant great mercy unto us who sing their praise.

Kontakion. Plagal of Fourth Tone. To thee, the Champion Leader

THE choirs of Martyrs who contested in the ancient times * welcome the hosts of victors newly crowned by Christ our God, * and they form one common festival in divine joy. * For these ranks which fought for faith throughout the Russian land * set at nought the wicked schemes of godless tyranny. * Hence, we cry to them: * Rejoice, ye Passion-bearers of the Lord.

✢ 22. The Holy Apostle Timothy. The Righteous Martyr Anastasius of Persia.

The *Apostle Timothy,* who was from Lystra in Lycaonia, was born of a Greek (that is, pagan) father and a Jewish mother; his mother's name was Eunice, and his grandmother's name was Lois (II Tim. 1:5). He became the disciple of the Apostle Paul when the latter first preached there, and he followed him during the whole period of the Apostle's preaching. Afterwards, he was consecrated by him as first Bishop of the Church in Ephesus. Under the supervision of John the Evangelist, who governed all the churches in Asia, he completed his life as a martyr in the year 97, when he was stoned to death by the heathen, because, as some surmise, he opposed the festival held in honour of Artemis (Diana). The Apostle Paul's First and Second Epistles to Timothy were written to him.

Saint Anastasius was a Persian by race, the son of a Magus, and a soldier in the Persian army, in the days of Chosroës II, King of Persia, and Heraclius, Emperor of New Rome. The Saint's Persian name was Magundat. When Chosroës captured Jerusalem in the year 614 and took the Precious Cross away captive, Magundat heard the report of the miracles that came to pass through the Wood of our salvation. Being of a prudent mind, perplexed that an instrument of torture should be so highly honoured by the Christians, yet seized with longing to learn their Faith, he diligently sought out instruction in the whole divine dispensation of Christ, His Incarnation, Passion, and Resurrection; when he learned what he sought to know, his soul was filled with wonder and joy. Withdrawing to the Holy City, he was baptized by Saint Modestus, Patriarch of Jerusalem, and became a monk, receiving the new name of Anastasius. As he read the lives of the Saints and the accounts of the holy Martyrs, his heart was kindled with love for them to such a degree that he prayed to be counted worthy of a martyric end like unto theirs. Finally, unable to contain his longing, he left his monastery and, encountering certain Persian Magi at Caesarea, he rebuked them for their delusion. Since Palestine was still held in the captivity of the Persians, he was taken before the Persian ruler, questioned, beaten, and imprisoned. He was then taken with other captives to Persia, where, after many tortures, refusing to espouse again the error of his fathers, he was hanged up by one hand, strangled with a noose, and beheaded. The translation of his holy relics is celebrated on the 24th of this month.

Wine and oil allowed.

Dismissal Hymn of the Apostle. Fourth Tone

SINCE thou hadst been instructed in uprightness thoroughly and wast vigilant in all things, thou wast clothed with a good conscience as befitteth one holy. Thou didst draw from the Chosen Vessel ineffable mysteries; and having kept the Faith, thou didst finish a like course, O Hieromartyr and Apostle Timothy. Intercede with Christ God that our souls be saved.

Dismissal Hymn of the Righteous Martyr. Fourth Tone
Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Apostle and the Righteous Martyr. First Tone
The soldiers standing guard

WITH hymns let us, the faithful, sing Timothy's praises * as Paul's divine disciple and faithful companion; * with him let us also laud Anastasius the godly-wise, * who shone forth with splendour like a star out of Persia * and doth drive away from us our bodily sickness * and spiritual maladies.

✝ 23. The Holy Hieromartyr Clement, Bishop of Ancyra. The Holy Martyr Agathangelus.

Saint Clement, who was from Ancyra in Galatia, was the son of an unbelieving father, but a believing mother whose name was Sophia. At first he lived as a monk; later, he became the bishop of his city. He suffered so many things in confession of the Faith of Christ, that the time of his sufferings and struggles stretched out over a period of twenty-eight years. Finally he and *Saint Agathangelus* (who was from Rome) were beheaded together during the reign of Diocletian and Maximian, in the year 296.

Dismissal Hymn of Saint Clement. Fourth Tone

THOU didst blossom forth for the faithful, O most sacred Clement, as a branch of holiness, a staff of contest, a most sacred flower, and a sweet God-given fruit. But as a fellow-sufferer of martyrs and a fellow-prelate of hierarchs, intercede with Christ our God that our souls be saved.

Dismissal Hymn of Saint Agathangelus. Fourth Tone
Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of Saint Clement. Fourth Tone. On this day Thou hast appeared

AS an honoured branch of Christ, * Who is the True Vine, * all-famed Clement, thou didst win * thy many contests for the Faith, * crying with them that had shared thy pains: * Christ is the Martyrs' exceedingly radiant joy.

Kontakion of Saint Agathangelus. Third Tone. On this day the Virgin

HAVING blossomed forth from Rome, * the city famed for her Martyrs, * thou didst cause astonishment * unto thy namesakes, the Angels, * when they saw thy steadfast courage * and great endurance * in the torments thou didst suffer for Christ, O Martyr. * Wherefore, thou wast rightly hallowed * and didst receive grace * to work dread wonders and signs.

✝ 24. Our Righteous Mother Xenia of Rome. Our Righteous Mother Xenia of Saint Petersburg, the Fool for Christ's Sake.

Our righteous Mother *Xenia of Rome* was of a distinguished family. While her parents were preparing to wed her, she stole away secretly, taking two handmaids with her, and departed for Mylasa of Karia in Asia Minor, and there she completed her life in asceticism. She was ordained deaconess by Paul, her spiritual father, who became Bishop of Mylasa. Although she was originally named Eusebia, to conceal her identity, she took the name Xenia—which means "stranger" in Greek—because of her estrangement from her country.

Our righteous Mother *Xenia of Petersburg* was born about the year 1730. She was married to a Colonel named Andrew; when she was twenty-six years old, her husband died suddenly, having been drinking with his friends. Left a childless widow, Xenia gave away all that she had, and vanished from Saint Petersburg for eight years; it is believed that she spent this time in a hermitage, learning the spiritual life. When she returned to Saint Petersburg, she wore her husband's military clothing, and would answer only to the name Andrew, that is, the name of her late husband. She took up the life of a homeless wanderer, and was abused by many as insane; she bore this with great patience, crucifying the carnal mind through the mockery she endured, and praying for her husband's soul. She was given great gifts of prayer and prophecy, and often foretold things to come; in 1796 she foretold the death of Empress Catherine II. Having lived forty-five years after her husband's death, she reposed in peace at the age of seventy-one, about the year 1800. Her grave became such a source of miracles, and so many came to take soil from it as a blessing, that it was often necessary to replace the soil; when a stone slab was placed over her grave, this too disappeared over time, piece by piece. Saint Xenia is especially invoked for help in finding employment, lodging, or a spouse.

Dismissal Hymn of Saint Xenia of Rome
Plagal of Fourth Tone

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Xenia, thy spirit rejoiceth with the Angels.

Dismissal Hymn of Blessed Xenia of Petersburg
Plagal of Fourth Tone

In thee, O wandering stranger, Christ the Lord hath given us an ardent intercessor for our kind. For having received in thy life sufferings and grief and served God and men with love, thou didst acquire great boldness. Wherefore, we fervently hasten to thee in temptations and grief, crying out from the depths of our hearts: Put not our hope to shame, O Blessed Xenia.

Kontakion of Saint Xenia of Rome
Second Tone

Celebrating the memorial of thy life which thou didst live as a stranger, O Xenia, and honouring thee with love, we praise Christ Who gave thee the power to grant healings to all. Ever pray to Him for us all.

Kontakion of Blessed Xenia of Petersburg. Third Tone

HAVING been as a wandering stranger on earth, sighing for the Heavenly homeland, thou wast known as a fool by the senseless and unbelieving, but as most wise and holy by the faithful, and wast crowned by God with glory and honour, O Xenia, manly-minded and divinely wise. Wherefore, we cry to thee: Rejoice, for after earthly wandering thou hast come to dwell in the Father's house.

✢ 25. Our Father Among the Saints Gregory the Theologian, Archbishop of Constantinople.

This great Father and Teacher of the Church was born in 329 in Arianzus, a village of the second district of Cappadocia, not far from Nazianzus. His father, who later became Bishop of Nazianzus, was named Gregory (commemorated Jan. 1), and his mother was named Nonna (Aug. 5); both are among the Saints, and so are his brother Caesarius (Mar. 9) and his sister Gorgonia (Feb. 23). At first he studied in Caesarea of Palestine, then in Alexandria, and finally in Athens. As he was sailing from Alexandria to Athens, a violent sea storm put in peril not only his life but also his salvation, since he had not yet been baptized. With tears and fervour he besought God to spare him, vowing to dedicate his whole self to Him, and the tempest gave way to calm. At Athens Saint Gregory was later joined by Saint Basil the Great, whom he already knew; but now their acquaintanceship grew into a lifelong brotherly love. Another fellow student of theirs in Athens was the young Prince Julian, who later as Emperor was called the Apostate because he denied Christ and did all in his power to restore paganism. Even in Athens, before Julian had thrown off the mask of piety, Saint Gregory saw what an unsettled mind he had, and said, "What an evil the Roman State is nourishing" (Orat. V, 24, *PG* 35:693).

After their studies at Athens, Gregory became Basil's fellow ascetic, living the monastic life together with him for a time in the hermitages of Pontus. His father ordained him presbyter of the Church of Nazianzus, and Saint Basil consecrated him Bishop of Sasima (or Zansima), which was in the archdiocese of Caesarea. This consecration was a source of great sorrow to Gregory, and a cause of misunderstanding between him and Basil; but his love for Basil remained unchanged, as can be plainly seen from his *Funeral Oration on Saint Basil* (Orat. XLIII).

About the year 379, Saint Gregory came to the assistance of the Church of Constantinople, which had already been troubled for forty years by the Arians; by his supremely wise words and many labours he freed it from the corruption of heresy, and was elected Archbishop of that city by the Second Ecumenical Council, which assembled there in 381, and condemned Macedonius, Archbishop of Constantinople, the enemy of the Holy Spirit. When Saint Gregory came to Constantinople, the Arians had taken all the churches and he was forced to serve in a house chapel dedicated to Saint Anastasia the Martyr. From there he began to preach his famous five sermons on the Trinity, called the *Triadica*. When he left Constantinople two years later, the Arians did not have one church left to them in the city. Saint Meletius of Antioch (see Feb. 12), who was presiding over the Second Ecumenical Council, died in the course of it, and Saint Gregory was chosen in his stead; there he distinguished himself in his expositions of dogmatic theology.

Having governed the Church until 382, he delivered his farewell speech—the *Syntacterion*, in which he demonstrated the Divinity of the Son—before 150 bishops and the Emperor Theodosius the Great; in this speech he requested, and received from all, permission to retire from the see of Constantinople. He returned to Nazianzus, where he lived to the end of his life, and reposed in the Lord in 391, having lived some sixty-two years.

His extant writings, both prose and poems in every type of metre, demonstrate his lofty eloquence and his wondrous breadth of learning. In the beauty of his writings, he is considered to have surpassed the Greek writers of antiquity, and because of his God-inspired theological thought, he received the surname "Theologian." Although he is sometimes called Gregory of Nazianzus, this title belongs properly to his father; he himself is known by the Church only as Gregory the Theologian. He is especially called "Trinitarian Theologian," since in virtually every homily he refers to the Trinity and the one essence and nature of the Godhead. Hence, Alexius Anthorus dedicated the following verses to him:

Like an unwandering star beaming with splendour,
Thou bringest us by mystic teachings, O Father,
To the Trinity's sunlike illumination,
O mouth breathing with fire, Gregory most mighty.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. First Tone

THE shepherd's pipe of thy theology conquered the trumpets of the philosophers; for since thou didst search out the depths of the Spirit, beauty of speech was added to thee. But intercede with Christ God, O Father Gregory, that our souls be saved.

Kontakion. Third Tone. On this day the Virgin

WITH thy theologian's speech * thou didst destroy the entangled * webs of vain philosophers,* while beautifying the whole Church * with the robe of Orthodoxy * woven in Heaven; * and the Church, clothed in it, crieth with us, thy children: * O wise Gregory most glorious, * rejoice, O Father, * great theological mind.

✢ 26. Our Righteous Father Xenophon and Those With Him.

This Saint, a wealthy nobleman of Constantinople, was filled with piety toward God. He had two sons, Arcadius and John, whom he sent to Beirut to study law. But they were shipwrecked during their voyage; barely saved, they forsook all things and departed for Palestine. Saint Xenophon and his wife Mary, ignorant of what had happened, went in search of their sons. On finding them in Jerusalem, dressed in the habit of monks, they also took up the monastic life. And thus, having completed their lives in holiness, they departed for the Lord about the beginning of the sixth century. Saint Xenophon and his sons reposed at Saint Sabbas' Monastery, and Mary at the Monastery of Saint Theodosius.

Dismissal Hymn. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Kontakion. Fourth Tone. On this day Thou hast appeared

WITH thy yoke-mate and thy sons * didst thou keep vigil * in the courts of Christ thy Lord * and thou didst cheerfully disperse * thy wealth to paupers, O blessed one. * Hence, ye have all now inherited joy divine.

✢ 27. The Translation of the Holy Relics of Our Father Among the Saints John Chrysostom.

This event took place on this day in the year 438, when Saint Theodosius the Younger had been Emperor for thirty years; he was the son of Arcadius and Eudoxia, who had exiled Saint John. The Archbishop of Constantinople at that time was Proclus, who had been the Saint's disciple (see Nov. 13 and Nov. 20).

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Plagal of Fourth Tone

GRACE shining forth from thy mouth like a beacon hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility; but whilst instructing us by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

Kontakion. First Tone. The soldiers standing guard

THE holy and august Church is mystically gladdened * today on the translation of thy holy relics. * And though she had kept them hid in concealment like precious gold, * by thine intercessions she unceasingly granteth, * unto them that praise thee, the divine grace of healing, * O Father John Chrysostom.

✢ 28. Our Righteous Father Ephraim the Syrian. Our Righteous Father Isaac the Syrian.

Saint Ephraim was born at Nisibis in Mesopotamia some time about the year 306, and in his youth was the disciple of Saint James, Bishop of Nisibis, one of the 318 Fathers at the First Ecumenical Council. Ephraim lived in Nisibis, practising a severe ascetical life and increasing in holiness, until 363, the year in which Julian the Apostate was slain in his war against the Persians, and his successor Jovian surrendered Nisibis to them. Ephraim then made his dwelling in Edessa, where he found many heresies to do battle with. He waged an especial war against Bardaisan; this gnostic had written many hymns propagating his errors, which by their sweet melodies became popular and enticed souls away from the truth. Saint Ephraim, having received from God a singular gift of eloquence, turned Bardaisan's own weapon against him, and wrote a multitude of hymns to be chanted by choirs of women, which set forth the true doctrines, refuted heretical error, and praised the contests of the Martyrs.

Of the multitude of sermons, commentaries, and hymns that Saint Ephraim wrote, many were translated into Greek in his own lifetime. Sozomen says that Ephraim "surpassed the most approved writers of Greece," observing that the Greek writings, when translated into other tongues, lose most of their original beauty, but Ephraim's works "are no less admired when read in Greek than when read in Syriac" (*Eccl. Hist.*, Book III, 16). Saint Ephraim was ordained deacon, some say by Saint Basil the Great, whom Sozomen said "was a great admirer of Ephraim, and was astonished at his erudition." Saint Ephraim was the first to make the poetic expression of hymnody and song a vehicle of Orthodox theological teachings, constituting it an integral part of the Church's worship; he may rightly be called the first and greatest hymnographer of the Church, who set the pattern for those who followed him, especially Saint Romanus the Melodist. Because of this he is called the "Harp of the Holy Spirit." Jerome says that his writings were read in some churches after the reading of the Scriptures, and adds that once

he read a Greek translation of one of Ephraim's works, "and recognized, even in translation, the incisive power of his lofty genius" (*De vir. ill.*, ch. CXV).

Shortly before the end of his life, a famine broke out in Edessa, and Saint Ephraim left his cell to rebuke the rich for not sharing their goods with the poor. The rich answered that they knew no one to whom they could entrust their goods. Ephraim asked them, "What do you think of me?" When they confessed their reverence for him, he offered to distribute their alms, to which they agreed. He himself cared with his own hands for many of the sick from the famine, and so crowned his life with mercy and love for neighbour. Saint Ephraim reposed in peace, according to some in the year 373, according to others, 379.

The great luminary of the life of stillness, *Saint Isaac,* was born in the early seventh century in Eastern Arabia, the present-day Qatar on the Persian Gulf. He became a monk at a young age, and at some time left Arabia to dwell with monks in Persia. He was consecrated Bishop of Nineveh (and is therefore sometimes called "Saint Isaac of Nineveh"), but after five months received permission to return to solitude; he spent many years far south of Nineveh in the mountainous region of Beit Huzaye, and lastly at the Monastery of Rabban Shabur. He wrote his renowned and God-inspired *Ascetical Homilies* toward the end of his long life of monastic struggle, about the end of the seventh century. The fame of his *Homilies* grew quickly, and about one hundred years after their composition they were translated from Syriac into Greek by two monks of the Monastery of Mar Sabbas in Palestine, from which they spread throughout the monasteries of the Roman Empire and became a guide to hesychasts of all generations thereafter.

Dismissal Hymn of Saint Ephraim. Third Tone
Thy confession

Out of Paradise, a river floweth, * flooding all the earth with joy unending, * cheering souls with compunction and saving fear: * Ephraim, the wine-bowl of gladness inspired of God, * from all eternity chosen to light the Church * with his sacred hymns, his sermons, his shining canticles, * whereby he filleth faithful souls with godliness.

Dismissal Hymn of Saint Isaac. Plagal of First Tone
Let us worship the Word

He that thundered on Sinai with saving laws for man * hath also given thy writings as guides in prayer unto monks, * O revealer of unfathomable mysteries; * for having gone up in the mount * of the vision of the Lord, thou wast shown the many mansions. * Wherefore, O God-bearing Isaac, entreat the Saviour for all praising thee.

Kontakion of Saint Ephraim. Second Tone
Thou soughtest the heights

At all times didst thou * foresee the hour of reckoning, * and pricked in thy heart, * thou ever didst lament with tears; * and, O righteous Ephraim, thou wast a mighty teacher in works and deeds. * Hence, O Father for all the world, * thou didst rouse the slothful unto change of heart.

Kontakion of Saint Isaac. Plagal of Fourth Tone
To thee, the Champion Leader

As an ascetic and God-bearer great in righteousness * and an instructor of monastics do we honour thee, * thou revealer of things sacred, and our protector. * But, O Isaac, since thou hast great boldness with the Lord, * intercede with Him for all of us who sing thy praise * and who cry to thee: * Rejoice, O Father most wise in God.

✢ 29. The Translation of the Sacred Relics of the Holy Hieromartyr Ignatius the God-bearer, Bishop of Antioch.

See December 20 for the account of the Saint's martyrdom. Saint John Chrysostom has a homily in honour of the translation of the Saint's relics (*PG* 50:587).

Dismissal Hymn. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Ignatius. Intercede with Christ our God that our souls be saved.

Kontakion. Fourth Tone. On this day Thou hast appeared

Dawning from the East this day, * divine Ignatius, * that God-bearer praised of all, * hath made the whole creation bright * with his wise teachings of piety * and is adorned with the beauty of martyrdom.

✢ 30. Our Fathers Among the Saints, the Ecumenical Teachers Basil the Great, Gregory the Theologian, and John Chrysostom.

This common feast of these three teachers was instituted a little before the year 1100, during the reign of the Emperor Alexis I Comnenus, because of a dispute and strife that arose among the notable and virtuous men of that time. Some of them preferred *Basil,* while others preferred *Gregory,* and yet others preferred *John Chrysostom,* quarrelling among themselves over which of the three was the greatest. Furthermore, each party, in order to distinguish itself from the others, assumed the name of its preferred Saint; hence, they called themselves Basilians, Gregorians, or Joannites. Desiring to bring an end to the contention, the three Saints appeared together to the saintly John Mauropus, a monk who had been ordained Bishop of Euchaïta, a city of Asia Minor; they revealed to him that the glory they have at the throne of God is equal, and told him to compose a common service for the three of them, which he did with great skill and beauty. Saint John of Euchaïta (celebrated Oct. 5) is also the composer of the Canon to the Guardian Angel, the Protector of a Man's Life. In his old age, he retired from his episcopal see and again took up the monastic life in a monastery in Constantinople. He reposed during the reign of the aforementioned Emperor Alexis Comnenus (1081–1118).

Rest from labour. Wine and oil allowed.

Dismissal Hymn. First Tone. The Original Melody

THE three most great luminaries of the Three-Sun Divinity * have illumined all of the world with the rays of doctrines divine and true; * they are the sweetly-flowing rivers of wisdom, * who with godly knowledge * have watered all creation in clear and mighty streams: * The great and sacred Basil, and the Theologian, wise Gregory, * together with the renowned John, * the famed Chrysostom of golden speech. * Let us all who love their divinely-wise words * come together, honouring them with hymns; * for ceaselessly they offer entreaty for us to the Trinity.

Kontakion. Second Tone

THOU hast taken to Thyself, O Lord, the sacred and God-proclaiming heralds, the crown of Thy teachers, for the enjoyment of Thy blessings and for repose; for Thou hast accepted their sufferings and labours above all sacrifice, O Thou Who alone dost glorify Thy Saints.

✢ 31. The Holy and Wonderworking Unmercenaries Cyrus and John.

These Saints lived during the years of Diocletian. *Saint Cyrus* was from Alexandria, and *Saint John* was from Edessa in Mesopotamia. Because of the persecution of that time, Cyrus fled to the Gulf of Arabia, where there was a small community of monks. John, who was a soldier, heard of Cyrus' fame and came to join him. Henceforth, they passed their life working every virtue, and healing every illness and disease freely by the grace of Christ; hence their title of "Unmercenaries." They heard that a certain woman, named Athanasia, had been apprehended together with her three daughters, Theodota, Theoctiste, and Eudoxia, and taken to the tribunal for their confession of the Faith. Fearing lest the tender young maidens be terrified by the torments and renounce Christ, they went to strengthen them in their contest in martyrdom; therefore they too were seized. After Cyrus and John and those sacred women had been greatly tormented, all were beheaded in the year 292. Their tomb became a renowned shrine in Egypt, and a place of universal pilgrimage. It was found in the area of the modern day resort near Alexandria named Abu Kyr.

Dismissal Hymn. Plagal of First Tone

SINCE Thou hast given us the miracles of Thy holy Martyrs as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou alone art good and the Friend of man.

Kontakion. Third Tone. On this day the Virgin

FROM divine grace, ye received * the gift to work awesome marvels: * thus, O Saints, throughout the world * ye ever work signs and wonders; * and ye cut out all our passions * and all our suff'rings * with an invisible surgery, for ye truly * are divinely-wise physicians, * O godly Cyrus, * and John, beloved of God.

February

The month of February hath twenty-eight days;
but if it be a Leap Year, twenty-nine.
The day hath eleven hours, and the night thirteen.

✝ 1. The Forefeast of the Meeting in the Temple. The Holy Martyr Trypho. The Holy Martyr Perpetua of Carthage and Those With Her. Our Righteous Mother Brigid of Kildare.

The Holy Martyr Trypho was from Lampsacus in Phrygia, and as a young man he tended geese. Being filled with the gifts of the Holy Spirit, he also healed sufferings and cast out demons. During the reign of the Emperor Decius, about the year 250, he was betrayed as a Christian and taken to Nicaea, where he was beaten, bound to horses and dragged over rough ground, then dragged naked over nails; his sides were burned with torches; finally he was sentenced to beheading, but gave up his holy soul in his torments before the stroke of the sword. Saint Trypho is one of the Holy Unmercenaries, and is also invoked for the protection of gardens from insects and pests.

Saint Perpetua and those with her contested in Carthage in the year 203. Revocatus and his fellow-slave Felicity, Saturninus and Secundulus, and Vibia Perpetua, all catechumens, were imprisoned during the persecution of the Emperor Septimius Severus. The twenty-two-year-old Perpetua, a newly-married woman of good family, had given birth not long before. All five catechumens were baptized while in prison. As the day approached when they were to be publicly thrown to the beasts, Felicity, who was eight months pregnant, was grieved that her martyrdom would be postponed, since the law forbade the public punishment of a woman with child. They all prayed, and the pangs came upon her. Seeing her suffering in travail, one of the prison guards taunted her that if she suffered so much now, what did she expect to undergo when she was thrown to the beasts? She answered that now she was suffering on her own; but then, another would be in her, suffering for her, as she would be suffering for Him. All five, with Saturus, were exposed to the wild beasts in the arena, and those who were not killed by them were slain with the sword. Much of the account of their martyrdom was written by Perpetua herself, and a smaller part by Saturus. Throughout imprisonment Perpetua showed high-spirited courage, boldly rebuking the pagan guards, encouraging her fellow Martyrs, and, when painfully struck by the unskillful young gladiator, guiding his trembling hand to her throat, and showing her valour as a willing Martyr.

When Ireland was newly converted to the Christian Faith, the *Holy Abbess Brigid* devoted herself to the establishment of the monastic life among the women of her country, and founded the renowned convent of Kildare—*Kil* "Cell (or Church)" *Dara* "of the Oak." She was especially renowned for her great mercifulness, manifested in her lavish almsgiving and in miracles wrought for those in need. The Book of Armagh, an ancient Irish chronicle, calls Saint Patrick and Saint Brigid "the pillars of the Irish" and says that through them both, "Christ performed many miracles." She reposed in peace about the year 525.

Dismissal Hymn of the Forefeast. First Tone. The soldiers standing guard

THE Heavens' choir looked down from the vaults of the Heavens, * and gazing on the earth, they beheld with amazement * the First-born of all creation brought forth as a suckling babe * to the Temple by a pure and virginal mother; * and with us, they now do sing a hymn for the Forefeast, * astonished and full of awe.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Martyrs. Third Tone. Thy confession

LET us venerate the holy Martyrs, * Saints Perpetua and Saturninus, * with Secundulus and blessed Felicity, * who shed their blood for our Lord with Saint Saturus * and Revocatus, with whom they are crowned on high. * Wherefore having found much boldness and grace to pray for all, * they ever ask the Lord God that He save our souls.

Dismissal Hymn of the Righteous One. Fourth Tone

HAVING learned of things divine by the words of Patrick, thou hast proclaimed in the West the good tidings of Christ. Wherefore, we venerate thee, O Brigid, and entreat thee to intercede with God that our souls be saved.

Kontakion of the Forefeast. Fourth Tone. On this day Thou hast appeared

ON this day doth Symeon * receive with gladness * God, the Giver of the Law; * and he doth cry to Him in fear: * Let me depart now, O Master Christ, * for I have seen Thee, the Glory of Israel.

Kontakion of the Martyr. Plagal of Fourth Tone
As first-fruits of our nature

BY the might of the Trinity thou didst destroy throughout the earth * polytheism, O all-renowned Trypho, wherefore thou art precious in the Lord. * In Christ Saviour prevailing * over tyrants, thou hast now received thy martyr's crown * and gifts of Godlike healings, since thou truly art invincible.

Kontakion of the Martyrs. Third Tone. On this day the Virgin

WE acclaim Perpetua, the holy Martyr of Carthage, * with the wise Secundulus and the divine Revocatus, * Saturus and Saturninus, * and Christ's fair handmaid * the divinely-graced Felicity

great in valour; * who through blood have won the Kingdom, * where they entreat Christ * to save those singing their praise.

Kontakion of the Righteous One. Third Tone

At the Church of the Oak, thou didst establish thy sacred monasteries for those that took up the Tree of life, even the Precious Cross, upon their shoulders. And by thy grace-filled life and love of learning, thou didst bear fruit a hundredfold and didst thereby nourish the faithful. O righteous Mother Brigid, intercede with Christ, the True Vine, that He save our souls.

✢ 2. The Meeting of Our Lord Jesus Christ in the Temple.

When the most pure Mother and Ever-virgin Mary's forty days of purification had been fulfilled, she took her first-born Son to Jerusalem on this, the fortieth day after His birth, that she might present Him in the temple according to the Law of Moses, which teaches that every first-born male child be dedicated to God, and also that she might offer the sacrifice of a pair of turtle-doves or two young pigeons, as required by the Law (Luke 2:22–24; Exod. 13:2; Lev. 12:6–8). On this same day, a just and devout man, the greatly aged Symeon, was also present in the temple, being guided by the Holy Spirit. For a long time, this man had been awaiting the salvation of God, and he had been informed by divine revelation that he would not die until he beheld the Lord's Christ. Thus, when he beheld Him at that time and took Him up into his aged arms, he gave glory to God, singing: "Now lettest Thou Thy servant depart in peace, O Master . . ." And he confessed that he would close his eyes joyfully, since he had seen the Light of revelation for the nations and the Glory of Israel (Luke 2:25–32). From ancient times, the Holy Church has retained this tradition of the churching of the mother and newborn child on the fortieth day and of the reading of prayers of purification.

The Apodosis of the Feast of the Meeting in the Temple is usually on the 9th of February. This, however, may vary if the Feast falls within the period of the Triodion. *Should this occur, the* Typicon *should be consulted for specific information concerning the Apodosis of the Feast.*

Rest from labour. Fish allowed.

Dismissal Hymn. First Tone

Rejoice, thou who art full of grace, O Virgin Theotokos, for from thee hath risen the Sun of Righteousness, Christ our God, enlightening those in darkness. Rejoice, thou also, O righteous Elder, as thou receivest in thine arms the Redeemer of our souls, Who also granteth unto us the Resurrection.

Kontakion. First Tone

Thou Who didst sanctify the Virgin's womb by Thy birth, and didst bless Symeon's hands as was meet, by anticipation hast even now saved us, O Christ God. But grant peace in the midst of wars unto Thy commonwealth and strengthen the hierarchs whom Thou hast loved, O only Friend of man.

✢ 3. The Synaxis of the Holy and Righteous Symeon the God-Receiver and the Holy Prophetess Anna.

Yesterday we celebrated the Meeting of our Lord in the Temple; today we honour the righteous Elder Symeon and Prophetess Anna, who prophesied concerning Him by the inspiration of the Holy Spirit and were the first in Jerusalem to receive Him as the Messiah.

Dismissal Hymn and Kontakion of the Feast
(*See February 2*)

✢ 4. Our Righteous Father Isidore of Mount Pelusium.

This Saint was from Alexandria and was a disciple of Saint John Chrysostom. He struggled in asceticism in a monastery at Mount Pelusium, and became abbot of the monks struggling in that monastery. He wrote a great many epistles replete with divine grace, wisdom, and much profit. Over 2,000 of them are preserved in Volume 78 of Migne's *Patrologia Graeca* (*PG* 78:177–1646); according to some, he wrote over 3,000 epistles, according to others, 10,000. He reposed on February 4, 440.

Dismissal Hymn of the Feast
Rejoice, thou . . . (*See February 2*)

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Isidore, thy spirit rejoiceth with the Angels.

Kontakion of the Feast
Thou Who didst sanctify . . . (*See February 2*)

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

O all-blessed Isidore, * the Church hath found thee * as another morning star; * and with the lightnings of thy words * she is illumined and crieth out: * Rejoice, O ven'rable Father of godly mind.

✢ 5. The Holy Martyr Agatha.

The holy Martyr Agatha, who was from Palermo, or perhaps Catania, in Sicily, was an exceedingly beautiful and chaste virgin. In the reign of the Emperor Decius, Quintian, the Governor of Sicily, heard of her beauty, noble birth, and wealth, and, desiring her for himself, had Saint Agatha seized. He asked her, if she were of such high birth, why she was debasing herself in the servile condition of a Christian. She answered that to be Christ's servant was the highest nobility, whereas his nobility had brought him to such a base captivity that not only did it make him the slave of sin, but even subjected him to the worship of stocks and stones. He asked her why she blasphemed and scorned the worship of the gods. "Call them not gods," she said, "but demons. For these of whom you make images of bronze, and marble, and plaster are demons."

Quintian told her to choose between various torments with evil-doers, or to sacrifice to the gods. Saint Agatha answered, "May your wife be like Venus, and you like Jupiter."

When Quintian threatened her for reviling her judge, she marvelled that he was unable to perceive how foolish it was to consider gods those whom he considered it an insult to be given as examples to follow.

After Quintian had subjected Saint Agatha to dreadful tortures and despaired of breaking her constancy, he commanded that sharp pot-sherds be strewn on the prison floor mingled with live coals, and that her naked body be rolled in them. No sooner had this begun than an earthquake shook all Catania, and the people, believing this to be caused by the injustice being done to Agatha, ran to the judge's tribunal. Quintian fled and had Saint Agatha returned to her dungeon. Here, after making her prayer to her Lord, Saint Agatha gave up her spirit, in the year 251.

At her burial, an Angel placed a stone tablet on her grave inscribed with the words, "A righteous mind, self-determining, honour from God, the deliverance of her fatherland." The following year this was fulfilled when Mount Etna erupted, spewing forth violent fire from which Catania was manifestly saved by Saint Agatha's prayers. Saint Willibald, in his *Hodoeporicon,* recounting his travels between the years 721 and 728, says that whenever Mount Etna erupts "the people of the city take the body of Saint Agatha and place it in front of the oncoming flames and they stop immediately." The holy Martyr Agatha, the protectress and chief patroness of Sicily, is, with perhaps the exception of Saint Agnes of Rome, the most highly venerated Virgin Martyr of the West. Saint Damasus, Pope of Rome, Saint Ambrose of Milan, Saint Isidore of Seville, and Saint Methodius, Patriarch of Constantinople, all wrote in praise of her.

Dismissal Hymn of the Feast

Rejoice, thou . . . (*See February 2*)

Dismissal Hymn of the Martyr. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion of the Feast

Thou Who didst sanctify . . . (*See February 2*)

Kontakion of the Martyr. Fourth Tone. On this day Thou hast appeared

LET the Church be clad today * with royal purple * in a splendid covering * dyed in the chaste and hallowed blood * of Martyr Agatha, and let it * now cry: Rejoice, O thou boast of Catania.

✢ 6. Our Righteous Father Bucolus, Bishop of Smyrna. Our Righteous Fathers Barsanuphius and John of Gaza. Our Father Among the Saints Photius the Great, Patriarch of Constantinople.

Saint Bucolus was ordained by John the Evangelist; having made many pagans to be sons of the day through holy Baptism, he left Polycarp as his successor to the bishopric of Smyrna, and reposed in peace.

Saint Barsanuphius the Great, who was from Egypt, and his disciple, *Saint John the Prophet,* struggled in very strict reclusion during the sixth century at the monastery of Abba Seridus at Gaza in Palestine, and were endowed with amazing gifts of prophecy and spiritual discernment. They are mentioned by Saint Dorotheus of Gaza, their disciple, in his writings. Many of the counsels they sent to Christians who wrote to them are preserved in the book which bears their names. Once certain of the Fathers besought Saint Barsanuphius to pray that God stay His wrath and spare the world. Saint Barsanuphius wrote back that there were "three men perfect before God," whose prayers met at the throne of God and protected the whole world; to them it had been revealed that the wrath of God would not last long. These three, he said, were "John of Rome, Elias of Corinth, and another in the diocese of Jerusalem," concealing the name of the last, since it was himself.

As for the thrice-blessed *Photius,* the great and most resplendent Father and teacher of the Church, the Confessor of the Faith and Equal to the Apostles, he lived during the years of the Emperors Michael (the son of Theophilus), Basil the Macedonian, and Leo his son. He was the son of pious parents, Sergius and Irene, who suffered for the Faith under the Iconoclast Emperor Theophilus; he was also a nephew of Saint Tarasius, Patriarch of Constantinople (see Feb. 25). He was born in Constantinople, where he excelled in the foremost imperial ministries, while ever practising a virtuous and godly life. An upright and honourable man of singular learning and erudition, because of the universal esteem he was held in for his virtue, he was elected, while still a layman, to the apostolic, ecumenical, and patriarchal throne of Constantinople in the year 858, being tonsured a monk and on consecutive days ordained reader, sub-deacon, deacon, priest, and bishop.

The many struggles that this thrice-blessed one undertook for the Orthodox Faith against the Manichaeans, the Iconoclasts, and other heretics, and the attacks and assaults that he endured from Nicholas I, the haughty and ambitious Pope of Rome, and the great persecutions and distresses he suffered, are beyond number. Contending against the Latin error of the *filioque,* that is, the doctrine that the Holy Spirit proceeds from both the Father and the Son, he demonstrated clearly with his *Mystagogy on the Holy Spirit* how the *filioque* destroys the unity and equality of the Trinity. He has left us many theological writings, panegyric homilies, and epistles, including one to Boris, the Sovereign of Bulgaria, in which he set forth for him the history and teachings of the Seven Ecumenical Councils.

The Emperor Basil, desiring an alliance with Rome, and knowing that Pope Adrian shared his predecessor Nicholas's aversion to Saint Photius, unlawfully deposed Saint Photius as Patriarch and sent him into exile. He then convoked the so-called Council of Constantinople of 869–70 at which, with the co-operation of three Papal legates, Saint Photius was deposed and anathematized. The Saint bore his harsh exile with patience and meekness. When an earthquake struck Constantinople in 870, many of the pious, recalling a similar incident during the exile of Saint John Chrysostom (see Nov. 13), saw it as divine chastisement; but Saint Photius told them not to believe it, insisting on his own insignificance. Saint Photius was only recalled from exile in 873. The Council of Constantinople of 879–80 annulled the false council of 869–70, vindicating Saint Photius and condemning the *filioque* teaching. The Council was attended by some four hundred bishops, with representatives of all the Patriarchs present, including that of Rome, Pope John VIII, who sent a letter to the Council annulling all that been said or done against Saint Photius and condemning any addition or alteration to the Nicene Creed (such as the *filioque*). Saint Photius tended the Church of Christ in holiness and in an evangelical manner; with fervent zeal he rooted out all the tares of every alien teaching; and confessed the Faith not in word only, but also through his magnanimous endurance of sufferings and exiles. When Leo VI succeeded his father Basil as Emperor in 886, for unknown reasons he deposed the holy Patriarch Photius and imprisoned

him in the Monastery of the Armenians near Constantinople, where the Saint spent the last years of his life and reposed on February 6, 891.

Dismissal Hymn of the Feast

Rejoice, thou . . . (*See February 2*)

Dismissal Hymn of Saint Bucolus. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Bucolus, intercede with Christ God that our souls be saved.

Dismissal Hymn of Saints Barsanuphius and John. First Tone
While Gabriel was saying

DIVINE and tuneful harps of the Holy Spirit's myst'ries, * sounding forth sweet hymns of discernment which soothe all those in sorrows: * ye moved men to cast off passion's yoke * and trample upon Satan's loathsome head. * Wherefore, Godlike Barsanuphius and wise John, * deliver us who now cry out: * Glory to Him that hath given you grace. * Glory to Him that hath blessed you. * Glory to Him that hath saved many through your sacred words of counsel.

Dismissal Hymn of Saint Photius. Fourth Tone

SINCE thou wast of like ways with the Apostles, and a teacher of the world, O Photius, entreat the Master of all, that peace be granted unto the world and great mercy to our souls.

Another Dismissal Hymn of Saint Photius. Plagal of First Tone
Let us worship the Word

AS a radiant beacon of wisdom hid in God, * and a defender of Orthodoxy revealed from on high, * O great Photius, blest adornment of the patriarchs, * thou didst refute the innovations of boastful heresy, O light of the holy churches, * which do thou keep from all error, O luminary of the Dayspring on high.

Kontakion of the Feast

Thou Who didst sanctify . . . (*See February 2*)

Kontakion of Saint Bucolus. Plagal of Fourth Tone
To thee, the Champion Leader

WE all acclaim thee as a hierarch of the Church of Christ * and a disciple of His ven'rable disciples' choir, * but especially of him that was His belov'd one. * O wise Father, pray the Saviour for us lauding thee, * that He save us from all need and all adversity; * for we cry to thee: * Rejoice, O thrice-blessed Bucolus.

Kontakion of Saints Barsanuphius and John. Third Tone
On this day the Virgin

O GREAT Barsanuphius, * and John, thou marvellous Prophet, * all the hidden secrets of * men and of God's dispensation * brightly shone in the clear mirrors * of your most pure hearts; * and with beams of grace divine, ye cast out sin's shadows * from the souls of men; O Fathers, * lights of discernment, * entreat the Lord for us all.

Kontakion of Saint Photius. Plagal of Fourth Tone
To thee, the Champion Leader

LET that resplendent and far-shining star of Christ God's Church, * let that divinely-given guide of all the Orthodox, * be now crowned with comely garlands of songs and praises; * the Good Comforter's divinely-sounding harp of truth * and the steadfast adversary of all heresy: * Let us cry to him: * Rejoice, O Photius most ven'rable.

✢ 7. Saint Parthenius, Bishop of Lampsacus. Our Righteous Father Luke of Mount Stirion.

Saint Parthenius was born in Melitopolis on the Hellespont, the son of a deacon named Christopher. Because of the miracles that he wrought even as a young man, he was ordained priest and then Bishop of Lampsacus in the days of Saint Constantine the Great, from whom he received great gifts and authority both to overturn the altars of the idols and to raise up a church to the glory of Christ. Working many miracles throughout his life, he reposed in peace an old man and full of days.

Saint Luke was the descendant of a family from Aegina which, because of the frequent invasions of the Saracens, left Aegina and dwelt in Phocis, where the Saint was born in 896. From his earliest childhood Luke ate neither flesh, nor cheese, nor eggs, but gave himself over with his whole soul to hardship and fasting for the love of heavenly blessings, often giving away his clothing to the poor, for which his father punished him. After his father's death he secretly left home to become a monk, but the Lord, inclining to the fervent prayers of his mother, made him known, and he returned to her for a time to care for her. For many years he lived as a hermit, moving from place to place; he spent the last part of his life on Mount Stirion at Phocis, where there is a city named Stiris. The grace of God that was in him made him a wonderworker, and his tomb in the monastery of *Hosios Loukas,* famous for its mosaics, became a source of healings and place of pilgrimage for the faithful. According to some he reposed in the year 946; according to others, in 953.

Dismissal Hymn of the Feast
Rejoice, thou . . . (*See February 2*)

Dismissal Hymn of Saints Parthenius and Luke. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Kontakion of the Feast
Thou Who didst sanctify . . . (*See February 2*)

Kontakion of Saint Parthenius. Third Tone. On this day the Virgin

SINCE thou hadst received God's grace * to work ineffable marvels, * godly-wise Parthenius, * thou sacred worker of wonders, * thou didst wholly cleanse the faithful * of all their passions, * casting wicked spirits out, O God-bearing Father; * for this cause we sing thy praise as * a great initiate * of the divine grace of God.

Kontakion of Saint Luke. Plagal of Fourth Tone
To thee, the Champion Leader

GOD, Who by judgments known to Him chose thee ere thou wast formed * that thou, O Luke, mightest be right well-pleasing unto Him, * from the womb made thee His own and He sanctified thee; * as His own true faithful servant hath He shown thee forth * and hath set aright thy footsteps, ever guiding thee * as the Friend of man; * thou rejoicest before Him now.

✢ 8. The Holy Great Martyr Theodore the Commander. The Holy Prophet Zacharias (Zechariah).

The holy *Martyr Theodore* was from Euchaïta in Galatia and dwelt at Heraclea in Pontus. He was a renowned commander in the military, and the report came to the Emperor Licinius that he was a Christian and abominated the idols. Licinius therefore sent certain men to him from Nicomedia, to honour him and ask him to appear before him. Through them, however, Saint Theodore sent back a message that it was necessary, for various reasons, that Licinius come to Heraclea. Licinius, seeing in this a hope of turning Saint Theodore away from Christ, did as was asked of him.

When the Emperor came to Heraclea, Saint Theodore met him with honour, and the Emperor in turn gave Theodore his hand, believing that through him he would be able to draw the Christians to the worship of his idols. Seated upon his throne in the midst of the people, he publicly bade Theodore offer sacrifice to the gods. But Theodore asked that the Emperor entrust him with the most venerable of his gods, those of gold and silver, that he might take them home and himself attend upon them that evening, promising that the following day he would honour them in public. The Emperor, filled with joy at these tidings, gave command that Theodore's request be fulfilled.

When the Saint had taken the idols home, he broke them in pieces and distributed the gold and silver to the poor by night. The next day a centurion named Maxentius told Licinius that he had seen a pauper pass by carrying the head of Artemis. Saint Theodore, far from repenting of this, confessed Christ boldly. Licinius, in an uncontainable fury, had the Saint put to many torments, then crucified. While upon the cross, the holy Martyr was further tormented: his privy parts were cut off, he was shot with arrows, his eyes were put out, and he was left on the cross to die. The next day Licinius sent men to take his corpse and cast it into the sea; but they found the Saint alive and perfectly whole. Through this, many believed in Christ. Seeing his own men turning to Christ, and the city in an uproar, Licinius had Theodore beheaded, about the year 320. The Saint's holy relics were returned to his ancestral home on June 8, which is also a feast of the Great Martyr Theodore.

The *Prophet Zacharias* was the son of Barachias, and a contemporary of the Prophet Aggeus (Dec. 16). In the days of the Babylonian captivity, he prophesied, as it says in the book of Ezra, "to the Jews that were in Judah and Jerusalem" (Ezra 5:1); he aided Zorobabel in the rebuilding of the Temple in Jerusalem. In the book of Ezra he is called

"Zacharias the son of Addo (or Iddo)" but in his own prophetic book he is called more fully "Zacharias, the son of Barachias, the son of Addo the Prophet" (Zach. 1:1). When the captivity returned from Babylon, he came to dwell in Jerusalem in his old age. His book of prophecy is divided into fourteen chapters and has the eleventh place among the books of the minor Prophets; his name means "*Yah* is renowned." Sozomen reports that under the Emperor Honorius, Zacharias' holy relics were found at Eleutheropolis in Palestine. The Prophet appeared in a dream to a certain Calemerus, telling him where he would find his tomb. His body was found to be incorrupt (*Eccl. Hist.*, Book IX, 17).

Wine and oil allowed.

Dismissal Hymn of the Feast

Rejoice, thou . . . (*See February 2*)

Dismissal Hymn of the Martyr. Fourth Tone. Thou Who wast raised up

In truth enlisted with the King of the Heavens, * thou didst become for Him a noble commander, * O trophy-bearer and Great Martyr Theodore. * With the weaponry of faith * didst thou arm thyself wisely * and didst utterly destroy * all the hordes of the demons, * as a triumphant athlete of the Lord; * wherefore we ever do faithfully call thee blest.

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Zacharias, O Lord, through him we beseech Thee to save our souls.

Kontakion of the Feast

Thou Who didst sanctify . . . (*See February 2*)

Kontakion of the Martyr. Second Tone. Thou soughtest the heights

In courage of soul, * and furnished with the arms of faith, * thou tookest in hand * the word of God as though a spear * and didst put thy foe to flight, thou great boast of Martyrs, O Theodore; * now together with them, O Saint,* cease not to entreat Christ God for all of us.

Kontakion of the Prophet. Fourth Tone. On this day Thou hast appeared

As a brightly-shining lamp * that was illumined * with the Spirit's fiery beams, * O Zacharias most renowned, * thou didst prefigure with clarity * the Saviour's great and untold condescension toward us.

✢ 9. The Holy Martyr Nicephorus.

This Martyr, who was from Antioch in Syria, contested during the reign of Gallienus, about the year 260. Through the working of the evil one, his friendship with a certain Christian priest named Sapricius was turned to bitter hatred. Nicephorus, repenting of his enmity, tried both through intermediaries and in person to be reconciled with Sapricius, but to no avail. Later, when the persecution broke out under Valerian and Gallienus, Sapricius was seized as a Christian. When Saint Nicephorus learned that Sapricius had been arrested by the pagans and was enduring torments for Christ, he sent intermediaries to Sapricius, begging his forgiveness; but Sapricius would not forgive him. Later, as Sapricius was being taken to beheading, Nicephorus, hoping that Sapricius, at his end, in such a holy hour, would at last forgive him, met him on the way,

fell before him, and fervently asked his forgiveness; but Sapricius forgave him not. Wherefore, though Sapricius had passed through many sufferings, and the crown of martyrdom was now awaiting him, because he disdained the chief commandments of love and forgiveness, the grace of God, which had been strengthening him in his torments, departed from him, and he told his executioners he would sacrifice. Nicephorus immediately confessed Christ before them, and being himself beheaded, took the crown that Sapricius had cast away.

Should the Apodosis of the Feast of the Meeting in the Temple fall on this day, the service to Saint Nicephorus is chanted on the 8th.

Dismissal Hymn of the Feast

Rejoice, thou . . . (*See February 2*)

Dismissal Hymn of the Saint. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Feast

Thou Who didst sanctify . . . (*See February 2*)

Kontakion of the Saint. First Tone. The soldiers standing guard

BOUND fast with chains of love, thou didst mightily sunder * the wickedness of hatred with manifest courage; * and hence, O Nicephorus, when the sword had cut off thy head, * thou wast shown to be a godly Martyr of Jesus, * our Incarnate Saviour; pray Him for us who honour * thy glorious memory.

✢ 10. The Holy Hieromartyr Haralampus.

This Saint was a priest of the Christians in Magnesia, the foremost city of Thessaly, in the diocese having the same name. He contested during the reign of Alexander Severus (222–235), when Lucian was Proconsul of Magnesia. At the time of his martyrdom the Saint was 113 years of age.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

AN unshaken pillar of the Church of Christ God art thou, * an ever-resplendent lamp, O Haralampus most wise, which shineth throughout the earth; * in martyric contest thou hast shined on the whole world, * and thou hast dispelled the moonless night of the idols. * Now boldly intercede thou with Christ that we may all be saved.

Kontakion. Fourth Tone. On this day Thou hast appeared

THOU didst rise up in the East, * a luminary * that enlightened faithful men * with thy bright shafts of miracles, * O Haralampus; hence we revere * thy godly contest, O Martyr of sacred fame.

✝ 11. The Holy Hieromartyr Blaise. Saint Theodora the Empress.

Saint Blaise was Bishop of Sebastia. Divine grace, through which he healed the diseases of men and beasts, and especially of infants, made his name famous. He contested for the Faith under Licinius in the year 316. Saint Blaise is invoked for the healing of throat ailments.

As for the renowned *Empress Theodora*, she was from Paphlagonia and was the daughter of a certain Marinus, the commander of a military regiment. While being the wife of the Emperor Theophilus, the last of the Iconoclasts, she adorned the royal diadem with her virtue and piety; as long as her husband Theophilus lived, she privately venerated icons, despite his displeasure. After his death, she restored the holy icons to public veneration; this is commemorated on the Sunday of Orthodoxy, the First Sunday of the Great Fast. She governed the Empire wisely for fifteen years, since her son Michael was not yet of age. But in 857 she forsook her royal power and entered a certain convent in Constantinople called Gastria, where she finished the course of her life in holiness and reposed in the Lord. Her sacred incorrupt remains are found in Corfu, in the Church of the Most Holy Theotokos of the Cave, in the capital city of the island (see also Dec. 12).

Wine and oil allowed.

Dismissal Hymn of the Hieromartyr. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Blaise. Intercede with Christ our God that our souls be saved.

Dismissal Hymn of the Saint. Plagal of First Tone
Let us worship the Word

As a right worthy namesake of gifts bestowed of God, * and a divinely-wrought image of holy wisdom and faith, * thou didst make the Church to shine with godly piety; * for thou didst demonstrate to all * that the Saints in every age have shown honour to the icons, * O Theodora, thou righteous and fair adornment of the Orthodox.

Kontakion of the Hieromartyr. Second Tone. Thou soughtest the heights

O UNFADING bloom, * thou godly shoot and fruitful branch * of Christ God the Vine, * O holy and God-bearing Blaise, * do thou fill with thy joy them that with faith observe thy memorial; * and unceasingly intercede * with Christ our Redeemer that we all be saved.

Kontakion of the Saint. Plagal of Fourth Tone
To thee, the Champion Leader

We sing thy praises as the gem and fairness of the Church, * and as a diadem and pattern of all Christian queens, * O all-lauded and divinely-crowned Theodora; * for in bringing back the icons to

their rightful place, * thou didst cast usurping heresy out of the Church. * Hence, we cry to thee: * Rejoice, O Sovereign most ven'rable.

✢ 12. Our Father Among the Saints Meletius, Archbishop of Antioch the Great.

This holy Father, who was from Melitene in Armenia, was a blameless man, just, reverent, sincere, and most gentle. Consecrated Bishop of Sebastia in 357, he was later banished from his throne and departed for Beroea in Syria (this is the present-day Aleppo). After the Arian bishop of Antioch had been deposed, the Orthodox and the Arians each strove to have a man of like mind with themselves become the next Bishop of Antioch. Meletius was highly esteemed by all, and since the Arians believed him to share their own opinion, they had him raised to the throne of Antioch. As soon as he had taken the helm of the Church of Antioch, however, he began preaching the Son's consubstantiality with the Father. At this, the archdeacon, an Arian, put his hand over the bishop's mouth; Meletius then extended three fingers towards the people, closed them, and extended one only, showing by signs the equality and unity of the Trinity. The embarrassed archdeacon then seized his hand, but released his mouth, and Meletius spoke out even more forcibly in defence of the Council of Nicaea. Shortly after, he was banished by the Arian Emperor Constantius, son of Saint Constantine the Great. After the passage of time, he was recalled to his throne, but was banished again the third time by Valens. It was Saint Meletius who ordained Saint John Chrysostom reader and deacon in Antioch (see Nov. 13). He lived until the Second Ecumenical Council in 381 (which was convoked against Macedonius, Patriarch of Constantinople, the enemy of the Holy Spirit), over which he presided, being held in great honour as a zealot of the Faith and a venerable elder hierarch.

Some time before, when the Emperor Gratian had made the Spanish General Theodosius commander-in-chief of his armies in the war against the barbarians, Theodosius had had a dream in which he saw Meletius, whom he had never met, putting upon him the imperial robe and crown. Because of Theodosius' victories, Gratian made him Emperor of the East in Valens' stead in 379. When, as Emperor, Saint Theodosius the Great convoked the Second Ecumenical Council in Constantinople two years later, he forbade that anyone should tell him who Meletius was; and as soon as he saw him, he recognized him, ran to him with joy, embraced him before all the other bishops, and told him of his dream.

While at the Council, Saint Meletius fell ill and reposed a short while after. Saint Gregory of Nyssa, among others, gave a moving oration at his funeral; bewailing the loss of him whom all loved as a father, he said, "Where is that sweet serenity of his eyes? Where that bright smile upon his lips? Where that kind right hand, with fingers outstretched to accompany the benediction of the mouth?" (*PG* 46:856) and he lamented, "Our Elias has been caught up, and no Elisseus is left behind in his place" (*ibid.*, 860). The holy relics of Saint Meletius were returned to Antioch and were buried beside Saint Babylas the Martyr (see Sept. 4), in the Church dedicated to the Martyr which Meletius, in his zeal for the Martyr's glory, had helped build with his own hands.

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Meletius, intercede with Christ God that our souls be saved.

Kontakion. Plagal of Second Tone

FEARING thy spiritual boldness, the apostate Macedonius doth flee; and as we accomplish the service wherein we seek thine intercessions, we, thy servants, hasten to thee with longing, O Meletius, thou equal of the Angels, thou fiery sword of Christ our God which doth utterly slay all the godless. We praise thee, the luminary which doth illumine all.

✝ 13. Our Righteous Father Martinian of Palestine. Saint Symeon the Myrrh-streamer.

Saint Martinian, who was from Caesarea in Palestine, flourished about the beginning of the fifth century. He struggled in the wilderness from his youth. After he had passed twenty-five years in asceticism, the devil brought a temptation upon him through a harlot, who when she heard the Saint praised for his virtue, determined to try his virtue, or rather, to undo it. Coming to his cell by night as it rained, and saying she had lost her way, she begged with pitiful cries to be admitted in for the night, lest she fall prey to wild beasts. Moved with compassion, and not wishing to be guilty of her death should anything befall her, he allowed her to enter. When she began to seduce him, and the fire of desire began to burn in his heart, he kindled a fire and stepped into it, burning his body, but saving his soul from the fire of Gehenna. And she, brought to her senses by this, repented, and, following his counsel, went to Bethlehem to a certain virgin named Paula, with whom she lived in fasting and prayer; before her death, she was deemed worthy of the gift of wonderworking. Saint Martinian, when he recovered from the burning, resolved to go to some more solitary place, and took ship to a certain island, where he struggled in solitude for a number of years. Then a young maiden who had suffered shipwreck came ashore on his island. Not wishing to fall into temptation again, he departed, and passed his remaining time as a wanderer, coming to the end of his life in Athens.

Saint Symeon (in the world, the ruler Stephen Nemanja), after capably governing Serbia in piety, wisdom, and justice for many years during the second half of the twelfth century, renounced all rule and earthly glory to become a monk, to struggle in fasting and prayer. Thereafter he went to the Holy Mountain Athos where, together with his son Saint Sabbas (see Jan. 14), he founded the Monastery of Hilandar. After his death, a fragrant and healing myrrh came forth from his holy relics. When Stephen Nemanja put on the monastic habit with the name of Symeon, his wife Anna followed his example, receiving the monastic name of Anastasia; she is commemorated as a Saint on June 21.

Dismissal Hymn of Saint Martinian. Plagal of Fourth Tone

THOU didst quench the flame of temptation with the streams of thy tears, O blessed Martinian; and having checked the waves of the sea and the attacks of wild beasts, thou didst cry out: Most glorious art Thou, O Almighty One, Who hast saved me from fire and tempest.

Dismissal Hymn of Saint Symeon. Third Tone

ILLUMINED by divine grace, even after death thou dost make manifest the radiance of thy life; for thou pourest forth fragrant myrrh for them that have recourse to the shrine of thy relics. Thou didst also

guide thy people to the light of the knowledge of God. O our Father Symeon, entreat Christ God that we be granted great mercy.

Kontakion of Saint Martinian. Second Tone

As is meet, let us praise with hymns the ever-venerable Martinian as a tried ascetic that struggled for piety, as an honourable athlete by deliberate choice, and a resolute citizen and inhabitant of the desert; for he hath trodden upon the serpent.

Kontakion of Saint Symeon. Plagal of Second Tone

Loving the angelic life on this earth, thou didst abandon the world and worldly dominion and didst follow Christ by fasting, O Symeon. In an apostolic manner, thou didst guide unto Christ them that loved thee and didst cry: Love ye the Lord even as He hath loved you.

✢ 14. Our Righteous Father Auxentius.

This Saint, who was from the East, lived during the reign of Saint Theodosius the Younger. In 442 he enlisted in the Fourth Military Company of the *Scholarii,* that is, the Imperial Guard. Afterwards, he became a monk on a certain mountain in Bithynia (which later took his name), not far from Chalcedon. On becoming the archimandrite of the monastics gathered there, and proving himself to be most enduring in asceticism and most Orthodox in his faith, he reposed during the reign of the Emperor Leo the Great of Thrace, who reigned from 457 to 474.

Dismissal Hymn. First Tone

Thou didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Auxentius, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Kontakion. Second Tone

Since thou tookest great delight in abstinence, O godly-minded one, and since thou didst bridle the desires of the flesh, thou didst ever increase in faith; and thou didst blossom forth like the tree in the midst of Paradise, O most sacred Father Auxentius.

✢ 15. The Holy Apostle Onesimus.

This Apostle, who was from Colossae, was a bond-servant of that Philemon to whom the Apostle Paul addressed his epistle. Onesimus escaped from Philemon and fled to Rome, where he became a disciple of Saint Paul. Saint Paul brought him to the Faith of Christ, and then sent him back to his master, who in turn gave him his freedom and sent him back to Rome again, where he ministered to Saint Paul. Later, he was seized because he was a Christian and was sent to Puteoli, where he was beaten to death with clubs. Saint Onesimus is also commemorated on November 22 with the holy Apostles Philemon, Apphia, and Archippus.

Dismissal Hymn. Third Tone

O HOLY Apostle Onesimus, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Fourth Tone. On this day Thou hast appeared

THOU didst shine upon the world * as a bright sunbeam, * shining with the rays of Paul, * the sun of most resplendent light, * who hath enlightened the world entire. * Thus, we all honour thee, blessed Onesimus.

✢ 16. The Holy Martyr Pamphilus and Those With Him.

This Martyr contested during the reign of Maximian, in the year 290, in Caesarea of Palestine, and was put to death by command of Firmilian, the Governor of Palestine. His fellow contestants' names are Valens, Paul, Seleucus, Porphyrius, Julian, Theodulus, and five others from Egypt: Elias, Jeremias, Esaias, Samuel, and Daniel. Their martyrdom is recorded in Book VIII, ch. 11 of Eusebius' *Ecclesiastical History,* called *The Martyrs of Palestine.*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. Thou Who wast raised up

WHEN fearful instruments of torture were brought forth, * the noble athletes of the Lord went with gladness * and an undaunted spirit to endure them all; * for they set the flesh at nought * and did not spare their bodies; * now they have inherited * glory lasting for ever. * And without ceasing, they all intercede * for us, who laud the great conflicts they underwent.

✢ 17. The Holy Great Martyr Theodore the Tyro. Our Father Among the Saints Hermogenes, Patriarch of Moscow. Our Righteous Father Nicholas Planas, Presbyter of Athens.

Saint Theodore, who was from Amasia in Pontus, contested during the reign of Maximian (286–305). He was called Tyro, from the Latin *Tiro,* because he was a newly enlisted recruit. When it was reported that he was a Christian, he boldly confessed Christ; the ruler, hoping that he would repent, gave him time to consider the matter more completely and then give answer. Theodore gave answer by setting fire to the temple of Cybele, the "mother of the gods," and for this he suffered a martyr's death by fire. See also the First Saturday of the Fast.

Our Father among the Saints *Hermogenes* (*Germogen*), *Patriarch of Moscow,* was born about 1530 in Kazan. While yet a layman, he lived as a clerk in the Monastery of the Transfiguration in Kazan. In 1569, the year that Metropolitan Philip of Moscow was

slain in Tver (see Jan. 9), Saint Barsanuphius, Bishop of Tver, fled to Kazan fearing the wrath of Ivan the Terrible. So Hermogenes became a spiritual son of Saint Barsanuphius. He was made priest of the Church of Saint Nicholas in Kazan, and was a witness of the miracles of the newly-appeared icon of our Lady of Kazan (see July 8). Later he became Abbot of the Monastery of the Transfiguration, and in 1589 was consecrated Metropolitan of Kazan, in which capacity he converted and baptized many pagan Tartars and heterodox.

In late 1604, the so-called false Dimitry, a pretender to the Russian throne who claimed to be the son of Ivan the Terrible (who had died in 1584), crossed the Russian border, having the support of the Jesuits and King Sigismund III of Poland, who hoped through Dimitry to force Papism upon the Russian people; a few cities, such as Chernigov, soon surrendered to him. Shaken by these calamities, Tsar Boris Gudonov died suddenly, and in June, 1605, the pretender entered Moscow and took the Russian throne. He then declared his intention to marry a Polish woman without her receiving Baptism in the Orthodox Church; when the authorities and the hierarchy remained silent out of fear, it was Metropolitan Hermogenes alone who fearlessly rebuked him and demanded that she renounce Papism and be baptized according to the rites of Orthodoxy. For this Hermogenes was banished to Kazan. In 1606 Prince Basil Shuisky led the people in the overthrow of Dimitry, and Basil was elected Tsar in Moscow; Hermogenes was made Patriarch of Moscow. The overthrow of Dimitry did not end the endeavours of the Poles to subject Russia to themselves, and in those times of upheavals, treachery, and bloodshed, the valiant Patriarch Hermogenes showed himself to be a great spiritual leader of the people, and, like Saint Philip of Moscow almost half a century before, the conscience of Orthodox Russia in times of betrayal and terror.

In 1609 King Sigismund succeeded in setting his son upon the Russian throne, and Patriarch Hermogenes again insisted that the new Tsar be baptized in the Orthodox Church, marry an Orthodox Christian, and have no dealings with the Pope. The Poles, together with rebel boyars who supported them, imprisoned Patriarch Hermogenes in an underground chamber of the Chudov Monastery during Holy Week of 1611, where they slowly starved him to death; he gave up his holy soul on February 17, 1612.

In 1653, his holy relics were found incorrupt; in 1812, when Napoleon captured Moscow, the Saint's tomb was desecrated in the search for treasure; when the French withdrew, the Patriarch's holy body was found intact on the floor of the cathedral; in 1883 his holy relics were again found whole. Saint Hermogenes was glorified on May 12, 1913, and added to the choir of holy hierarchs of Moscow, whose feast is celebrated on October 5; at the time of his glorification a multitude of miracles were wrought through his incorrupt relics.

Father Nicholas Planas, affectionately known as Papa-Nicholas, was born on the island of Naxos in 1851. From earliest childhood he loved to spend time in the little church dedicated to Saint Nicholas on his parents' property. When he was fourteen his father died and the family moved to Athens. When he was seventeen his mother compelled him to marry, but he lived with his wife only until they had a child. In 1879 he was ordained deacon and, in 1884, priest.

He spent his whole life serving at the altar of the Lord, knowing nothing but the divine services of the Church; once when asked his opinion on a political question, he asked who was Prime Minister. While oblivious of earthly affairs, he was in continual communication with God and with His Saints, who often appeared to him as friends, healing him when sick, consoling him when downcast, announcing the will of God, and aiding him in his unceasing liturgy of prayer and ministration to those in need. He brought many to compunction through his gift of clairvoyance, helping them to see the magnitude of their sins; his presence alone was so venerable that it was as a rebuke to the conscience of the unrepentant. Even in the last eight months of his life, when he was too sick to serve the Liturgy as he had done daily for some fifty years without a

break, he continued to read his entire daily prayer rule, the only exception being the day of his death, February 17, 1932.

Wine and oil allowed.

Dismissal Hymn of the Martyr. Second Tone

GREAT are the achievements of faith! In the fountain of flame, as by the water of rest, the holy Martyr Theodore rejoiced; for having been made a whole-burnt offering in the fire, he was offered as sweet bread unto the Trinity. By his prayers, O Christ God, save our souls.

Dismissal Hymn of the Hierarch. Fourth Tone

O FIRST Hierarch of the Russian land and unsleeping man of prayer for her, having laid down thy life for the Faith of Christ and for thy flock, thou didst make firm the dominion of its sovereigns and didst deliver thy country from godlessness. Wherefore, we cry out to thee: Save us by thy prayers, O Hieromartyr Hermogenes our Father.

Dismissal Hymn of the Righteous One. Plagal of First Tone
Let us worship the Word

LET us praise our protector, the godly Nicholas; * as one endowed with blest virtue, he shone forth as a true priest * of the Most High God, and was His fervent worshipper. * For, by his holy life on earth, * he hath left us most sublime, divine and unfailing teachings * of long-suffering, meekness, patience, unfeigned humility and true Godlike love.

Kontakion of the Martyr. Plagal of Fourth Tone

HAVING received the Faith of Christ in thy heart as a breastplate, thou didst trample upon the enemy hosts, O much-suffering champion; and thou hast been crowned eternally with a heavenly crown, since thou art invincible.

Kontakion of the Hierarch. Plagal of Second Tone

THOUGH spent by imprisonment and hunger, thou didst abide in the Faith even unto death, O blessed Hermogenes, thereby casting cowardice out of the hearts of thy people and calling all to the common struggle. Hence, thou didst put down the turmoil of the godless and didst make firm the sceptre of the kingdom. Wherefore, all cry to thee: Rejoice, O intercessor for the Russian land.

Kontakion of the Righteous One. Third Tone. On this day the Virgin

HAVING nothing in this life * except the love of thy Maker, * thou didst serve Him night and day * in prayer and service to neighbour; * in return, He sent His Angels * to be thine escort, * and His

Saints rejoiced to share in thy daily service. * Now, O Nicholas, our Father, * crowned in the Kingdom, * attend to us on the earth.

✢ 18. Our Father Among the Saints Leo the Great, Pope of Rome.

According to some, this Saint was born in Rome, but according to others in Tyrrenia (Tuscany), and was consecrated to the archiepiscopal throne of Rome in 440. In 448, when Saint Flavian, Archbishop of Constantinople, summoned Eutyches, an archimandrite in Constantinople, to give account for his teaching that there was only one nature in Christ after the Incarnation, Eutyches appealed to Saint Leo in Rome. After Saint Leo had carefully examined Eutyches' teachings, he wrote an epistle to Saint Flavian, setting forth the Orthodox teaching of the person of Christ, and His two natures, and also counselling Flavian that, should Eutyches sincerely repent of his error, he should be received back with all good will. At the Council held in Ephesus in 449, which was presided over by Dioscorus, Patriarch of Alexandria (and which Saint Leo, in a letter to the holy Empress Pulcheria in 451, was the first to call "The Robber Council"), Dioscorus, having military might behind him, did not allow Saint Leo's epistle to Flavian to be read, although repeatedly asked to do so; even before the Robber Council was held, Dioscorus had uncanonically received the unrepentant Eutyches back into communion. Because Saint Leo had many cares in Rome owing to the wars of Attila the Hun and other barbarians, in 451 he sent four delegates to the Fourth Ecumenical Council, where 630 Fathers gathered in Chalcedon during the reign of Marcian, to condemn the teachings of Eutyches and those who supported him. Saint Leo's epistle to Flavian was read at the Fourth Council, and was confirmed by the Holy Fathers as the Orthodox teaching on the incarnate person of our Lord; it is also called the "Tome of Leo." The Saint wrote many works in Latin; he reposed in 461. See also Saint Anatolius, July 3.

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Leo, intercede with Christ God that our souls be saved.

Kontakion. Third Tone. On this day the Virgin

SEATED on the priestly throne, * O great and glorious Leo, * with the Holy Trinity's * inspired and God-given doctrines * thou didst stop the gaping mouths of * spiritual lions * and didst shine upon thy flock the light of God-knowledge, * and art glorified now as a * divine initiate * of the sublime grace of God.

✢ 19. The Holy Apostle Archippus. The Holy Righteous Martyr Philothei of Athens.

Concerning *Saint Archippus,* see November 22.

Saint Philothei was born in Athens in 1522 to an illustrious family. Against her will, she was married to a man who proved to be most cruel. When he died three years later, the Saint took up the monastic life and established a convent, in which she became a true mother to her disciples. Many women enslaved and abused by the Moslem Turks also ran to her for refuge. Because of this, the Turkish rulers became enraged and came to her convent, dragged her by force out of the church, and beat her cruelly. After a few

days, she reposed, giving thanks to God for all things. This came to pass in the year 1589. She was renowned for her almsgiving, and with Saints Hierotheus and Dionysius the Areopagite is considered a patron of the city of Athens.

Dismissal Hymn of the Apostle. Third Tone

O HOLY Apostle Archippus, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Righteous One. Plagal of First Tone
Let us worship the Word

THE famed city of Athens doth honour Philothei, * the righteous Martyr, whose relics it now revereth with joy; * for while living in sobriety and holiness, * she hath exchanged all earthly things * for the everlasting life through great contests as a Martyr; * and she entreateth the Saviour to grant His mercy unto all of us.

Kontakion of the Apostle. Fourth Tone. On this day Thou hast appeared

HAVING thee, O Archippus, * as her own great star, * and enlightened with the rays * of thy most wondrous miracles, * the Church now crieth aloud to thee: * Save them that faithfully honour thy memory.

Kontakion of the Righteous One. Third Tone. On this day the Virgin

WE all honour Philothei * with jubilation of spirit, * as this day we rev'rently * worship her ven'rable relics. * For she lived her whole life working * kindness and mercy; * and the righteous one, receiving a martyr's ending, * is deemed worthy to entreat God * that all be granted * eternal life with the Saints.

✠ 20. Our Father Among the Saints Leo, Bishop of Catania in Sicily.

This Saint, who was from Ravenna in Italy, lived during the reign of Leo the Wise and his son Constantine Porphyrogenitus (end of the ninth and beginning of the tenth centuries). He struggled especially against the paganism and sorcery still prevalent in those regions.

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Leo, intercede with Christ God that our souls be saved.

Kontakion. Second Tone

WITH songs let us all crown him who was dedicated to the Lord from infancy, and who from his swaddling bands received grace from God, even Leo, the luminary and defender of the Church; for he is her support.

✢ 21. Our Righteous Father Timothy of Symbola. Our Father Among the Saints Eustathius, Bishop of Antioch the Great.

Saint Timothy took up the monastic life from his youth, became a vessel of the Holy Spirit, and reposed in deep old age.

Saint Eustathius, the great defender of piety and illustrious opponent of Arianism, was from Side in Pamphylia. He became Bishop of Beroea (the present-day Aleppo), and in 325 was present at the First Ecumenical Council. From thence he was transferred to the throne of Antioch. But Saint Constantine the Great, led astray by the slanders directed against the Saint by the Arians, banished him to Trajanopolis in Thrace, where he reposed in 337, according to some. Others say he lived until 360.

Dismissal Hymn. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

THOU didst rise up from the East * like a most bright star, * shining with the splendour of * the virtues of thy miracles * within the hearts of all faithful men, * O wonderworker of godly mind, Timothy.

Kontakion of the Hierarch. Plagal of Fourth Tone
To thee, the Champion Leader

SINCE thou hadst wholly purified thyself with godly deeds, * thou wast a notable example of a true high priest, * while excelling in divine vision and a pure life. * As a pillar and foundation of the Church of Christ, * thou withstoodest all temptations with great steadfastness. * Hence, we cry to thee: * Rejoice, O Father Eustathius.

✢ 22. The Finding of the Precious Relics of the Holy Martyrs in the Quarter of Eugenius.

The holy relics of these Saints were found in the quarter of Constantinople called Eugenius when Thomas was Patriarch of that city (607–610).

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. On this day Thou hast appeared

WHEN ye shone forth from the earth * like luminaries, * ye dispersed the gloomy mist * of all impiety, O Saints, * and ye en-

lightened believing souls, * O godly Martyrs who championed the Trinity.

✢ 23. The Holy Hieromartyr Polycarp, Bishop of Smyrna.

This apostolic and prophetic man, and model of faith and truth, was a disciple of John the Evangelist, successor of Bucolus (Feb. 6), and teacher of Irenaeus (Aug. 23). He was an old man and full of days when the fifth persecution was raised against the Christians under Marcus Aurelius. When his pursuers, sent by the ruler, found Polycarp, he commanded that they be given something to eat and drink, then asked them to give him an hour to pray; he stood and prayed, full of grace, for two hours, so that his captors repented that they had come against so venerable a man. He was brought by the Proconsul of Smyrna into the stadium and was commanded, "Swear by the fortune of Caesar; repent, and say, Away with the atheists." By atheists, the Proconsul meant the Christians. But Polycarp, gazing at the heathen in the stadium, waved his hand towards them and said, "Away with the atheists." When the Proconsul urged him to blaspheme against Christ, he said: "I have been serving Christ for eighty-six years, and He has wronged me in nothing; how can I blaspheme my King Who has saved me?" But the tyrant became enraged at these words and commanded that he be cast into the fire, and thus he gloriously expired about the year 163. As Eusebius says, "Polycarp everywhere taught what he had also learned from the Apostles, which also the Church has handed down; and this alone is true" (*Eccl. Hist.*, Book IV, ch. 14, 15).

Dismissal Hymn. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Polycarp. Intercede with Christ our God that our souls be saved.

Kontakion. First Tone. The soldiers standing guard

Through godly virtues, thou broughtest forth for the Lord God* much spiritual fruit, O thou most blessed Hierarch, * and so didst prove worthy of God thy Lord, O wise Polycarp. * Wherefore, on this day we who have all been enlightened * through thy holy words extol thy praiseworthy mem'ry * and glorify Christ the Lord.

✢ 24. The First and Second Finding of the Venerable Head of the Forerunner.

The first finding came to pass during the middle years of the fourth century, through a revelation of the holy Forerunner to two monks, who came to Jerusalem to worship our Saviour's Tomb. One of them took the venerable head in a clay jar to Emesa in Syria. After his death it went from the hands of one person to another, until it came into the possession of a certain priest-monk named Eustathius, an Arian. Because he ascribed to his own false belief the miracles wrought through the relic of the holy Baptist, he was driven from the cave in which he dwelt, and by dispensation forsook the holy head, which was again made known through a revelation of Saint John, and was found in a water-pot, about the year 430, in the days of the Emperor Theodosius the Younger, when Uranius was Bishop of Emesa.

Wine and oil allowed.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THE Forerunner's sacred head, having dawned forth from the earth, * doth send incorruption's rays unto the faithful, whereby they find healings of their ills. * From on high he gathereth the choirs of the Angels * and on earth he summoneth the whole race of mankind, * that they with one voice might send up glory to Christ our God.

Kontakion. Second Tone. Thou soughtest the heights

SINCE we have obtained * thy head as a most sacred rose * from out of the earth, * O Forerunner of grace divine, * we receive sure healings in every hour, O Prophet of God the Lord; * for again, now as formerly, * thou preachest repentance unto all the world.

✢ 25. Our Father Among the Saints Tarasius, Archbishop of Constantinople.

This Saint was the son of one of the foremost princes in Constantinople, and was originally a consul and first among the Emperor's private counsellors. Then, in 784, he was elected Patriarch of Constantinople by the Sovereigns Irene and her son Constantine Porphyrogenitus. He convoked the Seventh Ecumenical Council that upheld the holy icons, and became the boast of the Church and a light to the clergy. He reposed in 806.

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Tarasius, intercede with Christ God that our souls be saved.

Kontakion. Third Tone. On this day the Virgin

THOU didst make the Church to shine * with thy most Orthodox doctrines, * teaching all to venerate * and worship Christ's sacred image; * so didst thou convict the godless * and hateful doctrine * of all them that fought against Christ's ven'rable icon; * O Tarasius our Father * most wise and blessed, * to thee we all cry: Rejoice.

✢ 26. Our Father Among the Saints Porphyrius, Bishop of Gaza. The Holy Great Martyr Photine, the Samaritan Woman.

Saint Porphyrius had Thessalonica as his homeland. He became a monk in Scete of Egypt, where he lived for five years. He went on pilgrimage to Jerusalem, after which he spent five years in much affliction in a cave near the Jordan. Stricken with a disease of the liver, he departed to Jerusalem, where he was ordained presbyter and appointed Keeper of the Cross at the age of 45. Three years later he was made Bishop of Gaza. He suffered much from the rulers and pagans of Gaza; but with the friendship of Saint John Chrysostom, and the patronage of the Empress Eudoxia, he razed the temple of the idol Marnas in Gaza and built a great church to the glory of God. He reposed in 450.

Saint Photine was the Samaritan Woman who encountered Christ our Saviour at Jacob's Well (John 4:1–42). Afterwards she laboured in the spread of the Gospel in various places, and finally received the crown of martyrdom in Rome with her two sons and five sisters, during the persecutions under the Emperor Nero.

Dismissal Hymn of the Hierarch. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Porphyrius, intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint Photine. Third Tone. Thy confession

ALL illumined by the Holy Spirit, * thou didst drink with great and ardent longing * of the waters Christ Saviour gave unto thee; * and with the streams of salvation wast thou refreshed, * which thou abundantly gavest to those athirst. * O Great Martyr and true peer of Apostles, Photine, * entreat Christ God to grant great mercy unto us.

Kontakion of the Hierarch. Second Tone

ARRAYED with a most sacred life, thou wast adorned with the priestly vestment, O all-blessed and godly-minded Porphyrius; and thou art conspicuous for miracles of healing, interceding unceasingly for us all.

Kontakion of Saint Photine. Third Tone. On this day the Virgin

PHOTINE the glorious, * the crown and glory of Martyrs, * hath this day ascended to * the shining mansions of Heaven, * and she calleth all together * to sing her praises, * that they might be recompensed with her hallowed graces. * Let us all with faith and longing * extol her gladly * in hymns of triumph and joy.

✠ 27. Our Righteous Father Procopius of Decapolis, the Confessor.

This Saint and Saint Basil (see the 28th of this month), who was his fellow ascetic, lived about the middle of the eighth century, during the reign of Leo the Isaurian (717–741), from whom they suffered many things for the sake of the veneration of the holy icons. They ended their lives in the ascetical discipline.

Dismissal Hymn. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Procopius our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion. Fourth Tone. On this day Thou hast appeared

O RENOWNED Procopius, * having obtained thee * as a morning star this day, * the Church dispelleth all the gloom * of evil doctrine, while hon'ring thee, * O thou initiate of Heaven and man of God.

✢ 28. Our Righteous Father Basil, Fellow Ascetic of Saint Procopius.

Concerning this Saint, see the 27th of this month.

Dismissal Hymn. First Tone

THOU didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Basil, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Kontakion. Second Tone. Thou soughtest the heights

THOU tookest thyself * away from worldly turbulence, * since thou hadst received * God's revelation from on high; * and for living righteously as a monk, thou didst receive might from grace * to heal ills and work miracles, * O all-blessed Basil, wise in sacred things.

✢ 29. Our Righteous Father John Cassian.

NOTE

If it is not a leap year, the hymns of Saint John are transferred to the 28th.

This Saint was born about the year 350, and was, according to some, from Rome, according to others, from Dacia Pontica (Dobrogea in present-day Romania). He was a learned man who had first served in the military. Later, he forsook this life and became a monk in Bethlehem with his friend and fellow-ascetic, Germanus of Dacia Pontica, whose memory is also celebrated today. Hearing the fame of the great Fathers of Scete, they went to Egypt about the year 390; their meetings with the famous monks of Scete are recorded in Saint John's *Conferences.* In the year 403 they went to Constantinople, where Cassian was ordained deacon by Saint John Chrysostom; after the exile of Saint Chrysostom, Saints Cassian and Germanus went to Rome with letters to Pope Innocent I in defence of the exiled Archbishop of Constantinople. There Saint Cassian was ordained priest, after which he went to Marseilles, where he established the famous monastery of Saint Victor. He reposed in peace about the year 433.

The last of his writings was *On the Incarnation of the Lord, Against Nestorius,* written in 430 at the request of Leo, the Archdeacon of Pope Celestine and later Pope (see Feb. 18). In this work he was the first to show the spiritual kinship between Pelagianism, which taught that Christ was a mere man who without the help of God had avoided sin, and that it was possible for man to overcome sin by his own efforts; and Nestorianism, which taught that Christ was a mere man used as an instrument by the Son of God, but was not God become man; and indeed, when Nestorius first became Patriarch of Constantinople in 428, he made much show of persecuting the heretics, with the ex-

ception only of the Pelagians, whom he received into communion and interceded for them to the Emperor and to Pope Celestine.

The error opposed to Pelagianism but equally ruinous was Augustine's teaching that after the fall, man was so corrupt that he could do nothing for his own salvation, and that God simply predestined some men to salvation and others to damnation. Saint John Cassian refuted this blasphemy in the thirteenth of his *Conferences,* with Abbot Chairemon, which eloquently sets forth, at length and with many citations from the Holy Scriptures, the Orthodox teaching of the balance between the grace of God on one hand, and man's efforts on the other, necessary for our salvation.

Saint Benedict of Nursia, in Chapter 73 of his Rule, ranks Saint Cassian's *Institutes* and *Conferences* first among the writings of the monastic fathers, and commands that they be read in his monasteries; indeed, the Rule of Saint Benedict is greatly indebted to the *Institutes* of Saint John Cassian. Saint John Climacus also praises him highly in section 105 of Step 4 of *The Ladder of Divine Ascent,* on Obedience.

If Alleluia *is not said:*

Dismissal Hymn. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous John, thy spirit rejoiceth with the Angels.

Kontakion. First Tone. The soldiers standing guard

Thy words breathe forth the sweetness of heavenly cassia, * dispelling the foul odour of passions and pleasures; * but with the sweet fragrance of thy discretion and temperance, * they make known the spiritual ascents in the Spirit, * leading men on high, O righteous Father John Cassian, * divinely-sent guide of monks.

March

The month of March hath thirty-one days.
The day hath twelve hours, and the night twelve.

It should be noted that Alleluia *is chanted on all weekdays of the Holy and Great Fast, unless otherwise ordered by the Typicon. Thus, the Dismissal Hymns and Kontakia provided herein for many of the days in this month are not appointed to be used in the usual manner during the daily cycle of services.*

✢ 1. The Holy Righteous Martyr Eudocia the Samaritan.

This Saint, who was from Heliopolis in Phoenicia (Baalbek in present-day Lebanon), was an idolater and led a licentious life. Being beautiful beyond telling, she had many lovers, and had acquired great riches. Yet brought to repentance by a monk named Germanus, and baptized by the Bishop Theodotus, she distributed to the poor all her ill-gotten gains, and entered a convent, giving herself up completely to the life of asceticism. Her former lovers, enraged at her conversion, her refusal to return to her old ways, and the withering away of her beauty through the severe mortifications she practised, betrayed her as a Christian to Vincent the Governor, and she was beheaded, according to some, under Trajan, who reigned from 98 to 117, according to others, under Hadrian, who reigned from 117 to 138.

If Alleluia *is not said:*

Dismissal Hymn. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Eudocia, thy spirit rejoiceth with the Angels.

Kontakion. Fourth Tone. Thou Who wast raised up

When thou wast brought up from the mire of transgression, * like a most precious stone whose brightness is darkened, * repentance made thee shine again with godliness; * and when thou hadst reached the height * of ascetical striving, * Christ made thee illustrious * with the glory of contest, * and hath bestowed on thee His grace to heal, * O wise Eudocia, thou rival of angel-kind.

✢ 2. The Holy Martyr Hesychius.

This Martyr was a man of senatorial rank in the days of Maximian, who reigned from 286 to 305. Maximian gave command that all Christians holding imperial office should either renounce Christ or be stripped of their rank; when he learned that Hesychius had put off his splendid official clothing for poor attire, and was living in poverty with the Christians, he called him before himself and asked him if he were not ashamed to have fallen into such dishonour from the glory he had had before. The Saint answered that the glory he had renounced was temporal, but the glory given by Christ is eternal. The tyrant had a heavy stone tied to his neck, and Hesychius was cast into the Orontes River, in Lower Syria, in the year 302.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone
Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone
Thou Who wast raised up

WHEN thou didst follow in the steps of the Martyrs, * thou didst ascend unto the height of divine love, * which made thee God-like, O most wise Hesychius; * when thou didst forsake the court * of a king that was earthly, * thou wast honoured in the courts * of the King of the Angels; * and cast into the river, thou didst find * the living water of true and eternal life.

✢ 3. The Holy Martyrs Eutropius, Cleonicus, and Basiliscus.

These Martyrs, who were from Amasia, were fellow soldiers and kinsmen of Saint Theodore the Tyro (see Feb. 17). They were betrayed to the Governor Asclepiodotus as Christians, during the reign of Diocletian (284–305). After many torments, Eutropius and Cleonicus were crucified; Basiliscus was not slain together with them, but was shut up in prison, in the hope that with time he might change his mind and sacrifice to the idols. He was beheaded on May 22; see also the account on that day.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. On this day Thou hast appeared

SINCE divine Eutropius * and Basiliscus * and the famed Cleonicus * were bound in unity of faith, * they cut asunder the foe's arrays * when they contended courageously for the Lord.

✢ 4. Our Righteous Father Gerasimus of the Jordan.

This Saint, who was from Lycia in Asia Minor, lived there for many years as a hermit, and then went to Palestine. There he built the great Lavra by the Jordan River, where a lion served him with great obedience and devotion. One day the lion came looking for Gerasimus that he might feed him, but his disciples took the lion to the place where they had buried the Saint shortly before. The lion fell at the Saint's grave and, after roaring with grief, died at that very place. Saint Gerasimus reposed in 475.

If Alleluia *is not said:*

Dismissal Hymn. First Tone

THOU didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Gerasimus, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Kontakion. Fourth Tone. On this day Thou hast appeared

AS a star resplendent with * the light of virtues, * thou didst make the wilderness * of Jordan radiantly shine * with beams of sacred celestial light, * O righteous Father, God-bearing Gerasimus.

✢ 5. The Holy Martyr Conon. Our Righteous Fathers Mark of Athens and Mark the Ascetic.

The holy Martyr *Conon,* who lived in the days of the holy Apostles, was from a certain village of Isauria in Asia Minor called Bydane, the son of Nestor and Nada. His parents had him joined in marriage to a maiden named Anna, but the two lived in virginity. It is said that the Saint was converted by the Archangel Michael. He then brought many idolaters to Christ, among them his own parents, of whom Nestor died a Martyr. Magnus the Governor of Isauria imprisoned Conon and had him mercilessly beaten for preaching Christ, but when a multitude of Christians enlightened by Conon came threatening him with death, he released the Saint, whom the multitude took to his own home, where he lived two years, then gave up his spirit to the Lord, some time in the second century.

Of the righteous Fathers commemorated today, *Saint Mark of Athens* lived in the fourth century. Born in Athens of pagan parents, he believed in Christ, was baptized, and forsook the world, living the eremitical life in extreme privation in the deep wilderness beyond Egypt. His life is recounted by the monk Serapion, who found Mark in deep old age and about to depart this life, not having seen a man for ninety-five years. Serapion gave him burial after his blessed repose, even as Paphnutius had done for Saint Onuphrius (see June 12). *Saint Mark the Ascetic* lived in the fifth century and according to Nicephorus Callistus was a disciple of Saint John Chrysostom's. Besides his

blameless life of asceticism, Saint Mark was distinguished for his writings, some of which are preserved in Volume One of the *Philokalia.* His writings were held in such great esteem that in old times there was a saying, "Sell all that thou hast, and buy Mark."

If Alleluia *is not said:*

Dismissal Hymn of Saint Conon. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of Saint Conon. Fourth Tone. Thou Who wast raised up

THROUGH the angelic vision that thou wast granted, * thou wast instructed in the Faith of Christ Jesus * and didst receive the power to work miracles. * Wherefore, thou didst utterly * quell the demons' presumption, * and didst quench deception's flames * in the floods of thy contest. * O righteous Martyr Conon, pray Christ God, * the Friend of man, to be gracious unto us all.

✢ 6. The Holy Forty-Two Martyrs of Amorion.

These Martyrs, men of high rank in the Roman (Byzantine) army, were taken captive when the city of Amorion in Phrygia fell to the Moslem Arabs in 838, during the reign of Theophilus the Iconoclast. Among them were Aetius and Melissenus, the generals; Theodore, the chief of the imperial ceremonial bodyguard; Callistus, Constantine, Bassoës, and Theophilus, who were military officials; and certain others who held important positions. Because of their experience in war and their virtue, the Moslems did not slay them, but tried by all means to convert them to Islam and have them to fight in their own campaigns. They kept the holy Martyrs shut up in a dark dungeon in the city of Samarra in Syria, threatening and abusing them, making promises of glorious rank and magnificent riches, keeping them in hunger, oppression, and darkness, not for a few weeks, or a few months, but for seven full years. Finally, unable to break the courage and faith of their captives, they beheaded them in the year 845.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. Thou Who wast raised up

YE who contended on the earth for Christ's glory, * and were shown forth as godly crown-bearing Martyrs, * have been vouchsafed to dwell in Heaven joyously; * for since ye brake all the snares * of the

enemy's cunning * by your suff'rings and the blood * of your tortures and woundings, * ye ever send down freely from on high * loosing of sins unto all them that honour you.

✠ 7. The Holy Martyred Bishops of Cherson Basileus, Ephraim, Eugene, Capito, Aetherius, Agathodorus, and Elpidius.

These holy Bishops were sent to Cherson on the Black Sea by Hermon, Bishop of Jerusalem, in the days of Diocletian, about the year 300, to preach the Gospel. Ephraim and Basileus were sent first. Basileus raised to life the dead son of a local ruler, because of which many were baptized. Those who remained in their unbelief, however, dragged him through the streets until he died. Ephraim, refusing to offer sacrifice to idols, was beheaded. After them, Eugene, Agathodorus, Capito, and Elpidius were sent by the Bishop of Jerusalem as heralds of the Faith, but they also were slain by the ungodly. Last of all, the Bishop of Jerusalem sent Aetherius; he was drowned during the reign of Saint Constantine the Great.

If Alleluia *is not said:*

Dismissal Hymn. Plagal of First Tone

Since Thou hast given us the miracles of Thy holy Martyrs as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou alone art good and the Friend of man.

✠ 8. Our Righteous Father Theophylact the Confessor, Bishop of Nicomedia.

Theophylact was from the East; his native city is unknown. In Constantinople he became a close friend of Tarasius, who afterwards became Patriarch of Constantinople (see Feb. 25). Theophylact was made Bishop of Nicomedia. After the death of Saint Tarasius, his successor Nicephorus (see June 2) called together a number of Bishops to help him in fighting the iconoclasm of Emperor Leo the Armenian, who reigned from 813 to 820. Among them was Euthymius, Bishop of Sardis (celebrated Dec. 26), who had attended the holy Seventh Ecumenical Council in 787—he was exiled three times for the sake of the holy icons, and for defying the Emperor Theophilus' command to renounce the veneration of the icons, was scourged from head to foot until his whole body was one great wound, from which he died eight days later, about the year 830; Joseph of Thessalonica (see July 14); Michael of Synnada (see May 23); Emilian, Bishop of Cyzicus (see Aug. 8); and Saint Theophylact, who boldly rebuked Leo to his face, telling him that because he despised the long-suffering of God, utter destruction was about to overtake him, and there would be none to deliver him. For this, Theophylact was exiled to the fortress of Strobilus in Karia of Asia Minor, where, after 30 years of imprisonment and hardship, he gave up his holy soul about the year 845. Leo the Armenian, according to the Saint's prophecy, was slain in church on the eve of our Lord's Nativity, in 820.

Alleluia

Dismissal Hymn. Plagal of Second Tone

Thou didst live a life hidden in God, O all-famed Theophylact, but Christ revealed thee unto all as a shining light set upon the spiritual lampstand, and He placed in thy hands the tablets of the Spirit's doctrines; whereby do thou enlighten us.

✢ 9. The Holy Forty Martyrs of Sebastia.

These holy Martyrs, who came from various lands, were all soldiers under the same general. Taken into custody for their faith in Christ, and at first interrogated by cruel means, they were then stripped of their clothing and cast onto the frozen lake which is at Sebastia in Pontus, at a time when the harsh and freezing weather was at its worst. They endured the whole night naked in such circumstances, encouraging one another to be patient until the end. He that guarded them, named Aglaius, who was commanded to receive any of them that might deny Christ, had a vision in which he saw heavenly powers distributing crowns to all of the Martyrs, except one, who soon after abandoned the contest. Seeing this, Aglaius professed himself a Christian and joined the Martyrs on the lake, and the number of forty remained complete. In the morning, when they were almost dead from the cold, they were cast into fire, after which their remains were thrown into the river. Thus they finished the good course of martyrdom in 320, during the reign of Licinius. These are their names: Acacius, Aetius, Aglaius, Alexander, Angus, Athanasius, Candidus, Chudion, Claudius, Cyril, Cyrion, Dometian, Domnus, Ecdicius, Elias, Eunoicus, Eutyches, Eutychius, Flavius, Gaius, Gorgonius, Helianus, Heraclius, Hesychius, John, Lysimachus, Meliton, Nicholas, Philoctemon, Priscus, Sacerdon, Severian, Sisinius, Smaragdus, Theodulus, Theophilus, Valens, Valerius, Vivianus, and Xanthias.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. First Tone

BE Thou entreated for the sake of the sufferings of Thy Saints which they endured for Thee, O Lord, and do Thou heal all our pains, we pray, O Friend of man.

Kontakion. Plagal of Second Tone

HAVING left every military array of the world, ye cleaved unto the Master Who is in the Heavens, O Forty Prizewinners of the Lord; for having passed through fire and water, O blessed ones, ye rightly received glory from Heaven and a multitude of crowns.

✢ 10. The Holy Martyr Quadratus and Those With Him.

These Martyrs contested for piety's sake in Corinth during the reign of the Emperor Valerian (253–260).

Alleluia

✢ 11. Our Father Among the Saints Sophronius, Archbishop of Jerusalem. The holy Hieromartyr Eulogius of Cordova.

Saint Sophronius was born in Damascus. As a young man he became a monk at the Monastery of Saint Theodosius the Cenobiarch in Palestine, where he met John Moschus and became his close friend. Having a common desire to search out ascetics from whom they could receive further spiritual instruction, they journeyed together through Palestine, Syria, Asia Minor, and Egypt, where they met the Patriarch of Alexandria, Saint John the Almsgiver, with whom they remained until 614, when the Persians captured Jerusalem (see also Saint Anastasius the Persian, Jan. 22). Saint Sophronius and John Moschus departed Alexandria for Rome, where they remained until 619, the year of John Moschus' death. Saint Sophronius returned to the Monastery of Saint Theodosius the Cenobiarch, and there buried the body of his friend. He laboured much in defence of the Holy Fourth Council of Chalcedon, and travelled to Constantinople to remonstrate with Patriarch Sergius and the Emperor Heraclius for changing the Ortho-

dox Faith with their Monothelite teachings. After the death of Patriarch Modestus in December of 634, Sophronius was elected Patriarch of Jerusalem. Although no longer in the hands of the Persians, the Holy Land was now besieged by the armies of the newly-appeared religion of Mohammed, which had already taken Bethlehem; in the Saint's sermon for the Nativity of our Lord in 634, he laments that he could not celebrate the feast in Bethlehem. In 637, for the sins of the people, to the uttermost grief of Saint Sophronius, the Caliph Omar captured Jerusalem. Having tended the flock of his Master for three years and three months, Saint Sophronius departed in peace unto Him Whom he loved on March 11, 638.

Saint Sophronius has left to the Church many writings, including the life of Saint Mary of Egypt. The hymn "O Joyous Light," which some wrongly ascribe to him, is more ancient than Saint Basil the Great, as the Saint himself confirms in his work *On the Holy Spirit* (ch. 29). However, it seems that this hymn, which was chanted at the lighting of the lamps and was formerly called "The Triadic Hymn," was later supplemented somewhat by Saint Sophronius, bringing it into the form in which we now have it. Hence, some have ascribed it to him.

With the beheading of the priestmonk Perfectus in Cordova on April 18, 850, a series of some fifty martyrdoms of Orthodox Christians under the Moslem occupation of Spain began, of which we would know nothing were it not for the labours of *Saint Eulogius*, a priest of Cordova. He relates of his grandfather Eulogius, that when the daily call to prayer sounded from the minarets, he made the sign of the Cross on his forehead while saying, "O God, who shall be likened unto Thee? Be Thou not silent, neither be still, O God. For behold, Thine enemies have made a noise, and they that hate Thee have lifted up their heads" (Ps. 82:1–2).

Of a noble family of senatorial origin, he was dedicated to the service of the Church of Saint Zoilus. Greatly given to the study of the Holy Scriptures and the writings of the Fathers, he was devoted to the service of the Church in his priestly ministry, and to frequent visits to the monastic houses for fasting, vigil, and prayer. After the martyrdom of Saint Perfectus, a number of other Christians presented themselves before the Moors, confessed their faith, and received a like martyric end. Because they were severely criticized by some of their fellow Christians, who preferred an easier life of accommodation with the Moors, and even denied them the title of Martyr, Eulogius took up his pen to write in their defence, citing the Holy Scriptures, the writings of the holy Fathers, and the Lives of the Saints, to answer their criticisms; then he recorded the martyrdoms that had taken place. He was compelled to add a second volume because of a further series of martyrdoms, and then finally a third.

Saint Eulogius knew most of the Martyrs personally, some of them being relatives or disciples of his; with some he shared imprisonment; some he encouraged in their bonds; some he exhorted when they were resolving to enter upon the course of martyrdom. Some presented themselves of their own accord for martyrdom; some were led into it by snares laid by the Moors, and then accepted it gladly; some, the children of mixed marriages—and as such, according to Islamic law, compelled to profess Islam even though one parent had been a Christian—openly professed their faith in Christ knowing it would cost them their lives.

Saint Eulogius also records the indignities suffered by the clergy, the destruction of the churches, the treachery with which the Moors set snares for Christians, and the general conditions of Christian life under the Moorish yoke of oppression—often romanticized as a golden age of peaceful coexistence. Eulogius' lifelong friend, Paul Alvar of Cordova, records his life, and his end: Leocritia, a girl born of Moorish parents, had secretly embraced Christianity. When she began to practise her faith openly, her parents beat her ruthlessly and tied her up in bonds. She secretly sent a message to Saint Eulogius, making known her case, and that she wished to go some place where she could safely practise her faith. The Saint told her through the messengers she had sent to

leave home secretly. She pretended to yield to her parents, and when the occasion came to attend the wedding of a relative, she left home but instead sped off to the home of Eulogius's sister Anulo. From then on Eulogius took Leocritia from one hiding place to another to elude the searches of her enraged family, himself passing sleepless nights in the basilica of Saint Zoilus imploring the Lord to preserve His lamb from the wolves.

Finally both Eulogius and Leocritia were found and taken before the judge. After having both of them savagely beaten, the judge asked Eulogius why he had harboured her. He answered that it was his duty as a priest to give the draught of living water to those who asked for it, and that he would be happy to do the same for the judge should he wish it. After further enraging the judge with his valiant answers, he was taken to the emir's palace where, to those who tried to constrain him to deny Christ, he preached Him all the more openly, inviting them to believe the Gospel of salvation. Unable to bear this they ordered his beheading. As he was led away, one of the court eunuchs slapped him. Saint Eulogius turned the other cheek to him also, saying, "Please strike this too, and make it equal with the other." When that had been struck, he meekly turned the first to him again, but they hurried him off to the place of execution, where he crossed himself, addressed a last prayer to his Lord, and was beheaded at mid-afternoon, Saturday, March 11, 859.

His body was thrown on the bank of the River Guadalquivir; immediately a dove, gliding through the air, lit upon it, which the Moors could not drive away by throwing stones at it. That night a man passing by saw brightly shining priests with dazzling lamps who were above the Saint's body chanting psalms; the vision frightened him so much he ran off; when he returned with a friend he saw it no more. After four days of trying to force Leocritia to deny Christ, the Moors beheaded her also on March 15. When her body was thrown into the Guadalquivir, it wondrously floated on the surface, erect. At the time of his death Saint Eulogius was Archbishop-elect of Toledo, but the Moors, fearing the esteem in which he was held by the people, and his fame as a supporter of the Martyrs, had not permitted him to receive consecration to his see.

Alleluia

Dismissal Hymn of the Hierarch. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Sophronius, intercede with Christ God that our souls be saved.

Dismissal Hymn of the Hieromartyr. Plagal of First Tone
Let us worship the Word

WITH thy pen and thy wisdom, O swiftly-writing scribe, * thou hast defended the glory of them that died for the Faith * and hast chronicled their triumphs for all time to come. * And with thine enemies' own sword, * thou hast shown how genuine is thy love unto the Martyrs. * Now with thy prayers, show thy kindness to us, O merciful Eulogius.

Kontakion of the Hieromartyr. Fourth Tone
On this day Thou hast appeared

WHEN thy soul rose up on high * with what great gladness * she rejoiced to be received * by all the Martyrs sent before * by

thine exhortings and mighty prayers, * O friend of Martyrs and Martyr Eulogius!

✝ 12. Our Father Among the Saints Gregory the Great, Pope of Rome. Our Righteous Father Theophanes the Confessor of Mount Sigriane.

Saint Gregory was born in Rome to noble and wealthy parents about the year 540. While the Saint was still young, his father died. However, his mother, Sylvia, saw to it that her child received a good education in both secular and spiritual learning. He became Prefect of Rome and sought to please God even while in the world; later, he took up the monastic life; afterwards he was appointed Archdeacon of Rome, then, in 579, *apocrisiarius* (representative or Papal legate) to Constantinople, where he lived for nearly seven years. He returned to Rome in 585 and was elected Pope in 590. He is renowned especially for his writings and great almsgiving, and also because, on his initiative, missionary work began among the Anglo-Saxon people. It is also from him that Gregorian Chant takes its name; the chanting he had heard at Constantinople had deeply impressed him, and he imported many elements of it into the ecclesiastical chant of Rome. He served as Bishop of that city from 590 to 604.

Saint Theophanes, who was born in 760, was the son of illustrious parents. Assenting to their demand, he married and became a member of the Emperor's ceremonial bodyguard. Later, with the consent of his wife, he forsook the world. Indeed, both of them embraced the monastic life, struggling in the monastic houses they themselves had established. He died on March 12, 815, on the island of Samothrace, whereto, because of his confession of the Orthodox Faith, he had been exiled by Leo the Armenian, the Iconoclast Emperor.

Saint Symeon the New Theologian reposed on March 12; for the life and hymns, see Oct. 12.

Alleluia

Dismissal Hymn of Saint Gregory. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Gregory, intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint Theophanes. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of monastics, O wise Theophanes, thou hast contended for the holy icons, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Kontakion of Saint Gregory. Plagal of Fourth Tone
To thee, the Champion Leader

To thee, who art the Church's tuneful harp inspired of God, * thou tongue of wisdom who wast verily possessed of God, * unto thee, as it is meet, we now offer praises; * for thou truly hadst the zeal of the Apostles' choir * and didst follow in their footsteps as their worthy heir; * and to thee we say: * Rejoice, divine Father Gregory.

Kontakion of Saint Theophanes. Second Tone. Thou soughtest the heights

RECEIVING from God * a revelation from the heights, * thou swiftly didst leave * the turmoil of the world, O Saint; * and thou as a monk didst receive the power to perform miracles * and the grace of true prophecy, * depriving thyself of riches and thy spouse.

✠ 13. The Translation of the Holy Relics of Our Father Among the Saints Nicephorus, Archbishop of Constantinople.

The main feast day of this Saint is June 2. The translation of his holy relics took place in 846, when Saint Methodius (see June 14) was Ecumenical Patriarch.

Alleluia

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Nicephorus, intercede with Christ God that our souls be saved.

✠ 14. Our Righteous Father Benedict of Nursia.

This Saint, whose name means "blessed," was born in 480 in Nursia, a small town about seventy miles northeast of Rome. He struggled in asceticism from his youth in deserted regions, where his example drew many who desired to emulate him. Hence, he ascended Mount Cassino in Campania and built a monastery there. The Rule that he gave his monks, which was inspired by the writings of Saint John Cassian, Saint Basil the Great, and other Fathers, became a pattern for monasticism in the West; because of this, he is often called the first teacher of monks in the West. He reposed in 547.

Alleluia

Dismissal Hymn. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Benedict, thy spirit rejoiceth with the Angels.

Kontakion. Plagal of Fourth Tone. To thee, the Champion Leader

O SUN that shinest with the Mystic Dayspring's radiance, * who didst enlighten the monastics of the western lands, * thou art worthily the namesake of benediction; * do thou purge us of the filth of passions thoroughly * by the sweat of thine illustrious accomplishments, * for we cry to thee: * Rejoice, O thrice-blessed Benedict.

✠ 15. The Holy Apostle Aristobulus of the Seventy, Bishop of Britain. The Holy Martyr Agapius and Those With Him.

Saint Aristobulus, the brother of Saint Barnabas, was ordained to be bishop in Britain by the Apostle Paul, who mentions him in his epistle to the Romans (16:10). He suf-

fered many afflictions at the hands of the pagans, but also brought many to Christ. Having established the Church there, he finally reposed in peace.

The *holy Martyrs* contested for piety's sake during the reign of Diocletian (284–305), when Urban was Governor of Caesarea in Palestine. When Urban had commanded that together with a heathen festival, certain condemned Christians be publicly cast to wild beasts, Timolaus, a native of Pontus, Dionysius of Tripolis in Phoenicia, Romulus of Diospolis, Plesius (or Païsius) and Alexander from Egypt, and another Alexander from Gaza, tied their own hands and presented themselves to Urban when the exhibition was about to begin, professing their faith in Christ; they were immediately cast into prison. A few days later Agapius and Dionysius also presented themselves. All were beheaded together at Caesarea. Their martyrdom is recorded by Eusebius (*Eccl. Hist.*, Book VIII, ch. 3, called *The Martyrs of Palestine*).

Alleluia

Dismissal Hymn of the Apostle. Third Tone

O HOLY Apostle Aristobulus, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Martyrs. First Tone. The soldiers standing guard

LET all of us entreat Christ the Lord's holy Martyrs, * for they make supplication for our souls' salvation; * with faith and with longing, therefore, let us draw nigh unto them, * for they overflow with the divine grace of healings, * and they drive away the ranks of demons in terror, * as guardians of the Faith.

✝ 16. The Holy Martyr Sabine of Egypt. Our Righteous Father Christodulus of Patmos.

The holy *Martyr Sabine* was from Hermopolis in Egypt, and was known for his zeal and piety. During the persecution of Diocletian, he concealed himself with other Christians in a small dwelling outside the city. But when he was discovered, and professed his faith in Christ, he was taken before Arian the Governor, and after he had been tortured he was drowned in the river. Concerning Arian the Governor, see also December 14.

Saint Christodulus, who was from the region of Nicaea in Bithynia, was the son of Theodore and Anna, and was given the name John. He assumed the monastic habit in his youth and was renamed Christodulus ("slave of Christ" in Greek). At first, he lived the ascetical life in various places, then he received permission and monetary aid from the Emperor Alexis I Comnenus (reigned 1081–1118), and built on the island of Patmos a church and monastery named in honour of Saint John the Evangelist. These buildings stand to this day. However, when the Arabs attacked that place, he fled with his disciples and went to Euboia (Euripus), where also he completed the course of his life about the end of the eleventh century on the 16th of March. The disciples of this righteous man took his sacred incorrupt remains and transferred them to his own monastery, where they repose to this day for the sanctification of those who have recourse to them with faith.

Alleluia

✝ 17. Our Righteous Father Alexis, the Man of God. Our Father Among the Saints Patrick, the Enlightener of Ireland.

Saint Alexis was born in Rome of illustrious parents named Euphemianus and Aglaïs, and at their request was joined to a young woman in marriage. However, he did not re-

main with her even for one day, but fled to Edessa, where he lived for seventeen years, until the fame of his righteousness compelled him to take ship for Asia Minor. When a contrary wind brought the ship to Rome, he recognized the hand of Providence in this and, returning to his father's house in the guise of a beggar, sat at the gates, unknown to all and mocked by his own servants, for seventeen years. His identity was revealed only after his death by a paper that he had on his person, which he himself had written a little before his repose. The pious Emperor Honorius honoured him with a solemn burial. The title "Man of God" was given to him from Heaven in a vision to the Bishop of Rome foretelling the Saint's repose.

Saint Patrick, the Apostle of the Irish, was seized from his native Britain by Irish marauders when he was sixteen years old. Though the son of a deacon and grandson of a priest, it was not until his captivity that he sought out the Lord with his whole heart. In his *Confession,* the testament he wrote towards the end of his life, he says, "After I came to Ireland—every day I had to tend sheep, and many times a day I prayed—the love of God and His fear came to me more and more, and my faith was strengthened. And my spirit was so moved that in a single day I would say as many as a hundred prayers, and almost as many at night, and this even when I was staying in the woods and on the mountain; and I would rise for prayer before daylight, through snow, through frost, through rain, and I felt no harm." After six years of slavery in Ireland, he was guided by God to make his escape, and afterwards struggled in the monastic life at Auxerre in Gaul, under the guidance of the holy Bishop Germanus (see July 31). Many years later he was ordained bishop and sent to Ireland once again, about the year 432, to convert the Irish to Christ. His arduous labours bore so much fruit that within seven years, three bishops were sent from Gaul to help him shepherd his flock, "my brethren and sons whom I have baptized in the Lord—so many thousands of people," he says in his *Confession.* His apostolic work was not accomplished without much "weariness and painfulness," long journeys through difficult country, and many perils; he says his very life was in danger twelve times. When he came to Ireland as its enlightener, it was a pagan country; when he ended his earthly life some thirty years later, about 461, the Faith of Christ was established in every corner.

Alleluia

Dismissal Hymn of Saint Alexis. Fourth Tone
Be quick to anticipate

THOUGH thou didst bud forth from a renowned and notable root, * and though thou didst blossom from a city famed for her great imperial dignity, * yet didst thou scorn all things as corruptible and fleeting, * striving to be joined to Christ thy Master for ever. * Entreat Him, O Alexis most wise, fervently for our souls.

Dismissal Hymn of Saint Patrick. Third Tone

O HOLY Hierarch, equal of the Apostles, Saint Patrick, wonder-worker and enlightener of Ireland: Intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion of Saint Alexis. Fourth Tone. On this day Thou hast appeared

As we celebrate today * with fitting rev'rence * the all-holy festival * of Saint Alexis the all-blest, * with hymns we praise him and cry aloud: * Rejoice, thou gladsome adornment of righteous men.

Kontakion of Saint Patrick. Fourth Tone. Be quick to anticipate

THE Master revealed thee as a skilful fisher of men; * and casting forth nets of Gospel preaching, thou drewest up the heathen to piety. * Those who were the children of idolatrous darkness * thou didst render sons of day through holy Baptism. * O Patrick, intercede for us who honour thy memory.

✢ 18. Our Father Among the Saints Cyril, Archbishop of Jerusalem.

This Saint was born in 315, and succeeded Maximus as Archbishop of Jerusalem in 350. He was zealous for the Orthodox Faith, and was a defender of the poor. He was exiled three times by the Arian Emperors Constantius and Valens. But after their death, he was recalled to his throne; he reposed in peace in 386. Of his writings, the most prominent are his catechetical lectures, which are considered the most ancient systematic summary of Christian teaching. Before Saint Cyril, there had been two dioceses, one of Jerusalem, and one of Holy Sion; under Saint Cyril, they were united into one bishopric. See also May 7.

Alleluia

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Cyril, intercede with Christ God that our souls be saved.

Kontakion. First Tone. The soldiers standing guard

THY speech inspired of God hath enlightened thy people * to honour the One God, undivided in essence, * yet known and distinguished in His Three Persons, the Trinity. * Wherefore, with great joy we keep thy holy remembrance, * and we have thee as our intercessor, wise Cyril, * to pray unto God for us.

✢ 19. The Holy Martyrs Chrysanthus and Daria.

Saint Chrysanthus, who was from Alexandria, had been instructed in the Faith of Christ by a certain bishop. His father, who was a senator by rank and a pagan, had him shut up in prison for many days; then, seeing the unchanging disposition of his mind, he commanded that a certain young woman named *Daria* be brought from Athens. She was a very beautiful and learned maiden, and also an idolater, and Chrysanthus' father wedded him to her so that he might be drawn away from the Faith of Christ because of his love for her. Instead of this, however, Chrysanthus drew Daria unto piety, and both of them boldly proclaimed Christ and received the crown of martyrdom in 283 or 284, during the reign of Numerian, when they were buried alive in a pit of mire.

Alleluia

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast

down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

✝ 20. Our Righteous Fathers of the Monastery of Saint Sabbas Who Were Killed by the Saracens. Saint Cuthbert the Wonderworker, Bishop of Lindisfarne.

The *Righteous Martyrs* were put to death by the barbarians during the reign of Emperor Heraclius, when Saint Modestus was Patriarch of Jerusalem (632–634).

Saint Cuthbert was born in Britain about the year 635, and became a monk in his youth at the monastery of Melrose by the River Tweed. After many years of struggle as a true priest of Christ, in the service both of his own brethren and of the neglected Christians of isolated country villages, he became a solitary on Farne Island in 676. After eight years as a hermit, he was constrained to leave his quiet to become Bishop of Lindisfarne, in which office he served for almost two years. He returned to his hermitage two months before he reposed in peace in 687. Because of the miracles he wrought both during his life and at his tomb after death, he is called the "Wonderworker of Britain." The whole English people honoured him, and kings were both benefactors to his shrine and suppliants of his prayers. Eleven years after his death, his holy relics were revealed to be incorrupt; when his body was translated from Lindisfarne to Durham Cathedral in August of 1104, his body was still found to be untouched by decay, giving off "an odour of the sweetest fragrancy," and "from the flexibility of its joints representing a person asleep rather than dead." Finally, when the most impious Henry VIII desecrated his shrine, opening it to despoil it of its valuables, his body was again found incorrupt, and was buried in 1542. It is believed that after this the holy relics of Saint Cuthbert were hidden to preserve them from further desecration.

Alleluia

Dismissal Hymn of the Righteous Martyrs. Second Tone

BLESSED is the earth that drank your blood, O prizewinners of the Lord, and holy are the tabernacles that received your spirits; for in the stadium ye triumphed over the enemy, and ye proclaimed Christ with boldness. Beseech Him, we pray, since He is good, to save our souls.

Dismissal Hymn of the Hierarch. Third Tone

WHILE still in thy youth thou didst lay aside all worldly care and didst take up the sweet yoke of Christ, O godly-minded Cuthbert, and thou wast shown forth in truth to be nobly radiant in the grace of the Holy Spirit. Wherefore, God established thee as a rule of faith and shepherd of His rational flock, O converser with Angels and intercessor for men.

Kontakion of the Righteous Martyrs. Fourth Tone
Thou Who wast raised up

SHUNNING all earthly and corruptible pleasures, * ye chose a life of great ascetical struggles, * disdaining worldly beauty and all fleeting fame; * wherefore, ye dwell joyously * in the Kingdom of Heaven *

with the Martyrs' holy choirs * and the ranks of ascetics. * Hence, we revere your memory and cry: * From every peril, O Fathers, deliver us.

Kontakion of the Hierarch. First Tone

HAVING surpassed thy brethren in prayers, fasting, and vigils, thou wast found worthy to entertain a pilgrim-angel; and having shone forth with humility as a bright lamp set on high, thou didst receive the gift of wonderworking. And now as thou dwellest in the Heavenly Kingdom, O our righteous Father Cuthbert, intercede with Christ God that our souls be saved.

✢ 21. Our Righteous Father James the Confessor.

This Saint took up the monastic life from his youth in the Monastery of Studium, where he became a disciple of Saint Theodore the Studite. Later he became bishop and suffered many afflictions and torments at the hands of the Iconoclasts. Saint Theodore composed a homily in honour of this Saint James (*PG* 99, 1353–1356).

Alleluia

Dismissal Hymn. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

✢ 22. The Holy Hieromartyr Basil, Presbyter of the Church of Ancyra.

Saint Basil strove in martyrdom during the short reign of Julian the Apostate, from 361 to 363. The Saint was denounced as a Christian to Saturninus, Governor of Ancyra, who, when Basil would not deny Christ, had him hanged from a post and scraped on his sides, then beaten, and cast into prison. A few days later, when Julian himself came through Ancyra, the Saint was brought before him and was asked to deny Christ, Whom he rather confessed the more. Julian then had strips cut in his flesh, so that they were left hanging from his body in front and in back. The valiant Martyr tore one of these strips off of his body and cast it into Julian's face. At this, Julian commanded that iron spits be heated fiery hot; Saint Basil's belly, his back, and all his joints were pierced with them, and he received the crown of martyrdom.

Alleluia

Dismissal Hymn. Fourth Tone

AS a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Basil. Intercede with Christ our God that our souls be saved.

✢ 23. The Holy Righteous Martyr Nicon and His 199 Disciples.

Saint Nicon was from Neapolis (Naples) in Italy. His father was an idolater and his mother a Christian. At first he was a soldier, but later he went to Anatolia, where he was baptized and in time became a bishop. After some years, he returned to the West and came to Sicily, where he and many of his disciples were put to death by beheading because they would not worship the idols.

Alleluia

Dismissal Hymn. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

✢ 24. The Forefeast of the Annunciation of Our Most Holy Lady the Theotokos and Ever-Virgin Mary. Our Father Among the Saints Tikhon, Patriarch of Moscow.

The hymns of Saint Tikhon are transferred to this day because of the Annunciation of the Theotokos.

Born in 1865 in the region of Pskov, our Father among the Saints Tikhon was tonsured a monk in 1891 and ordained to the priesthood in the same year. In 1897 he was consecrated Bishop of Lublin, and a year later appointed Bishop of Alaska and the Aleutian Islands, with his see extending to all of North America from 1900 onwards. He did much to unite the Orthodox Christians of a great many ethnic backgrounds in North America, so that there was indeed one flock under one shepherd. In 1907 he was made Archbishop of Yaroslavl and Rostov, and in 1913, Archbishop of Lithuania.

In 1917, when he was Metropolitan of Moscow, he was elected to be the first Patriarch of Russia in over 200 years, in times that could not have been more difficult. After the Revolution of 1917, the persecution of the Russian Church by the atheist government grew more bold and more fierce with every year. By nature a meek and peace-loving man, Tikhon sought to determine, while giving only to God that which is God's, what could be given to Caesar to preserve peace and avoid the shedding of blood. When, however, it became evident that the atheists were intent on the complete destruction of the Church, the Patriarch gave his blessing to Michael Zhizhilenko, a physician of devout life and courageous spirit, secretly to become a monk and, if any of Tikhon's successors were to betray the Church into the hands of her enemies, to become a bishop; which, after Saint Tikhon's death on the feast of the Annunciation in 1925, he did. Having received the monastic name of Maximus, he was made Bishop of Serpukhov, becoming the first catacomb bishop of the Russian Church after the infamous declaration of Metropolitan Sergius in 1927, which proclaimed the Church to be of one mind and heart with the atheist government. Although the exact circumstances of Saint Tikhon's death are not clear, in the opinion of Bishop Maximus of Serpukhov, who himself died a martyr's death in 1930, and is commemorated on June 23, the Patriarch was "unquestionably poisoned." At his departure, Saint Tikhon made the sign of the Cross thrice, pronouncing the words, "Glory to Thee, O God!" Because of the many unspeakable sufferings he endured as Patriarch, he is honoured as a Confessor.

Dismissal Hymn of the Forefeast. Fourth Tone

TODAY is the prelude of universal joy; let us keep the forefeast in gladness. For, behold, Gabriel cometh with fear and wonder unto the Virgin, bringing her the good tidings: Rejoice, thou who art full of grace; the Lord is with thee.

Dismissal Hymn of the Hierarch. Plagal of First Tone
Let us worship the Word

TO the new world sent forth as a shepherd of the flock, * thou wast called back to the old, to take up the Cross as a staff * and from

wolves and faithless shepherds to defend the Church; * and after thee, the sheep of Christ * knew no shepherd to be true who kept not thy good confession, * wherein, O Tikhon, preserve us unharmed throughout our earthly pilgrimage.

Kontakion of the Forefeast. Fourth Tone
On this day Thou hast appeared

At the great Archangel's voice, * O Theotokos, * the All-holy Spirit came * upon thee and thou didst conceive * Him that is one in essence and throne * with God the Father, O Adam's recovery.

Kontakion of the Hierarch. Same Melody

The most holy Patriarch, * ven'rable Tikhon, * the Confessor of the Faith, * hath gained from Christ the crown of life; * for he did labour with godly zeal * and strove till death in defence of the Church of Christ.

✢ 25. The Annunciation of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary.

Six months after John the Forerunner's conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden (see Nov. 21). According to the tradition handed down by the Fathers, she had been betrothed to Joseph four months. On coming to Joseph's house, the Archangel declared: "Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women." After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin, when she had finally obtained full assurance concerning God's unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in humility: "Behold the handmaid of the Lord; be it unto me according to thy word." And at this, the Holy Spirit came upon her, and the power of the Most High overshadowed her all-blameless womb, and the Son and Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26–38).

Bearing in her womb the Uncontainable One, the blessed Virgin went with haste from Nazareth to the hill country of Judea, where Zacharias had his dwelling; for she desired to find Elizabeth her kinswoman and rejoice together with her, because, as she had learned from the Archangel, Elizabeth had conceived in her old age. Furthermore, she wished to tell her of the great things that the Mighty One had been well-pleased to bring to pass in her, and she greeted Elizabeth and drew nigh to her. When Elizabeth heard Mary's greeting, she felt her six-month-old babe leap in her womb for joy. By leaping thus even before he had beheld the light of life, her babe, Saint John the Baptist, prophesied of the dawning of the spiritual Sun. Immediately, the aged Elizabeth was filled with the Holy Spirit and recognized her as the Mother of her Lord, and with a great voice blessed her and the Fruit that she held within herself. The Virgin also, moved by a supernatural rejoicing in the spirit, glorified her God and Saviour, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and the rest, as the divine Luke hath recorded (1:39–55).

Rest from labour. Fish allowed.

Dismissal Hymn. Fourth Tone

TODAY is the fountainhead of our salvation and the manifestation of the mystery which was from eternity. The Son of God becometh the Virgin's Son, and Gabriel announceth the good tidings of grace; for this cause, let us cry to the Mother of God with him: Rejoice, thou who art full of grace, the Lord is with thee.

Kontakion. Plagal of Fourth Tone
The Original Melody

WHEN the bodiless one learned the secret command, in haste he came and stood before Joseph's dwelling, and spake unto the Maiden who knew not wedlock: The One Who hath bowed the Heavens by His descent is held and contained unchanging wholly in thee. Seeing Him receiving the form of a servant in thy womb, I stand in awe and cry to thee: Rejoice, thou Bride unwedded.

Another Kontakion. Same Tone
The Original Melody

TO thee, the Champion Leader, we thy flock dedicate * a feast of victory and of thanksgiving * as ones rescued out of suff'rings, O Theotokos; * but as thou art one with might which is invincible, * from all dangers that can be do thou deliver us, * that we may cry to thee: * Rejoice, thou Bride unwedded.

✠ 26. The Synaxis of the Archangel Gabriel.

This festive Synaxis is celebrated to the glory of the Archangel Gabriel, since he ministered to the marvellous mystery of God's incarnate dispensation.

Wine and oil allowed.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Thou Who wast raised up

SUPREME Commander of the Hosts of the Heavens, * we, the unworthy, importune and beseech thee * that by thy supplications thou encircle us * in the shelter of the wings * of thine immaterial glory, * guarding us who now fall down * and cry to thee with fervour: * Deliver us from dangers of all kinds, * as the great marshal of the heavenly hosts on high.

Kontakion. Second Tone

SUPREME Commander of God and minister of the Divine glory, guide of men and leader of the bodiless hosts: Ask for what is to our profit and for great mercy, since thou art Supreme Commander of the bodiless hosts.

✝ 27. The Holy Martyr Matrona of Thessalonica.

This Martyr was the servant of a certain Jewish woman named Pantilla, the wife of the Governor of Thessalonica. When Matrona refused to follow her mistress into the synagogue, Pantilla beat her so severely that she died in a few days, and thus received the crown of her confession.

Alleluia

Dismissal Hymn. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

✝ 28. Our Righteous Father Hilarion the New.

Saint Hilarion took up the monastic life from his youth and lived in seclusion. Later, as Abbot of the Monastery of Pelecete in Asia Minor (believed to be in Bithynia, not far from Triglia), he suffered much from the Iconoclasts, and reposed in the year 754.

Alleluia

Dismissal Hymn. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Hilarion, thy spirit rejoiceth with the Angels.

✝ 29. Our Righteous Father Mark, Bishop of Arethusa, and Cyril the Deacon, and Others Who Were Martyred During the Reign of Julian. The Holy Martyrs Jonas and Barachesius.

Saint Mark was Bishop of Arethusa in Syria. In the days of Saint Constantine the Great, Saint Mark, moved with divine zeal, destroyed a temple of the idols and raised up a church in its stead. When Julian the Apostate reigned, in 361, as the pagans were now able to avenge the destruction of their temple, Saint Mark, giving way to wrath, hid himself; but when he saw that others were being taken on his account, he gave himself up. Having no regard to his old age, they stripped him and beat his whole body, cast him into filthy sewers, and pulling him out, had children prick him with their iron writing-pens. Then they put him into a basket, smeared him with honey and a kind of relish of pickled fish, and hung him up under the burning sun for bees and wasps to consume his flesh. The Church historian Sozomen says that while he was suspended in the basket, he told the pagans he could look down upon them below him, and that this reminded him of the difference that would exist between them in the life to come. Because he bore his suffering so nobly, his enemies repented, and unloosed him.

Saint Cyril was a deacon from Heliopolis in Phoenicia. During the reign of the Emperor Constantius, son of Saint Constantine, he had also broken the idols in pieces. When Julian came to power, Saint Cyril was seized by the idolaters and his belly was ripped open. The other holy Martyrs celebrated today, martyred in Gaza and Ascalon during the reign of Julian, were men of priestly rank and consecrated virgins; they were disemboweled, filled with barley, and set before swine to be eaten. The account of all the above Saints is given in Book III, ch. 3, of Theodoret of Cyrrhus' *Ecclesiastical History.*

As for the holy *Martyrs Jonas and Barachesius,* they were monks from Persia who lived in the reign of Sapor II, King of Persia from 325 to 379. These Saints found nine Christians in prison suffering for their faith, and comforted them, encouraging them to stand fast till the end, which they did, and received the crown of martyrdom. Because of this, Saints Jonas and Barachesius also were seized, and commanded to worship the fire, the sun, and the water. When they refused, Jonas, among other tortures, had his hands and feet cut off, was crushed in a device that broke his bones, and was sawn asunder. Barachesius was dragged naked over thorns, his whole body was pierced with sharp reeds and then broken in the same device employed upon Jonas, and when boiling pitch was poured down his throat, he gave up his soul into the hands of God.

Alleluia

Dismissal Hymn. Plagal of Fourth Tone. When the bodiless one

SINCE they had slain through their abstinence and struggles * the fiery ragings and fierce motions of the passions, * the staunch Martyrs of Christ God laid hold on the graces * to drive off the pains and illnesses of the sick * and work wonders both while living and after death. * Strange indeed is the miracle! * That these bare bones should pour forth * such overflowing streams of cures. * Glory be to our only God.

✝ 30. Our Righteous Father John of Sinai, Author of *The Ladder of Divine Ascent.*

This Saint gave himself over to the ascetical life from his early youth. Experienced both in the solitary life of the hermit and in the communal life of cenobitic monasticism, he was appointed Abbot of the Monastery at Mount Sinai and wrote a book containing thirty homilies on virtue. Each homily deals with one virtue, and progressing from those that deal with holy and righteous activity (*praxis*) unto those that deal with divine vision (*theoria*), they raise a man up as though by means of steps unto the height of Heaven. For this cause his work is called *The Ladder of Divine Ascent.* The day he was made Abbot of Sinai, the Prophet Moses was seen giving commands to those who served at table. Saint John reposed in 603, at eighty years of age. See also the Fourth Sunday of the Fast.

Alleluia

Dismissal Hymn. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O John our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion. First Tone. The soldiers standing guard

As ever-blooming fruits, thou dost offer the teachings * of thy God-given book, O wise John, thou most blessed, * while sweet'ning the hearts of all them that heed it with vigilance; * for it is a ladder from the earth unto Heaven * that conferreth glory on the souls that ascend it * and honour thee faithfully.

✢ 31. The Holy Hieromartyr Hypatius, Bishop of Gangra.

This Saint, who was from Cilicia in Asia Minor, became Bishop of Gangra, the capital of Paphlagonia. He was present at the First Ecumenical Council. Because of his confession of the Orthodox Faith, he was put to death by the Novatians, a sect which denied that sins committed after Baptism could be forgiven.

Alleluia

Dismissal Hymn. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Hypatius. Intercede with Christ our God that our souls be saved.

Kontakion. Third Tone. On this day the Virgin

Celebrating blamelessly * the sacred rites, O Hypatius, * thou didst greatly multiply * the talent that thou wast given; * and when thou didst strive in contest, * thou wast presented * as a godly sacrifice and holy first-fruits * unto Him that glorified thee * with signs and wonders * that tongue of man cannot tell.

April

The month of April hath thirty days.
The day hath thirteen hours, and the night eleven.

✠ 1. Our Righteous Mother Mary of Egypt.

When Mary was only twelve years old, she left her parents and departed to Alexandria, where she lived a depraved life for seventeen years. Then, moved by curiosity, she went with many pilgrims to Jerusalem, that she might see the Exaltation of the venerable Cross. Even in the Holy City she gave herself over to every kind of licentiousness and drew many into the depth of perdition. Desiring to go into the church on the day of the Exaltation of the Cross, time and again she perceived a certain invisible power preventing her entrance, whereas the multitude of people about her entered unhindered. Therefore, wounded in heart by this, she decided to change her way of life and reconcile herself to God by means of repentance. Invoking our Lady the Theotokos as her protectress, she asked her to open the way for her to worship the Cross, and vowed that she would renounce the world. And thus, returning once again to the church, she entered easily. When she had worshipped the precious Wood, she departed that same day from Jerusalem and passed over the Jordan. She went into the inner wilderness and for forty-seven years lived a most harsh manner of life, surpassing human strength; alone, she prayed to God alone. Toward the end of her life, she met a certain hermit named Zosimas, and she related to him her life from the beginning. She requested of him to bring her the immaculate Mysteries that she might partake of them. According to her request, he did this the following year on Holy and Great Thursday. One year after this, Zosimas again went thither and found her dead, laid upon the ground, and letters written in the sand near her which said: "Abba Zosimas, bury here the body of wretched Mary. I died on the very day I partook of the immaculate Mysteries. Pray for me." Her death is reckoned by some to have taken place in 378, by some, in 437, and by others, in 522. She is commemorated also on the Fifth Sunday of Great Lent. Her life was recorded by Saint Sophronius of Jerusalem (see March 11).

Dismissal Hymn. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Mary, thy spirit rejoiceth with the Angels.

Kontakion. Second Tone

By the toils of thy struggles, O God-inspired one, thou didst hallow the harshness of the desert. Wherefore, we glorify thy memory, as we honour thee with hymns, O Mary, glory of the righteous.

✢ 2. Our Righteous Father Titus the Wonderworker.

Little is known of this Saint except that he took up the monastic life from his youth, became the abbot of a monastery, and reposed in peace. The Canon to Saint Titus by Saint Theophanes the Branded in the *Menaion* makes it plain that he was ordained to the priesthood and suffered many trials as a Confessor for the Holy Icons.

✢ 3. Our Righteous Father Nicetas, Abbot of the Monastery of Medicium. Saint Joseph the Hymnographer.

Saint Nicetas lived in the eighth century and became the Abbot of the Monastery of Medicium, which was near the city of Triglia on the Sea of Marmara. For his Orthodox confession of the veneration of the holy icons, he was persecuted and exiled twice by the Iconoclast Emperor Leo the Armenian, but recalled by Michael the Stammerer, and reposed, adorned with the twofold crown of holiness and of confession of the Orthodox Faith, about the year 824.

Saint Joseph was from Sicily, the son of Plotinus and Agatha. Because Sicily had been subjugated by the Moslems, he departed thence and, passing from place to place, came with Saint Gregory of Decapolis (see Nov. 20) to Constantinople, where he endured bitter afflictions because of his pious zeal. Travelling to Rome, he was captured by Arab pirates and taken to Crete, whence he later returned to Constantinople. He became an excellent hymnographer and reposed in holiness shortly after 886 (according to some, it was in 883). The melismatic canons of the *Menaion* are primarily the work of this Joseph; they bear his name in the acrostic of the Ninth Ode. He also composed most of the sacred book known as the *Paracletike*, which complements the *Octoëchos*. For this reason, Joseph is called *par excellence* the Hymnographer.

✢ 4. Our Righteous Father George of Mount Maleon.

This Saint took up the monastic life from his youth, and went to Mount Maleon, where a community of monks gathered about him. He foretold his death from three years before, and reposed in an odour of sanctity.

Dismissal Hymn. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O George our righteous Father. Intercede with Christ God that our souls be saved.

✢ 5. The Holy Martyrs Claudius, Diodore, Victor, Victorinus, Pappias, Serapion, and Nicephorus.

Of these Martyrs, Saint Claudius died when his arms and legs were severed; Saint Diodore was burned alive; Saints Victor, Victorinus, and Nicephorus were crushed to death by a large boulder; Saint Serapion was burned alive; Saint Pappias was cast into the sea. According to some accounts, they contested in Corinth under Decius in 251; according to others, in Diospolis in Egypt under Numerian in 284.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless pre-

sumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

✢ 6. Our Father Among the Saints Eutychius, Archbishop of Constantinople.

Born in Theia Kome of Phrygia, Eutychius was the son of illustrious parents, from whom he received a pious upbringing. He studied in Constantinople, and became a monk in a certain monastery of Amasia. In 552 he was chosen Patriarch of New Rome, but was exiled in 565 as a result of the machinations of the Origenists. In 577 he was restored to his throne and reposed on April 6, 582.

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Eutychius, intercede with Christ God that our souls be saved.

Kontakion. Fourth Tone. On this day Thou hast appeared

O DIVINE Eutychius,* to all that praise thee,* thou dost give abundant gifts * of holy joy and grace divine * from that which God hath bestowed on thee, * O rightful namesake of blessed prosperity.

✢ 7. The Holy Martyr Calliopius. Our Righteous Father George, Bishop of Mytilene.

The holy Martyr *Calliopius* was from Perga in Pamphylia, brought up in piety by his godly mother Theocleia. When the persecution of Maximian broke out, Saint Calliopius presented himself of his own accord before the Governor Maximus in Pompeiopolis of Galatia. After he had suffered many torments, his mother visited him in prison and encouraged him in his martyrdom. After this, his thrice-blessed mother, upon learning that he was to be crucified on Holy and Great Thursday, bribed the tyrants to defer it one day, that he might imitate the Lord's Crucifixion on the same day that He suffered it. The holy Martyr Calliopius received the crown of martyrdom on Holy and Great Friday in the year 304, being crucified upside down.

The righteous *George* struggled in behalf of the holy icons, and reposed in peace about the year 821.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God.* For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Hierarch. Third Tone. Thy confession

As a garden planted by the Spirit, * thou didst yield as fruit the soul's salvation, * teaching men the ineffable mysteries * of Him that fell as a grain of wheat in the earth * and by His dying hath made all

the world to live. * Righteous Father George, entreat Christ our God in our behalf, * that His great mercy may be granted unto us.

Kontakion of the Martyr. Third Tone. On this day the Virgin

WHEN thy mother looked on thee * made fair with wounds as a Martyr * and conformed unto the Lord * through holy contests and suff'rings, * she was filled with ardent longing * to win such glory * and became with thee a Martyr in her volition. * Now with her do thou entreat Christ, * O Calliopius, * that we find mercy and grace.

Kontakion of the Hierarch. Plagal of Fourth Tone
To thee, the Champion Leader

As a true husbandman of grace and godly piety, * who wast thyself the Holy Spirit's sacred husbandry, * thou didst cultivate the plants of exalted wisdom; * and in worshipping the icons of Christ and His Saints, * thou didst pull up by the roots the tares of heresy. * Hence we cry to thee: * Rejoice, O God-bearing Father George.

✢ 8. The Holy Apostles of the Seventy Herodion, Agabus, Rufus, Asyncritus, Phlegon, and Hermes.

The *Apostle Herodion,* whom Saint Paul mentions in his Epistle to the Romans (16:11) and calls his "kinsman," was ordained presbyter and then Bishop of New Patras, where he was slain by Jews and pagans. *Saint Agabus* is mentioned in Acts 21:10–11, where he prophesied Saint Paul's arrest in Jerusalem at the hands of the Jewish leaders. In Acts 11:27–28 it is mentioned also that this Saint foretold the great famine that would come to pass in the time of Claudius Caesar. Having preached the Gospel throughout various regions, he departed to the Lord. The *Apostle Rufus* became Bishop of Thebes in Greece. The *Apostles Asyncritus and Phlegon* preached Christ in many places, suffered many afflictions at the hands of the pagans and Jews, and departed unto the Lord. The *Apostle Hermes* is mentioned with them in the Epistle to the Romans (16:13–14).

Dismissal Hymn. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

✢ 9. The Holy Martyr Eupsychius of Caesarea.

This holy Martyr was from the parts of Cappadocia, and lived a blameless life with his wife. During the reign of Julian the Apostate, this blessed one was filled with divine zeal and, with other Christians, destroyed the pagan temple dedicated to Fortune. Because of this he received the crown of martyrdom by beheading in the year 362.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

✝ 10. The Holy Martyrs Terence, Pompey, and Those With Them. The holy New Hieromartyr Gregory the Fifth, Patriarch of Constantinople.

The holy Martyrs Terence, Africanus, Maximus, Pompey, Macarius, Zeno, Alexander, Theodore, and those with them, were from Carthage in Africa, and they all contested during the reign of Decius, in 251. After many torments, they were beheaded at the command of Fortunatus the Governor.

The holy Hieromartyr Gregory V was born George Angelopoulos in Demetsana, a village of Arcadia in the Peloponnesus, in the year 1745. In 1765 he went to Athens for two years of study, then sailed to Smyrna where he attended the ecclesiastical school. He was ordained deacon and later priest and finally, in 1785, Metropolitan of Smyrna, in which position he served for twelve years. He distinguished himself by his diligence in rebuilding the cathedral of Saint Photine, in founding churches and schools, and in providing for poor students and anyone in need. He was deeply beloved by the people for this, and also for his unfeigned humility.

In 1797, Gregory was elected Patriarch of Constantinople amidst political instability and intrigue. The desire of the Greek people for freedom from Ottoman rule was intensified by the French Revolution and the political ideals disseminated by its supporters; the threat of the Russians coming to the assistance of their fellow Orthodox increased the suspicions of the Ottomans against the Greeks in general and against Gregory in particular. The envy of some of his own clergy, whom his strictness of life reproached, caused them to slander him to the Turks. He served as Patriarch for only a year and a half before being exiled to Mount Athos in 1798. This exile, the first of three, lasted eight years, and was a cause of joy rather than grief to the Patriarch. Since he was an ascetic and a man of prayer, he rejoiced in the opportunity to devote himself to cultivating his inner life and visiting the Athonite ascetics and hermits. During his exiles to the Holy Mountain he also counselled young men who had denied Christ, encouraging them in their training for the path of martyrdom.

When he was permitted to return to his throne in Constantinople, he exerted all his strength in nurturing his flock and protecting them not only from the Ottoman oppressors, but also from the Protestant European powers.

On March 25, 1821, revolution was declared by the Peloponnesians, countrymen of Patriarch Gregory, against the Ottoman Empire. In his tenure as Patriarch, Saint Gregory had shown unfailing discretion and wise caution in attempting to cool the excessive zeal of the Greeks desiring independence, both to guard the Christians against reprisals, and to allow the movement for independence to mature adequately before engaging with the Ottomans. All the same, it was impossible for Saint Gregory to escape the fury of Sultan Mahmud II. On the Sunday of Pascha, April 10, 1821, when the Patriarch was 76 years old, he was arrested and tortured, being asked the names of the leaders of the revolution, and offered his freedom if he became a Moslem. He refused both, for which he was hanged from the central gate of the Patriarchate. He died a slow and agonizing death because his aged body, made light by asceticism and fasting, did not provide enough weight to end his life quickly. His body, after it was left hanging for three days, was dragged through the streets and, tied to a heavy stone, was cast into the sea. By the power of God, it was found floating in the water some days later by the Greek commander of a Russian ship and taken to Odessa. When his body arrived there, a month after his martyric death, it was found to be incorrupt. In 1871 Emperor Alexander III acceded to the request of the Greeks and allowed the holy Patriarch's relics to be returned to Greece, where they were enshrined in the Metropolitan Cathedral of Athens.

Dismissal Hymn of the Martyrs. Plagal of First Tone
Let us worship the Word

All the powers of Heaven were awestruck and amazed * at the achievements and deeds of the holy Martyrs of Christ; * for contending well in mortal bodies clothed with flesh, * they overcame the fleshless foe * by the power of the Cross and invisibly subdued him. * And now they pray to the Lord, that He might bestow His mercy on our souls.

Dismissal Hymn of the Hieromartyr. Fourth Tone. Be quick to anticipate

As hierarch, thou righteously didst serve the Saviour of all; * in contest, thou broughtest thyself unto Christ as a pure and well-pleasing sacrifice. * On a bishop's throne thou wast exalted by wisdom; * by the hangman's noose thou wast raised up to the Heavens, * where thou dost pray for all, O divine Patriarch Gregory.

Kontakion of the Hieromartyr. Third Tone. On this day the Virgin

From thy youth, thou tookest up * the Saviour's Cross on thy shoulders, * to receive upon thy neck * the hangman's noose in thine old age. * Youthful lusts had not deceived thee * when strong in body; * weak old age could not unnerve thy martyric courage. * Hence, O Gregory, we honour * thy great contentions * for love of Christ and His Church.

✝ 11. The Holy Hieromartyr Antipas, Bishop of Pergamum.

Saint Antipas was a contemporary of the holy Apostles, by whom he was made Bishop of Pergamum. He contested during the reign of Domitian, when he was cast, as it is said, into a bronze bull that had been heated exceedingly. The Evangelist John writes of him in the Book of Revelation, and says (as it were from the mouth of Christ, Who says to the Angel [that is, the Bishop] of the Church of Pergamum): "I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast My Name, and hast not denied My Faith, even in those days wherein Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth" (Rev. 2:13). The faithful pray to this Saint for ailments of the teeth.

Dismissal Hymn. First Tone. While Gabriel was saying

The celebrated hierarch and Pergamum's first prelate, * the fellow-contestant of Martyrs and most divine myrrh-streamer, * ye faithful, come let us honour now * wise Antipas, who truly is a great * and swift healer of severely afflicted teeth, * and cry to him with our whole soul: * Glory to Christ that hath glorified thee. * Glory to Him that hath crowned thee. * Glory to Him that worketh healings for all through thee.

Kontakion. Plagal of Fourth Tone. To thee, the Champion Leader

UNTO the hierarch and renowned Great Martyr of the Lord, * to the most excellent protector of all Pergamum, * unto him that cast our common foe down in ruin, * unto Antipas let us sing praises as is due, * for he healeth them that suffer from afflicted teeth. * Let us cry with love: * Rejoice, O thrice-blessed Father.

✢ 12. Our Righteous Father Basil the Confessor, Bishop of Parium.

This Saint lived during the time of the Iconoclasts, and because of his exceptional and virtuous life became Bishop of Parium. He suffered many hardships, afflictions, and persecutions from the heretics his whole life long, and finally reposed in peace.

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Basil, intercede with Christ God that our souls be saved.

✢ 13. Our Father Among the Saints Martin the Confessor, Pope of Rome.

Saint Martin was born in Tuscany. He had been the papal delegate at Constantinople; upon the death of Pope Theodore, Saint Martin was elected his successor. At this time the Emperor Constans II, also known as Constantine Pogonatus (reigned 641–668), was seeking support of his confession of faith called the *Typos,* which espoused the Monothelite heresy, that is, that there is only one will and energy in the Incarnate Son of God. But the newly-consecrated Pope not only did not accept the *Typos,* but convened the Lateran Council of 649 (attended by 105 of his bishops, and Saint Maximus the Confessor, who was then in Rome), which anathematized the *Typos* and the Monothelite heresy. Because of this Saint Martin was seized by an imperial force in 653 and brought to Constantinople, where he was charged with sending money to the Saracens and conspiring with them, and blaspheming against the most holy Mother of God. Though innocent of these accusations, he was exiled to Cherson on the Black Sea, where, after many sufferings and privations, he received the crown of his courageous confession in the year 655.

Dismissal Hymn. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

✢ 14. The Holy Apostles of the Seventy Aristarchus, Pudens, and Trophimus.

Saint Aristarchus is mentioned in the Epistle to the Colossians (4:10), and also in the Epistle to Philemon (v. 24). By his ascetical manner of life, this Saint proved to be another Saint John the Baptist. He became Bishop of Apamea in Syria, and brought many to the Faith of Christ. *Saints Pudens and Trophimus* are mentioned in II Timothy 4:20–21. Also, Acts 21:29 mentions that Trophimus was from Ephesus. According to

sources that Saint Dorotheus of Tyre (celebrated on June 5) found written in Latin in Rome, these Apostles were beheaded in Rome during the reign of Nero (54–68).

Dismissal Hymn. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

✢ 15. The Holy Martyr Crescens.

This Martyr was from Myra of Lycia, born of an illustrious family. Of his own accord he went amidst the idolaters and admonished them to leave off their futile religion and worship the only true God, Who is worshipped by the Christians; for this he was arrested. When asked by the ruler what his name and lineage were, the Saint would answer only that he was a Christian; counseled to offer sacrifice to the idols, he refused. For this, he was hung up and beaten, was scraped, and then was cast into fire, in which he gave up his holy soul into the hands of God, though not even the hair of his head was harmed by the flames.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

✢ 16. The Holy Virgin Martyrs Agape, Irene, and Chionia, the Sisters.

When the Emperor Diocletian was at Aquileia, he learned that these Saints were Christians, and had them brought before him. Because they would not deny Christ, he had them imprisoned, and when he went into Macedonia, he committed them to Dulcitius the Prefect, who, however, lost his understanding and became incapable of doing them any harm. Diocletian then gave Count Sisinius charge over them. He had Saints Agape and Chionia burned; he ordered that Saint Irene be put in a brothel, but by the providence of God this was not accomplished, and she was shot with an arrow. These holy sisters suffered martyrdom in Thessalonica in the year 295.

Dismissal Hymn. Plagal of First Tone

SINCE Thou hast given us the miracles of Thy holy Martyrs as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ God, and grant strength to the faith of Orthodox Christians, since Thou alone art good and the Friend of man.

Kontakion. Third Tone. On this day the Virgin

O MOST fair Chionia, * divine Irene, and Agape, * ye are mirrors glittering * with spotless virginal brightness; * and ye shine like unto lightning * upon the whole Church * with the splendour of your contest as valiant Martyrs; * and ye drive away the darkness * of pain and sickness * as brilliant gems of Christ God.

✢ 17. The Holy Hieromartyr Symeon of Persia. Saint Macarius of Corinth.

Saint Symeon was Bishop of the royal cities Seleucia and Ctesiphon in Persia. As the number of Christians increased in Persia, building churches and appointing clergy, the Magi, guardians of the Persian religion, and the Jews, who also envied them, accused Symeon to Sapor II, King of Persia, saying that Symeon was a friend of the Roman Emperor and his spy. Then began Sapor's persecution of the Christians of Persia, about the year 343. The Magi together with the Jews destroyed the churches. Saint Symeon was brought before Sapor, and, refusing to worship the sun, was imprisoned. On Holy and Great Friday of that year, Saint Symeon was brought out of prison with a hundred others, bishops, priests, and deacons. As each was taken to be slain, Saint Symeon exhorted him to be of good courage; he was slain last of all. It is said that 1,150 Martyrs were slain; an innumerable multitude of Christians were slain throughout Persia during this persecution, among them Saints Acepsimas, Joseph, and Aëthalas (see Nov. 3), and Saint Symeon's sister Ferbutha, who is commemorated as a Virgin Martyr on April 4, and is called "Tarbula" by Sozomen in Book II, chapter xii of his *Ecclesiastical History.*

Saint Macarius was born in Corinth in 1731, of the illustrious family of Notaras, who were descended from members of the Byzantine Senate. He was named Michael by his parents George and Anastasia. Pious from childhood, he avoided worldly gatherings, and was often rebuked by his father for his generosity to beggars and the poor. When he fled to a monastery, his influential father prevailed upon the monks to send him home. In 1764 he was chosen by the clergy and people of Corinth to fill the newly-vacant bishopric, and was consecrated Bishop of Corinth. Administering his episcopacy in the fear of God, he laboured diligently to reform or dismiss the clergy who were uneducated and unfit to serve, held political office (which is forbidden by the Canons), or were otherwise unworthy of the priesthood.

In 1768, when war broke out between the Ottoman Empire and Russia, the Saint was forced to give way to wrath and, leaving Corinth, passed through various places until he came to Chios. He longed to go to Mount Athos to live the prayerful and peaceful life of a monk, but when he did, he found the Holy Mountain divided by a controversy caused by those who were violating the Church's teaching that memorial services for the dead must not be performed on Sunday, the day on which we commemorate our Saviour's Resurrection from the dead. Saint Macarius took the side of those who refused to participate in such a violation, who were derisively called *Kollyvades* by their enemies, after *Kollyva,* the boiled wheat used in memorial services (see also the First Saturday of the Fast, page 352). Saint Macarius became a leader of the Kollyvades Fathers, together with Saint Nicodemus of the Holy Mountain, and Athanasius of Paros, who wrote his life and composed the service in his honour.

Their contention for the full and true Orthodox way of life and doctrine included two other battles. The first was to defend the practice of the frequent reception of Holy Communion against those who arbitrarily limited it to certain periods; the second was to restore the understanding and practice of hesychasm and genuine communion with the Living God through prayer, in defence of which they also published the indispensable collection of patristic writings on prayer and the ascetical life known as the *Philokalia.* The controversy surrounding these patently Orthodox Christian teachings became so fierce that Saint Macarius returned to Chios, where he remained for the rest of his life. Indeed the influence of the Kollyvades Fathers was greatest outside of Mount Athos until very recent times; one great exponent of it in the twentieth century was the Elder Joseph the Hesychast (see Aug. 16).

On Chios, Saint Macarius made himself a hermitage or *hesychasterion,* a solitary place of prayer in which he could practise *hesychia,* or stillness, the intense inner prayer in which one stands face to face with God and, like Moses, converses with Him as with

a friend. Despite his life of strict asceticism, fasting, and unceasing prayer, he did not fail to show his great love for neighbour in practice. He laboured strenuously preaching in local churches during the Fasts and composing spiritually beneficial books, including his *Martyrologion,* published in 1799, which recounts the martyrdoms of eighty-five Martyrs of the previous three centuries, including many never before recorded. In some of those who had renounced Christ, this book kindled a zeal for martyrdom that led them to appear before the Ottomans and, confessing Him with boldness, to wash away their former apostasy in their own blood. Saint Macarius himself trained some of them at his hermitage for martyrdom. In September, 1804, Saint Macarius suffered a stroke that left the right half of his body paralyzed. For eight months he patiently bore this affliction with unshakeable faith, saying in his humility that God was chastising him for his sins, but that even so he did not repent. He went to his eternal rest on April 16, 1805, and was glorified by God with miracles.

Dismissal Hymn of the Hieromartyr. Plagal of First Tone
Let us worship the Word

All the powers of Heaven were awestruck and amazed * at the achievements and deeds of the holy Martyrs of Christ; * for contending well in mortal bodies clothed with flesh, * they overcame the fleshless foe * by the power of the Cross and invisibly subdued him. * And now they pray to the Lord, that He might bestow His mercy on our souls.

Dismissal Hymn of the Hierarch. By Athanasius of Paros. First Tone
While Gabriel was saying

Ye faithful, let us praise the divine shepherd of Corinth, * whom God's wondrous providence made the adornment of all Chios, * who shone forth in words and deeds and prayers, * Macarius most blessed in all truth, * who received from God the grace to heal every ill * and cast out the unclean spirits. * Glory to God the Father, Who foreordained him. * Glory to God the Son, Who hath exalted him. * Glory to God the Holy Spirit, Who worketh healings for all through him.

Kontakion of the Hierarch. By Athanasius of Paros. Third Tone
On this day the Virgin

With inspired delight and joy, * the isle of Chios acclaimeth * the divine Macarius, * the righteous prelate of Corinth, * crying out: The righteous hierarchs * receive the hierarch; * now the Martyrs take the trainer of their good contests; * the ascetics take their equal. * By his entreaties, * save us, O merciful Lord.

✢ 18. Our Righteous Father John, Disciple of Saint Gregory of Decapolis.

This Saint took up the monastic life from his youth and became a disciple of Saint Gregory of Decapolis (see Nov. 20). After his elder, Saint Gregory, reposed (in the first half of the ninth century), he came to Jerusalem and finally reposed in peace in the Monastery of Saint Chariton.

Dismissal Hymn. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous John, thy spirit rejoiceth with the Angels.

✢ 19. The Holy Hieromartyr Paphnutius.

All that is known concerning this Saint is that he was a bishop and that he suffered many torments by fire, the sword, and wild beasts.

Dismissal Hymn. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Paphnutius. Intercede with Christ our God that our souls be saved.

✢ 20. Our Righteous Father Theodore of the Hair Shirt. The Holy Apostle Zacchaeus.

Saint Theodore, who was from Constantinople, was born to parents who were pious and of means. He took up the monastic life in a monastery in the imperial city, and wore nought but a rough hair shirt for all his life, from whence also he received his name. He reposed in the late fourth, or early fifth century. Saint Joseph the Hymnographer composed a canon in his honour.

The conversion of the publican *Zacchaeus,* and our Saviour's compassion for him, is narrated in the Holy Gospel (Luke 19:1–10). Afterwards he laboured as a companion of the Holy Apostles, and became first Bishop of Caesarea in Palestine.

Dismissal Hymn of the Righteous One
Plagal of Fourth Tone

In thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Theodore, thy spirit rejoiceth with the Angels.

Dismissal Hymn of the Apostle Zacchaeus. Third Tone
Thy confession

Having justly hated unjust riches, * thou didst lay up treasures of salvation; * for, receiving the Saviour within thy house, * thou, O Zacchaeus, wast truly made marvellous * with all the fruits of repentance thou broughtest forth: * deeds of mercy, the correction of wrongs, and godly life, * because of which we honour thee and call thee blest.

Kontakion of the Apostle Zacchaeus. Fourth Tone
Thou Who wast raised up

WHEN He that bowed the Heavens came to save sinners, * Zacchaeus, great in zeal, but little of stature, * beheld the Tree of Life from in the sycamore; * lifted up above the earth, * he saw Jesus, Who called him: * coming down in lowliness, * he repenting, received Him; * and so salvation came into his house, * and he was shown forth a true son of Abraham.

✝ 21. The Holy Hieromartyr Januarius and Those With Him.

These Martyrs contested for piety's sake at Campania in Italy, during the reign of Diocletian (284–305), when Timothy was Proconsul. Saint Januarius was the Bishop of Benevento in Campania; he was arrested and taken to Nola, where he was cast into a burning furnace, from which he came forth unharmed; at Puteoli, together with Proculus, Sosius, and Faustus the deacons, Desiderius, reader of the Church of Benevento, and Eutychius and Acutius, nobles from Puteoli, he was cast to wild beasts, which as they came near the Saints, fell affectionately at their feet. Finally they were all beheaded, about the year 305.

Dismissal Hymn. Fourth Tone

AS a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Januarius. Intercede with Christ our God that our souls be saved.

✝ 22. Our Righteous Father Theodore of Sykeon.

Saint Theodore was born out of wedlock in Sykeon, a village of Galatia in Asia Minor. From his childhood, he was under the protection and guidance of the holy Great Martyr George, who often appeared to him, and was as it were his trainer in the hard ascetical discipline which he took upon himself all his life. After a pilgrimage to the Holy Land, he became a monk in his native Galatia. About 584 he was ordained Bishop of Anastasiopolis in Galatia, where he shepherded his flock for ten years. After this, he asked to be allowed to be relieved of the duties of governing the diocese. His request was granted but he was commanded to retain his rank as bishop. Saint Theodore was a great worker of miracles, and also received from God the power to cast out even the most obstinate demons, who called him "Iron-eater" because of his stern way of life. Having passed throughout many regions, worked numerous miracles, and strengthened the faithful in piety, he departed this life in 613.

Dismissal Hymn. Fourth Tone

SINCE thou hadst been known from thy swaddling bands to be sanctified, and hadst been shown to be filled with graces, thou didst illuminate the world with miracles, and didst drive off the swarms of demons, O sacred minister Theodore; wherefore do thou beseech the Lord in our behalf.

Kontakion. Third Tone. On this day the Virgin

As thy fiery chariot, * thou didst ascend on the virtues, * O God-bearer, mounting up * unto the dwellings of Heaven; * and thou wast an Angel living * on earth among men, * and a man dancing for joy with the holy Angels. * Hence, O Theodore, thou hast proved * a godly vessel * of awesome wonders and signs.

✢ 23. The Holy and Glorious Great Martyr George the Trophy-bearer.

George, this truly great and glorious Martyr of Christ, was born of a father from Cappadocia and a mother from Palestine. Being a military tribune, or *chiliarch* (that is, a commander of a thousand troops), he was illustrious in battle and highly honoured for his courage. When he learned that the Emperor Diocletian was preparing a persecution of the Christians, Saint George presented himself publicly before the Emperor and denounced him. When threats and promises could not move him from his steadfast confession, he was put to unheard-of tortures, which he endured with great bravery, overcoming them by his faith and love towards Christ. By the wondrous signs that took place in his contest, he guided many to the knowledge of the truth, including Queen Alexandra, wife of Diocletian, and was finally beheaded in 296 in Nicomedia.

His sacred remains were taken by his servant from Nicomedia to Palestine, to a town called Lydda, the homeland of his mother, and then were finally transferred to the church which was raised up in his name. (The translation of the Saint's holy relics to the church in Lydda is commemorated on November 3; Saint Alexandra the Queen, on April 21.)

Through the centuries Saint George has shown himself to be a swift and present helper to all who call on him with faith, whether on land or sea, to the uttermost ends of the earth; yet so many miracles have been worked at his tomb in Lydda (the present-day Lod), that when Palestine was in the hands of the Moslems, they took half of his church and turned it into a mosque, which may still be seen to this day, dedicated in his honour and testifying to the abundant power of his intercession.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Fourth Tone

Liberator of captives, defender of the poor, physician of the sick, and champion of kings, O trophy-bearer Great Martyr George, intercede with Christ God that our souls be saved.

Kontakion. Fourth Tone. Thou Who wast raised up

Having been cultivated well by the Lord God, * as the most honoured cultivator of piety * thou hast now gathered sheaves of virtues for thyself; * for, as thou didst sow with tears, * thou dost reap with rejoicing; * with thy blood didst thou contest * and thou now hast received Christ. * And by thine intercessions, O Saint George, * thou grantest all the forgiveness of trespasses.

✢ 24. Our Righteous Mother Elizabeth the Wonderworker.

Saint Elizabeth was born in Heraclea, in Thrace. She lived in virginity and exhausted herself with ascetical labours and every kind of hardship from the time of her youth, and was deemed worthy of the grace of wonderworking from God; she reposed in peace in Constantinople in the middle of the fifth century.

Dismissal Hymn. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Elizabeth, thy spirit rejoiceth with the Angels.

Kontakion. Plagal of Fourth Tone. As first-fruits of our nature

As a fair house of virtues and a temple of virginity, * thou makest miracles pour forth abundantly as an unfailing fount of grace; * and thou purgest all sickness * from the body and soul, O Mother Elizabeth, * for them that praise the Maker while crying out: Alleluia.

✢ 25. The Holy Apostle and Evangelist Mark.

Mark was an idolater from Cyrene of the Pentapolis, which is near Libya. Having come to the Faith of Christ through the Apostle Peter, he followed him to Rome. While there, at the prompting of Peter himself and at the request of the Christians living there, he wrote his Gospel in Greek, and it is second in order after Matthew's. Afterwards, travelling to Egypt, he preached the Gospel there and was the first to establish the Church in Alexandria. The idolaters, unable to bear his preaching, seized him, bound him with ropes, and dragged him through the streets until he, cut to pieces on rocks, gave up his soul. It is said that he completed his life in martyrdom about the year 68. He is depicted in holy icons with a lion next to him, one of the living creatures mentioned by Ezekiel (1:10), and a symbol of Christ's royal office, as Saint Irenaeus of Lyons writes.

Wine and oil allowed.

Dismissal Hymn. Third Tone

O holy Apostle and Evangelist Mark, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Second Tone. Thou soughtest the heights

When thou hadst received * the Spirit's grace from Heaven's heights, * thou rentest apart * the webs of the philosophers; * and on catching all of the nations in thy net, O all-lauded Mark, * thou didst offer them to thy Lord, * by preaching the Gospel of divine renown.

✢ 26. The Holy Hieromartyr Basileus, Bishop of Amasia.

This Saint was Bishop of Amasia in Pontus, in the days of Licinius (reigned 308–324), fellow Emperor and brother-in-law of Saint Constantine the Great. Licinius' wife Constantia, sister of Saint Constantine, had as handmaid a virgin named Glaphyra. When it became known that Licinius had conceived a sinful desire for her, Constantia secretly sent Glaphyra away to the East. Coming to Amasia, she took refuge with Saint Basileus. When Licinius learned of this, he furiously commanded that both be brought before him. When the soldiers came for them, however, Saint Glaphyra had already departed to the Lord; she is also commemorated this day. Saint Basileus was taken alone to Nicomedia, where he was beheaded. His body was cast into the sea, but through divine revelation was found again and brought back to Amasia.

✢ 27. The Holy Hieromartyr Symeon, Kinsman of the Lord.

Symeon was a first cousin of our Lord Jesus Christ. He was the son of Clopas (or Cleopas, also called Alphaeus), the brother of Joseph the Betrothed. He became the second Bishop of Jerusalem, as a successor to James the Brother of God. He ended his life when he was crucified during the reign of Trajan, in 107, at the age of 120.

Dismissal Hymn. First Tone. The soldiers standing guard

We sacredly acclaim thee as Jesus Christ's kinsman, * and as His steadfast Martyr, O all-lauded Hierarch. * For bravely hast thou destroyed all deception and kept the Faith. * Hence, O Symeon, we keep thy holy remembrance * on this festive day; and by thy prayers, we are granted * the pardon of grievous sins.

Kontakion. Fourth Tone. On this day Thou hast appeared

Since the Church hath Symeon, * the God-proclaimer, * as a great and shining star, * she is now guided by his light * as she doth cry out in joy today: * Rejoice, O ven'rable summit of martyred Saints.

✢ 28. The Holy Nine Martyrs of Cyzicus.

The holy Martyrs Theognis, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodotus, Thaumasius, and Philemon, who were from various regions, suffered martyrdom together when they were beheaded in Cyzicus, a city in Asia Minor on the southern coast of the Sea of Marmara.

✢ 29. The Holy Apostles Jason and Sosipater.

Both of these Saints were disciples of the Apostle Paul, who mentions them in his Epistle to the Romans, saying: "Jason and Sosipater my kinsmen greet you" (16:21). Jason was from Tarsus in Cilicia, and became bishop there. Sosipater was from Patras in Achaia, and became Bishop of Iconium. When they had shepherded their churches well for a long time, they departed west that they might profit others also, and arrived finally at the island of Corfu, where they were the first to preach the Gospel to its people. They suffered many things for Christ's Name, drew many souls to salvation, and finished the course of their life there. In the ancient city of Corfu, a church from the first centuries, built in their honour and bearing inscriptions that mention the Saints by name, verifies the historical account concerning them.

Dismissal Hymn. Third Tone

O holy Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Plagal of Second Tone

Being illuminated with the teachings of Paul, ye became luminaries unto the whole world, O thrice-blessed ones; for ye ever shine upon the world with miracles, O Jason, thou fountain of healings, and Sosipater, thou glory of the Martyrs of Christ. O God-bearing Apostles, ye protectors of them that be in need, entreat God that our souls be saved.

✢ 30. The Holy Apostle James, Brother of John the Theologian.

James was one of the Twelve, like his brother John (celebrated on Sept. 26), whom the Lord called "Sons of Thunder," because they became great preachers and because of their profound theology. It was the Saint's boldness in preaching the Gospel that Herod Agrippa, the son of Aristobulus and grandson of Herod the Great, could not endure, and so he took him into custody during the days of the Passover, and slew him with the sword (Acts 12:1–2); and thus he drank the cup of which the Saviour had spoken to him prophetically (Matt. 20:23). As for Herod, the following year he went down to Caesarea, and, as the Acts of the Apostles records: "Upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration" to the elders of Tyre and Sidon; and the flatterers that surrounded him "gave a shout, saying, 'It is the voice of a god, and not of a man.' And immediately an Angel of the Lord smote him, because he gave not God the glory; and" like his grandfather (see Dec. 29) "he was eaten of worms and gave up the spirit" (Acts 12:21–23).

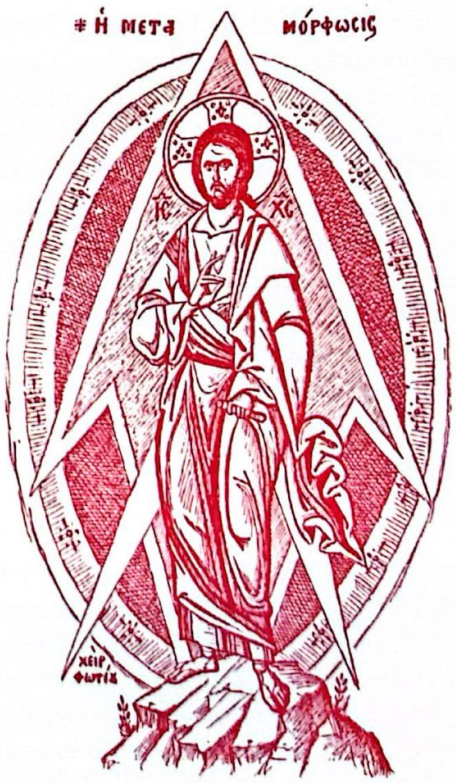
Wine and oil allowed.

Dismissal Hymn. Third Tone

O HOLY Apostle James, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Second Tone. Thou soughtest the heights

THE voice of thy God * thou heardest when it called to thee, * O glorious James; * hence, casting off thy father's love, * thou together with John thy brother didst run straightway to Christ the Lord, * and with him wast granted to see * the Lord's most divine Transfiguration.



May

The month of May hath thirty-one days.
The day hath fourteen hours, and the night ten.

✝ 1. The Holy Prophet Jeremias. Saint Tamara (Tamar), Queen of Georgia. The Synaxis of the Three New Righteous Martyrs of the Holy Mountain, Euthymius, Ignatius, and Acacius.

This great Prophet of God, *Jeremias,* who loved his brethren and lamented for them greatly, who prayed much for the people and the Holy City, was the son of Helkias of the tribe of Levi, from the city of Anathoth in the land of Benjamin. He was sanctified from his mother's womb, as the Lord Himself said concerning him: "Before I formed thee in the belly, I knew thee; and before thou camest forth from the womb, I sanctified thee; I appointed thee a prophet to the nations" (Jer. 1:5). He prophesied for thirty years, from 613 to 583 B.C. During the last captivity of the people in the reign of Sedekias, when only a few were left behind to cultivate the land, this Prophet remained with them by the permission of Nabuzardan, the captain of the guard under Nabuchodonosor. He wept and lamented inconsolably over the desolation of Jerusalem and the enslavement of his people. But even the few that remained behind transgressed again, and fearing the vengeance of the Chaldeans, they fled into Egypt, forcibly taking with them Jeremias and Baruch his disciple and scribe. There he prophesied concerning Egypt and other nations, and he was stoned to death in Taphnas by his own people about the year 583 B.C., since they would not endure to hear the truth of his words and his just rebukes. His book of prophecy is divided into fifty-one chapters, and his book of lamentation into five; he is ranked second among the greater Prophets. His name means "Yah is exalted."

Saint Tamara was the only child of King George III. Upon his death in 1184, she became Queen at the age of twenty-four. Despite her youth, she ruled the country with such wisdom and godliness—leading it to unprecedented military triumphs over the neighbouring Moslem countries in defence of her kingdom, fostering arts and letters, and zealously strengthening Orthodoxy—that her reign is known as the Golden Age of Georgia. After her coronation, she convoked a local council to correct disorders in church life. When the bishops had assembled from all parts of her kingdom, she, like Saint Constantine at the First Ecumenical Council, honoured them as if she were a commoner, and they Angels of God; exhorting them to establish righteousness and redress abuses, she said in her humility, "Do away with every wickedness, beginning with me, for the prerogative of the throne is in no wise that of making war against God." Saint Tamara called herself "the father of orphans and the judge of widows," and her contemporaries called her "King" instead of "Queen." She herself led her army against the Moslems and fearlessly defeated them; because of the reverence that even the enemies of Georgia had for her, entire mountain tribes renounced Islam and were baptized. She built countless churches and monasteries throughout her kingdom, and was a benefactress also to the Holy Land, Mount Athos, and holy places in Greece and Cyprus. She has always been much beloved by her people, who have memorialized her meekness, wisdom, piety, obedience, and peace-loving nature in innumerable legends,

ballads, and songs; the poem written in her honour by Shota Rustaveli, "The Knight in the Panther Skin," is the masterpiece of Georgian literature. The great Queen Tamara departed the earthly kingdom for the heavenly in the year 1212.

Of the three newly-shining luminaries of the Holy Mountain, the *New Martyr Euthymius,* who was from Demetsana in the Peloponnesus, won the crown of martyrdom when he was beheaded on Palm Sunday, March 22, 1814. *Saint Ignatius,* who was from Stara Zagora in Bulgaria, was martyred by hanging on October 8, 1814. *Saint Acacius,* who was from Neochorion of Thessalonica, was beheaded on May 1, 1815. All three had denied Christ in the foolishness of youth, and repented with great fervour; all became monks in the Skete of the Venerable Forerunner on the Holy Mountain; all had the revered elders Nicephorus and Acacius as their spiritual fathers; all were martyred in Constantinople; all were about twenty years of age; and the holy relics of all three are treasured in the aforementioned Athonite Skete of the Forerunner.

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Jeremias, O Lord, through him we beseech Thee to save our souls.

Dismissal Hymn of Saint Tamara. Third Tone. Thy confession

Let the mountain-tops and vales of Georgia * sound with songs of praise to laud Tamara * as the vessel of wisdom, the smiling sun, * the sword of truth, the conversion of infidels, * the most harmonious reed-pipe of Jesus Christ, * and our fervent intercessor before the King of Kings, * entreating Him to grant great mercy unto us.

Dismissal Hymn of the Martyrs. First Tone
The three most great luminaries

Ye who are equal in number to the unoriginate Trinity * stand now with the choirs of the Angels and hosts of Martyrs in boundless joy * before the thrice-resplendent throne of the Godhead; * wherefore, O most wise ones, * ye partake of beams from that awesome majesty, * and grant unto the faithful * the divine enlightenment from on high, * unending well-springs of healings, * and the pardon of our grievous sins. * O divine Euthymius, Martyr of Christ, * with the wise Ignatius, and God-inspired * Acacius, ye ever entreat the Lord God in behalf of all.

Kontakion of the Prophet. Plagal of Fourth Tone
As first-fruits of our nature

O blessed Jeremias, being chosen of God from thy mother's womb, * in thy compassion, thou sorely didst mourn for the falling away of Israel. * And in Egypt, O Prophet, * thou wast murdered by stoning for thy most just rebukes * by them that understood not to cry with thee: Alleluia.

Kontakion of Saint Tamara. Fourth Tone. Be quick to anticipate

O thou whom thy people called a king in justice and truth, * the father of orphans and the judge of widows, thou sun which

shone on the Georgian land, * thou who spentest all thy strength defending thy kingdom, * rise up, O Tamara, and defend us now also, * and by thine intercessions with Christ, save us from sufferings.

Kontakion of the Martyrs. Third Tone. On this day the Virgin

In your zeal to emulate * the righteous God-bearing Fathers, * ye strove in ascetic deeds, * accepting every affliction; * having sought the Martyrs' glory * through death by torments, * ye are crowned with twofold crowns by the Crown-bestower, * O Euthymius most righteous, * with Saint Ignatius, * and blest Acacius on high.

✢ 2. The Translation of the Holy Relics of Our Father Among the Saints Athanasius the Great.

See January 18 for the life of this Saint.

Wine and oil allowed.

Dismissal Hymn. Third Tone. Thy confession

Thou wast Orthodoxy's steadfast pillar, * holding up the Church with godly dogmas, * O great Hierarch, for thou didst preach unto all * that God the Son is one essence in very truth * with God the Father; thus thou didst shame Arius. * Righteous Father Athanasius, do thou entreat Christ God * that His great mercy may be granted unto us.

Kontakion. Second Tone

Having planted the dogmas of Orthodoxy, thou didst cut out the thorns of false doctrine; and with the rain of the Spirit, thou didst increase the seed of the Faith. Wherefore, we praise thee, O righteous Athanasius.

✢ 3. Our Righteous Father Theodosius, Abbot of the Kiev Caves Lavra, Founder of Monasticism in Russia. The Holy Martyrs Timothy and Maura.

Our righteous Father *Theodosius* was born in 1009, not far from Kiev, and brought up in Kursk. From early childhood he showed the wisdom of an elder, avoiding childish games and refusing to wear anything but the poorest of clothing. When he was about thirteen years old, and his father died, he began to humble himself even more, going out to work with the serfs in the field. His mother went so far as to beat him in her attempts to make him behave more respectably. Hearing of the labours of Saint Anthony of Kiev, he fled to him secretly and was accepted by him as his disciple. He was tonsured at the age of twenty-four by Saint Anthony's disciple Nicon, and was elected Abbot of the Caves Monastery in 1057, since Saint Anthony refused this out of humility, and lived his whole life as a hermit. It was Saint Theodosius who introduced in Russia the cenobitic rule of the Monastery of Studium in Constantinople, and under his guidance many monks attained to great holiness, and the monastic life spread. When Prince Svyatoslav drove out his elder brother the pious Prince Isyaslav, and ascended to the throne of Chernigov in his place, Saint Theodosius courageously rebuked him, and continued reproving him even when threatened with exile. At the request of Prince Shi-

mon, the son of a Varangian (Viking) prince, the Saint wrote a prayer for the nobleman's forgiveness of sins, and, at his behest, had it placed in his coffin, whence arose this custom in Russia. He reposed on May 3, 1074, being sixty-five years of age.

The holy Martyrs *Timothy and Maura* were husband and wife. Timothy was from Penapeis in the Thebaïd, a reader in the Church, and had been married to Maura only twenty days when he was betrayed to Arian, the Governor of the Thebaïd, as a teacher of the Christians. Arian commanded Timothy to surrender his sacred books, which he refused to do, comparing it to a father's giving up his children to death. For this answer, heated iron spits were thrust through his ears. As he was being put to other tortures, Arian summoned Maura, hoping that she would persuade her husband to worship the idols, but she confessed herself a Christian. The hair of her head was pulled out, her fingers were cut off, then she was lowered into a cauldron of boiling water, but remained unharmed. Finally husband and wife were crucified facing each other, and after nine days, received their martyric end, during the reign of Diocletian (284–305). Concerning Arian the Governor, see December 14.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

RAISING thyself aloft upon virtue and having loved the monastic life from thy youth, thou didst valiantly attain to thy desire. Thou didst settle in a cave, and while adorning thy life with fasting and purity, thou didst persevere in prayers like one of the bodiless. And since thou hast shone forth in the Russian land as a brilliant lamp, O Father Theodosius, pray Christ God that our souls be saved.

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

TO Timothy let us faithful render homage today * together with Maura, his fellow contestant and wife, that most faithful bride of Christ, * lauding their brave steadfastness; for by crucifixion * they followed with longing in the steps of their Master, * Who nailed the sins of all to the Cross when He was slain for us.

Kontakion of the Righteous One. Third Tone

TODAY we venerate the star of Russia, the blessed Theodosius, who hath shone forth from the east and come unto the west; for he hath enriched both this whole land with miracles and blessings, and us with the establishment and grace of the monastic rule.

Kontakion of the Martyrs. Fourth Tone. Thou Who wast raised up

SINCE ye endured through divers woundings and tortures * and have received from God the garlands of vict'ry, * rise up in intercession with the Lord for us, * who with longing celebrate * this, your sacred memorial, * O Great Martyr Timothy, * and most glorious Maura, * that He grant peace to all His Church and flock, * for He is truly the strength of all faithful folk.

✝ 4. The Holy Martyr Pelagia.

This Saint was from Tarsus in Cilicia and contested in martyrdom under Diocletian, in 288; she was cast into a bull fashioned of bronze, which had been heated with fire.

Dismissal Hymn. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

✢ 5. The Holy and Glorious Great Martyr Irene.

Saint Irene was the daughter of a princelet called Licinius; named Penelope by her parents, through a divine revelation she was brought to faith in Christ and at Baptism was renamed Irene. In her zeal for piety she broke in pieces all the idols of her father, who commanded that she be trampled underfoot by horses. But while she remained unharmed, one of the horses rose up and cast down her father, killing him. By her prayer she raised him to life again, and he believed and was baptized. Afterwards, in many journeyings, Saint Irene suffered torments and punishments for her faith, but was preserved by the power of God, while working dread miracles and converting many thousands of souls. At last she came to Ephesus, where she fell asleep in peace, in the first half of the fourth century. Two days after her death, her gravestone was found lifted off, and her grave empty. At least two churches were dedicated to Saint Irene in Constantinople, and she is also the patroness of the Aegean island of Thera, which is commonly called Santorin (or Santorini), a corruption of "Saint Irene."

Dismissal Hymn. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion. Third Tone. On this day the Virgin

BEING fair adorned before * with pure and virginal beauty, * thou becamest fairer still * in thy brave contest, O virgin; * for when thou, in thine own spilt blood, * wast stained and reddened, * O Irene, thou overthrewest ungodly error. * Hence, thou hast received the prizes * of thy good vict'ry * from thy Creator's right hand.

✢ 6. The Holy and Righteous Job the Much-suffering.

This faithful servant of God, the most perfect icon of all virtue, and especially of patience, was the son of Zare and Bosorra, and was the fifth from Abraham. He was true, blameless, just, devout, and abstained from every evil thing. He was very wealthy and blessed by God in all things, as was none other of the inhabitants of the land of Ausis, his homeland, which lies between Idumea and Arabia. But by divine permission, that he might be tried, he was suddenly deprived of his children, wealth, glory, and every consolation, and was covered with grievous sores over all his body. Some say that he endured

courageously in this unparalleled calamity for seven whole years. Then, by divine blessing, he was restored again to a prosperity even more illustrious than the first. Having lived after his affliction for 170 years, he reposed full of days at the age of 240, in the year 1350 B.C. Others say that his affliction lasted only one year, and that he lived thereafter 140 years, living 210 years altogether.

Dismissal Hymn. First Tone

On beholding the riches of Job's virtues, the enemy of the righteous contrived to despoil them; and though he cast down the tower of the Saint's body, he could not plunder the wealth of his spirit, for he found the soul of that blameless one to be fully armed; but as for me, he hath stripped me and led me captive away. Hasten, then, before the end, rescue me from the wily one, O Saviour, and save me.

Kontakion. Plagal of Fourth Tone. As first-fruits of our nature

Thou wast shown forth as blameless, true, God-fearing, just, and sanctified, * O thou much-suffering Prophet, all-glorious servant of God, most righteous Job; * by thy valiant endurance * and thy patience thou gavest instruction to the world. * For this cause we all honour and praise thine all-holy memory.

✢ 7. The Commemoration of the Appearance of the Sign of the Cross in the Heavens in the City of Jerusalem.

On this day in the year 351, not long after Cyril had succeeded Maximus as Archbishop of Jerusalem, during the reign of Constantius, the son of Saint Constantine the Great, on the day of Pentecost, the sign of the Cross appeared over Jerusalem. Saint Cyril, in his letter to the Emperor Constantius, says, "At about the third hour of the day, an enormous Cross, formed of light, appeared in the heaven above holy Golgotha and reaching to the holy Mount of Olives, being seen not by one or two only, but manifest with perfect clarity to the whole multitude of the city; not, as one might suppose, rushing swiftly past in fancy, but seen openly above the earth many hours in plain sight, and overcoming the beams of the sun with its dazzling rays" (*PG* 33:1169).

Dismissal Hymn. First Tone

The image of Thy Cross at this time shone brighter than the sun, when Thou didst spread it out from the holy Mount of Olives to Calvary; and in making plain Thy might which is therein, O Saviour, Thou didst also thereby strengthen the faithful. Keep us always in peace, by the intercessions of the Theotokos, O Christ our God, and save us.

Kontakion. Fourth Tone. Thou Who wast raised up

Making its rays to shine above in the heavens, * the spotless Cross dawned on the earth, bright with splendour; * for it had opened Heaven, which was shut of old. * Granted the effulgence of * its divine operation, * we are surely guided to * the unwaning resplendence. * In battles we possess it as a true * weapon of peace and a trophy invincible.

✢ 8. The Holy and Glorious Apostle and Evangelist, John the Theologian, the Beloved Disciple and Virgin. Our Righteous Father Arsenius the Great. The Miracle of the Icon of the Mother of God of Cassiopeia.

The feast today in honour of the holy *Apostle John* commemorates the miracle taking place each year in Ephesus, in which a certain dust or powder, called *manna*, suddenly poured forth from his tomb and was used by the faithful for deliverance from maladies of both soul and body. For an account of his life, see September 26.

Saint Arsenius was a deacon of the Church of Rome, born of an illustrious family, and wondrous in virtue. In the days of Saint Theodosius the Great, he was chosen to be the tutor of the Emperor's young sons, Arcadius and Honorius. While living at the imperial palace in Constantinople, compassed with all luxury and innumerable temptations to sin, Arsenius often besought God with tears to guide him to salvation. This prayer was answered one day when a voice came to him saying, "Arsenius, flee from men, and thou shalt be saved." He sailed secretly to Alexandria, and from there went to Scete, where he became a monk. Yet after he had withdrawn from the world, and was come among the most illustrious monks of his day, he heard, "Arsenius, flee, be silent, pray always, for these are the causes of sinning not." Following this call, he separated himself even from his fellow monks, practicing extreme silence. On Saturday evenings, he would turn his back on the setting sun, and would stretch out his hands in prayer to Heaven, till the sun shone upon his face the following morning, and only then would he sit down. Once a monk came to visit him, and looking into his cell saw Arsenius entirely like a flame of fire. After living some fifty-five years as a monk, and attaining to heights reached by few, he reposed in peace about the year 449, at the age of ninety-five.

In the year 1530 on the island of Corfu, a young man named Stephen was falsely accused of assault and robbery. The Venetian governor, believing the accusation against him, gave him the choice of the loss of his hands or his eyes. Stephen chose the latter. His mother took Stephen, now bereaved of his eyes, to the church of Saint Lazarus to seek alms, but since most believed the accusation and mocked him as being punished justly, Stephen asked to be taken to the church of the Most Holy Theotokos in the village of Cassiopeia on the sea, where her wonder-working icon was kept. His mother took him there and after they venerated her icon they were permitted to spend the night in the church. When Stephen finally was able to sleep despite his pain, he felt hands firmly pressing against his eyes and woke up. Seeing a resplendent Lady who soon disappeared, he thought he had had a dream. But then, seeing the icon lamps lit at that late hour, he woke his mother and asked who had lit the lamps. His mother thought he had lost his mind from his pain and distress and bewailed this new calamity. But as soon as she saw that not only did Stephen have eyes, but that they were blue rather than the dark eyes he had had before, she understood that a very great miracle had taken place. When Stephen was brought before the Governor he was unable to believe the miracle because of its magnitude; but when the eyes that had been taken out the day before were brought to him by the executioner, he believed, and asked Stephen's forgiveness and sent him home with gifts. This is the miracle commemorated in today's feast. In some years, the feasts of the movable and immovable calendars concur such that this feast falls on the Sunday of the Blind Man in the Pentecostarion, and the miracle performed by our Lord Jesus Christ, in which He gave eyes to the man born blind, is celebrated together with this similar miracle performed by His all-holy Mother fifteen centuries later.

Rest from labour. Wine and oil allowed.

Dismissal Hymn of the Apostle. Second Tone

O APOSTLE, beloved of Christ our God, hasten to deliver a defenceless people. He that allowed thee to recline on His breast,

receiveth thee bowing in intercession. Implore Him, O Theologian, to dispel the persistent cloud of the heathen, and ask for us His peace and great mercy.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Arsenius our righteous Father. Intercede with Christ God that our souls be saved.

Dismissal Hymn of the Theotokos. Second Tone

ALL thy marvels are most wondrous, all are worthy of praise, O Theotokos; for unto Stephen who was unjustly deprived of his eyes and blinded, didst thou grant eyes again and didst cause him to see. Do thou entreat Christ God to enlighten our souls.

Kontakion of the Apostle. Second Tone

WHO can tell thy mighty works, O virgin Saint? For thou pourest forth miracles, and art a source of healings, and thou dost intercede for our souls, as the Theologian and the friend of Christ.

Kontakion of the Righteous One. Second Tone

SINCE thou hadst shown forth the life of the Angels while in a body, O God-bearing Arsenius, thou wast also counted worthy of their honour; and with them thou standest before the Lord's throne, interceding that divine forgiveness be granted unto all.

Kontakion of the Theotokos. Plagal of Fourth Tone
To thee, the Champion Leader

THE blinded Stephen with his mother came to seek thee at * Cassiopeia, O pure Mother who didst not know man, * and bewailed his great misfortune with bitter groanings. * But, O light-bestower, since thou art compassionate, * through thy prayers unto the Lord thou gavest him new eyes * as he cried to thee: * Rejoice, O Maiden who art filled with light.

✝ 9. The Holy Prophet Esaias (Isaiah). The Holy Martyr Christopher. Our Righteous Father Joseph of Optina.

The Prophet Esaias, the son of Amos, was descended from a royal tribe. He prophesied in the days of Ozias (who is also called Azarias), Joatham, Ahaz, and Hezekias, Kings of Judah. About 681 B.C., in the reign of Manasses, the son and successor of the most pious Hezekias, when this Prophet was censuring Manasses' impiety and lawlessness, he was sawn asunder with a wooden saw, and thus received a martyr's end.

Of all the Prophets, he is called the most eloquent because of the beauty and loftiness of his words. His book of prophecy, divided into sixty-six chapters, is ranked first among

the greater Prophets. The Fifth Ode of the Psalter, "Out of the night my spirit waketh at dawn unto Thee, O God . . ." is taken from his book. It was this holy Prophet who foretold that a Virgin would conceive in the womb (7:14); that not an ambassador, nor an angel, but the Lord Himself would save fallen man (63:9); that the Messiah would suffer, bearing our sins (ch. 53). His name means "*Yah* is helper."

Saint Christopher was at first named Reprobus. Seeing the Christians persecuted, he rebuked the tyrants for their cruelty. Soldiers were sent to bring him to appear before the ruler; but he converted them to Christ, and with them was baptized, receiving the name Christopher. After he appeared before the ruler, he was imprisoned and two harlots were sent to seduce him, but he converted them also, and encouraged them in their martyrdom. He was subjected to torments and finally beheaded in the days of Decius.

Many marvellous and mythical things are said about him out of ignorance and superstition, one of which is that it is impossible for one to die suddenly from some unexpected cause on the day on which one looks at the Saint's icon. This is the origin of that proverb that is quoted in various quarters: "If on Christopher thou shouldst gaze, thou shalt safely wend life's ways." The etymology of his name, which means "Christ-bearer," has undoubtedly moved iconographers to depict him carrying the infant Jesus on his shoulders; it is completely erroneous, however, to depict him, as some uninformed iconographers do, having the head of a dog, because of a statement in his life that he was dog-faced, by which is meant only that his countenance was exceedingly frightful to look upon.

The future *Elder Joseph* of Optina Hermitage was born on November 2, 1837 in the village of Gorodishcha in the Kharkov Province, and was named John. From his childhood he was under the special protection of the Mother of God; he had a vision of her when he was only eight years old, after which he avoided playing with other children and became more prayerful. Orphaned of his father when he was four and of his mother when he was eleven, he was constrained to seek work in one town after another. He conceived the desire to make a pilgrimage to Kiev and venerate the holy Fathers of the Caves. On his way he stopped to visit his sister, who had became a nun in the Convent of Borisovsk, which was under the spiritual direction of the holy Elders of Optina. While there, he was admonished by the Eldress of the Convent, "Forget your Kiev and go to Optina, to the Elders." On March 1, 1861, he met the Elder Ambrose (see Oct. 10) and asked his blessing to go to Kiev. The Elder Ambrose struck him lightly on the head and said, "Why do you want to go to Kiev? Remain here." The young John bowed to him and entrusted himself to him. Through his gift of clairvoyance the Elder Ambrose understood that God had sent his successor to Optina. Soon the young novice was brought to the Elder's hut, where he lived for the next fifty years.

Once, being troubled by the constant stream of visitors, he began thinking it would be better to leave all the tumult and go to Mount Athos. He had not noticed that the Elder Ambrose had entered the cell, who struck him on the shoulder and said, "Brother John, it's better with us than on Athos. Stay with us!" This affected him so deeply that he committed himself completely to the Elder forever. He was inseparable from the Elder Ambrose, both as his cell-attendant and later as his helper in spiritual guidance, and was so devoted to him with such complete obedience, that he inherited his gifts and towards the end of the Elder Ambrose's life he even came to resemble him physically. On occasions when spiritual children separately posed the same question both to the Elder Ambrose and to him, they received the same reply, in the same words.

He was tonsured with the name of Joseph on April 15, 1872; was ordained hierodeacon in 1877; and priest on October 1, 1884, during the Liturgy at the inauguration of the new Shamordino Convent, which was founded by the Elder Ambrose, where Ambrose reposed in 1892, and which came under the complete spiritual direction of the Elder Joseph after him. In the summer of 1890, weak from chronic sickness, the Elder Ambrose moved to the Shamordino Convent to oversee its direction. He was

never again well enough to return to Optina, and reposed on October 10 of the following year. The Elder Joseph felt orphaned again as he had been in childhood, but in obedience to his late elder courageously undertook all his duties, and soon was responsible for all of the Elder Ambrose's spiritual children, including the Shamordino Convent.

For the next twenty years the Elder Joseph laboured as a spiritual guide to countless people, despite frequent sickness and infirmity. From 1905 on he was often too sick to fulfill his duty as head of Optina Skete, but continued ministering to the needs of his spiritual children with what strength he had. He gave up his holy soul on May 9, 1911.

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Esaias, O Lord, through him we beseech Thee to save our souls.

Dismissal Hymn of the Martyr. Fourth Tone
Be quick to anticipate

MADE comely with garments woven from thy ven'rable blood, * thou standest before the Lord, the King of Heaven and earth, O famed Martyr Christopher. * With the choirs of Angels and the Martyrs thou chantest, * singing the thrice-holy hymn and most awesome praises. * Thus, by thine intercessions with God, save us, thy worthless slaves.

Dismissal Hymn of the Righteous One. Third Tone
Awed by the beauty

BRIGHT with the gentleness and meekness of the Lamb, * thou wast a shining light in dark and troubled storms, * and little ships of souls found thee a haven, O Father Joseph. * Anger never stirred the sea * of thy deep and unclouded heart, * which reflected unobscured * the divine myst'ries from above. * Now, since the Lord will do what thou askest, * entreat Him to save us who revere thee.

Kontakion of the Prophet. Second Tone

HAVING received the gift of prophecy, O Prophet-martyr Esaias, herald of God, thou didst make clear to all under the sun the Incarnation of God by crying with a great voice: Behold, the Virgin shall conceive in her womb.

Kontakion of the Martyr. Fourth Tone

THOU who wast terrifying both in strength and in countenance, for thy Creator's sake thou didst surrender thyself willingly to them that sought thee; for thou didst persuade both them and the women that sought to arouse in thee the fire of lust, and they followed thee in the path of martyrdom. And in torments thou didst prove to be courageous. Wherefore, we have gained thee as our great protector, O great Christopher.

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

HEAL the sickness of my soul * and of my body, * for with faith I honour thee * as my protector in the Lord, * O righteous Joseph, thou son of peace, * who reconcilest the wayward to God through love.

✝ 10. The Holy Apostle Simon the Zealot.

This Apostle was one of the Twelve, and was called Simon the Cananite by Matthew, but Simon the Zealot by Luke (Matt. 10:4; Luke 6:15). The word "Cananite" used by Matthew is believed to be derived from *kana*, which in the Palestinian dialect of Aramaic means "zealot" or "zealous"; Luke therefore translates the meaning of "Cananite." Later accounts say that he was the bridegroom at the wedding in Cana of Galilee, where the Lord Jesus changed the water into wine, making this the first of His miracles (John 2:1–11); according to some, he is called Cananite because he was from Cana (according to others, from the Land of Canaan). Simon means "one who hears."

Dismissal Hymn. Third Tone

O HOLY Apostle Simon, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Second Tone

WITH praise let us all bless Simon, the herald of God, who established securely in the souls of the pious the doctrines of wisdom; for now he standeth before the throne of glory, and exulting with the bodiless hosts, he intercedeth unceasingly for us all.

✝ 11. Saints Cyril and Methodius, Apostles to the Slavic Lands. The Holy Hieromartyr Mocius.

Born in Thessalonica, *Saint Methodius* was a military man before becoming a monk on Mount Olympus. His brother Constantine, known as the Philosopher because of his erudition, was Librarian at the Church of the Holy Wisdom in Constantinople; he later became a monk with the name of *Cyril*. The Emperor Michael sent him with his brother Methodius to the Khazars in response to their petition for teachers to expound to them the Christian Faith. On their way, they stayed in Cherson, where they recovered from the Black Sea the relics of Saint Clement of Rome. Later, they were called by Prince Rostislav of Moravia to instruct his people in the Orthodox Faith (Saint Rostislav died a martyr's death and is celebrated Oct. 15). The Saints devised an alphabet for the Slavs, and used it to translate the Greek books into the language of the people. In their apostolic labours throughout the Balkans, the holy brothers were slandered by certain Germanic bishops who opposed the use of the vernacular in the church services. Summoned to court at Rome in 867, they presented their Slavonic translations to Pope Adrian II, who received them with love and full approval. Two years later, Saint Cyril reposed in Rome on February 14 and was buried in the Church of Saint Clement. Saint Methodius was made Bishop of Moravia, but at the intrigues of certain Latin clergy, was cast into prison by the "Holy Roman Emperor" (the Germanic Emperor of the West), where he was cruelly tormented for some three years. In 874, through the defence of Pope John VIII, he was freed and made Archbishop of Moravia. Because he reproved the lax morals of the German priests in Moravia, he was soon accused of heresy by them, and was forbidden to celebrate the Liturgy in Slavonic. Summoned to Rome again in 879, he was completely exonerated and allowed once again to use the Slavonic tongue for the divine services. He reposed on April 6, 885.

The holy *Hieromartyr Mocius,* who was of Roman parents, lived during the reign of Diocletian, and was a priest in Amphipolis, a city of Thrace. One day as the idolaters were assembled, and the Proconsul Laodicius was offering sacrifice to Dionysus, Mocius entered the temple and overturned the altar. After many torments, through which he was preserved whole by grace divine, he was sent to Byzantium, where he was beheaded about the year 288. Saint Constantine the Great built a magnificent church in honour of Saint Mocius in Constantinople, where his holy relics were enshrined. He is one of the Holy Unmercenaries.

Dismissal Hymn of Saints Cyril and Methodius. Fourth Tone

SINCE ye were equal in character to the Apostles, and teachers of the Slavic lands, O divinely-wise Cyril and Methodius, pray to the Lord of all to strengthen all nations in Orthodoxy and unity of thought, to convert and reconcile the world to God, and to save our souls.

Dismissal Hymn of Saint Mocius. First Tone. The soldiers standing guard

IN serving Christ our King as a priest of His myst'ries, * thou wentest forth self-called unto contest, O Mocius, * to offer thyself to Him through the pains of a willing death. * Wherefore, crowned by Christ both as a priest and a martyr, * thou dost heal the ills of all who fervently honour * thy holy memorial.

Kontakion of Saints Cyril and Methodius. Third Tone

LET us honour our sacred pair of enlighteners, who, by translating the divine writings, have poured forth for us a well-spring of divine knowledge from which we draw abundantly even unto this day: We call you blessed, O Cyril and Methodius, ye that stand before the throne of the Most High and intercede fervently for our souls.

Kontakion of Saint Mocius. Second Tone

ARMED with the breastplate of faith, thou didst turn back the arrays of the ungodly, and didst receive a crown of glory from the Lord, O blessed Mocius. Wherefore, seeing thou rejoicest with the Angels, preserve from all perils them that praise thee, as thou intercedest unceasingly for us all.

✝ 12. Our Fathers Among the Saints Epiphanius, Bishop of Cyprus, and Germanus, Archbishop of Constantinople.

Saint Epiphanius was born about 310 in Besanduc, a village of Palestine, of Jewish parents who were poor and tillers of the soil. In his youth he came to faith in Christ and was baptized with his sister, after which he distributed all he had to the poor and became a monk, being a younger contemporary of Saint Hilarion the Great (see Oct. 21), whom he knew. He also visited the renowned monks of Egypt to learn their ways. Because the fame of his virtue had spread, many in Egypt desired to make him a bishop; when he learned of this, he fled, returning to Palestine. But after a time he learned that the bishops there also intended to consecrate him to a widowed bishopric, and he fled to Cyprus. In Paphos he met Saint Hilarion, who told him to go to Constantia, a city of

Cyprus also called Salamis. Epiphanius answered that he preferred to take ship for Gaza, which, despite Saint Hilarion's admonitions, he did. But a contrary wind brought the ship to Constantia where, by the providence of God, Epiphanius fell into the hands of bishops who had come together to elect a successor to the newly-departed Bishop of Constantia, and the venerable Epiphanius was at last constrained to be consecrated, about the year 367. When Pappus, the bishop who had ordained him, saw him weeping and dismayed over his forced consecration, to comfort him he confided in him that when he had shut himself up in his cell and fervently prayed to God to reveal to him whom to choose for bishop, lightning flashed in his cell and a voice told him to go down to the market where he would see a monk buying grapes whose face had the likeness of the Prophet Elisseus; his name was Epiphanius, and Pappus was to ordain him, but not to tell him beforehand, lest he try to escape.

Saint Epiphanius was fluent in Hebrew, Egyptian, Syriac, Greek, and Latin, and because of this he was called "Five-tongued." He had the gift of working miracles, and was held in such reverence by all, that although he was a known enemy of heresy, he was well nigh the only eminent bishop that the Arians did not dare to drive into exile when the Emperor Valens persecuted the Orthodox about the year 371. Having tended his flock in a manner pleasing to God, and guarded it undefiled from every heresy, he reposed about the year 403, having lived for ninety-three years. Among his sacred writings, the one that is held in special esteem is the *Panarion* (from the Latin *Panarium*, meaning "Bread-box," but also rendered "Medicine Chest," as being filled with remedies against heresy) containing the proofs of the truth of the Faith, and an examination of eighty heresies.

Saint Germanus, who was from Constantinople, was born to an illustrious family, the son of Justinian the Patrician. First he became Metropolitan of Cyzicus; in 715 he was elevated to the throne of Constantinople; but because of his courageous resistance to Leo the Isaurian's impious decree which inaugurated the war upon the holy icons, he was exiled from his throne in 730. He lived the rest of his life in privacy, and reposed about 740, full of days. The foremost of his writings is that which deals with the Six Ecumenical Councils. He wrote many hymns also, as is apparent from the titles of many *stichera* and *idiomela,* among which are those for the Feast of the Meeting in the Temple.

Dismissal Hymn. Fourth Tone

O God of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Kontakion. Fourth Tone. Thou Who wast raised up

Let us the faithful duly praise the most wondrous * and sacred pair of hierarchs, even Germanus * together with the godly Epiphanius; * for these righteous Saints of God * burned the tongues of the godless * with the sacred teachings which * they most wisely expounded * to all those who in Orthodox belief * do ever hymn the great myst'ry of piety.

✠ 13. The Holy Martyr Glyceria.

This Martyr contested in 141 at Trajanopolis in Thrace, during the reign of the Emperor Antoninus Pius. At a heathen festival, when Sabine the Governor of Trajanopolis was offering sacrifice, Saint Glyceria entered the temple and declared herself to be a handmaid of Christ. Sabine commanded her to sacrifice. She went to the statue of Zeus

and overturned it, dashing it to pieces. She was subjected to many horrible tortures, and finally was cast to wild beasts; bitten once by one of them, she gave up her soul into the hands of God.

Dismissal Hymn. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion. Third Tone. On this day the Virgin

LOVING Mary ardently, * the Theotokos and Virgin, * thou didst keep thy maidenhood * all uncorrupted and spotless; * smitten in thy heart with longing * for thy divine Lord, * thou didst strive even to death with courageous valour. * O Glyceria, for this cause, * Christ God doth crown thee * with an august twofold crown.

✢ 14. The Holy Great Martyr Isidore of Chios.

This Saint was a soldier from Alexandria. He came with the Roman fleet to Chios, where he was betrayed as a Christian to Numerian, Commander of the Fleet. Because he boldly professed himself to worship Christ as God and refused to worship any other, he was tormented and beheaded in 251, during the reign of Decius.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. On this day Thou hast appeared

IN thy holy prayers to God, * thou hast shone brightly, * a great guide for all the world. * Wherefore, we praise thee on this day, * O Saint, thou Martyr of godly mind * and boast of Chios, O glorious Isidore.

✢ 15. Our Righteous Father Pachomius the Great. Our Father Among the Saints Achillius the Wonderworker, Archbishop of Larissa.

Saint Pachomius was born of pagan parents in the Upper Thebaïd of Egypt. He was conscripted into the Roman army at an early age. While quartered with the other soldiers in the prison in Thebes, Pachomius was astonished at the kindness shown them by the local Christians, who relieved their distress by bringing them food and drink. Upon inquiring who they were, he believed in Christ and vowed that once delivered from the army, he would serve Him all the days of his life. Released from military service, about the year 313, he was baptized, and became a disciple of the hermit Palamon, under whose exacting guidance he increased in virtue and grace, and reached such a height of

holiness that "because of the purity of his heart," says his biographer, "he was, as it were, seeing the invisible God as in a mirror." His renown spread far, and so many came to him to be his disciples that he founded nine monasteries in all, filled with many thousands of monks, to whom he gave a rule of life, which became the pattern for all communal monasticism after him. While Saint Anthony the Great is the father of hermits, Saint Pachomius is the founder of the cenobitic life in Egypt; because Pachomius had founded a way of monasticism accessible to so many, Anthony said that he "walks the way of the Apostles." Saint Pachomius fell asleep in the Lord before his contemporaries Anthony and Athanasius the Great, in the year 346. His name in Coptic, *Pachom,* means "eagle."

Saint Achillius was one of the 318 God-bearing Fathers who were present at the First Ecumenical Council; after returning to Larissa, he cast down many pagan temples, delivered many from the demons, and raised up churches to the glory of God. He reposed about the middle of the fourth century.

Wine and oil allowed.

Dismissal Hymn of the Righteous One. Plagal of First Tone
Let us worship the Word

THOU didst prove a chief pastor of the Chief Shepherd, Christ, * guiding the flocks of monastics unto the heavenly fold, * whence thou learntest of the habit and the way of life * that doth befit ascetic ranks; * having taught this to thy monks, thou now dancest and rejoicest * with them in heavenly dwellings, O great Pachomius, our Father and guide.

Dismissal Hymn of the Hierarch. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Achillius, intercede with Christ God that our souls be saved.

Kontakion of the Righteous One. Second Tone

SINCE thou hadst shown forth the life of the Angels while in a body, O God-bearing Pachomius, thou wast also counted worthy of their glory; and with them thou standest before the Lord's throne, interceding that divine forgiveness be granted unto all.

Kontakion of the Hierarch. Plagal of Fourth Tone
To thee, the Champion Leader

LET us all praise with hymns and songs divine Achillius, * the brightly-shining and unwaning star of all the world, * who is Larissa's unsleeping and loving shepherd. * Let us cry to him: Since thou hast boldness with the Lord, * do thou rescue us from every raging storm of life, * that we may cry to thee: * Rejoice, O Father Achillius.

✢ 16. Our Righteous Father Theodore the Sanctified, Disciple of Saint Pachomius.

This Saint, who was born in the Upper Thebaïd of Christian parents, joined the community of Saint Pachomius at about the age of fourteen years, and became the greatest of his disciples. Because of Theodore's utter humility and unquestioning obedience, Pachomius called him more and more to his aid in governing the monasteries he had established. Although some found fault with this, because Theodore was younger than they, Pachomius continued to put his confidence in him, to such a degree that once he told the brotherhood, "Theodore and I fulfil the same service for God; and he also has the authority to give commands as father." Pachomius was succeeded as governor of the monks by Saint Orsiesius in 346, and Orsiesius later took Theodore as his fellow abbot. At Theodore's death in the year 368, the monks mourned him so bitterly that the sound of their crying was heard on the other side of the river.

Dismissal Hymn. First Tone

THOU didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Theodore, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Kontakion. Second Tone. Thou soughtest the heights

WHILE flourishing like * a palm tree in the house of God, * thou broughtest forth fruits * of virtues through thine excellence * in ascetic labours, O righteous Father, sanctified Theodore. * Hence, thou art now called blest by all, * since thou art a true peer of the bodiless.

✢ 17. The Holy Apostles Andronicus and Junia.

These Apostles are mentioned by Saint Paul in his Epistle to the Romans, where he writes: "Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me" (Rom. 16:7).

Dismissal Hymn. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Second Tone

As notable companions of the Apostles and true ministers of Jesus, ye proved to be sacred heralds of His condescension; for having received the grace of the Spirit, O glorious Andronicus and Junia, ye shine like lamps unto the ends of the world.

✝ 18. The Holy Martyrs Peter, Dionysius, Christina, Andrew, Paul, Benedimus, Paulinus, and Heraclius.

These Saints all contested in martyrdom during the reign of Decius (249–251). Peter was from Lampsacus in the Hellespont. For refusing to offer sacrifice to the idol of Aphrodite, his whole body was crushed and broken with chains and pieces of wood on a torture-wheel; having endured this torment courageously, he gave up his soul.

Paul and Andrew were soldiers from Mesopotamia brought to Athens with their governor; there they were put in charge of two captive Christians, Dionysius and Christina. The soldiers, seeing the beauty of the virgin Christina, attempted to move her to commit sin with them, but she refused and, by her admonitions, brought them to faith in Christ. They and Dionysius were stoned to death, and Christina was beheaded.

Heraclius, Paulinus, and Benedimus were Athenians, and preachers of the Gospel who turned many of the heathen from their error to the light of Christ. Brought before the governor, they confessed their Faith, and after many torments were beheaded.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. On this day Thou hast appeared

YE were born of earth, and came * from divers cities, * but became the citizens * of that blest city in the heights, * being united in one great choir, * O stalwart Martyrs who championed the Trinity.

✝ 19. The Holy Hieromartyr Patrick, Bishop of Prusa, and His Fellow Martyrs Acacius, Menander, and Polyaenus.

Saint Patrick was Bishop of Prusa, a city in Bithynia (the present-day Brusa or Bursa). Because of his Christian Faith, he was brought before Julius (or Julian) the Consul, who in his attempts to persuade Patrick to worship as he himself did, declared that thanks was owed to the gods for providing the hot springs welling up from the earth for the benefit of men. Saint Patrick answered that thanks for this was owed to our Lord Jesus Christ, and explained that when He, Who is God, created the earth, He made it with both fire and water, and the fire under the earth heats the water which wells up, producing hot springs; he then explained that there is another fire, which awaits the ungodly. Because of this, he was cast into the hot springs, but it was the soldiers who cast him in, and not he, who were harmed by the hot water. After this Saint Patrick was beheaded with the presbyters Acacius, Menander, and Polyaenus. Most likely, this was during the reign of Diocletian (284–305).

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast

down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Plagal of Fourth Tone. As first-fruits of our nature

SINCE the Church hath thy body as a sacred gem of Jesus Christ, * she now rejoiceth thereat, O blest Patrick, and with joy she crieth unto thee: * Through thy prayers, O wise Father, * all the world is preserved in peace and tranquillity, * and it is kept unharmed and unconquered by any heresy.

✝ 20. The Holy Martyr Thalleleus. Our Father Among the Saints Alexis, Metropolitan of Moscow.

Saint Thalleleus was from the region of Lebanon in Phoenicia, the son of Berucius, a Christian bishop; his mother's name was Romula. Raised in piety, he was trained as a physician. Because of the persecution of Numerian, the Saint departed to Cilicia, and in Anazarbus he hid himself in an olive grove; but he was seized and taken to Aegae in Cilicia to Theodore, the ruler. After many torments he was beheaded in 284. Saint Thalleleus is one of the Holy Unmercenaries.

Our holy and wonderworking Father *Alexis, Metropolitan of Moscow,* was born in Moscow in 1292, and consecrated bishop in 1350. Chosen as Metropolitan in 1354, he was ordained by Ecumenical Patriarch Philotheus. He founded several monasteries, including the first women's convent in the city of Moscow. From the Greek he translated and wrote out the Holy Gospel. For the good of the Church and his country he twice journeyed to the Horde and did much to propitiate the Khan and ease the burden of the Tartar yoke; he also healed Taidula, the Khan's wife. His relics are laid to rest in the Chudov Monastery in Moscow, which he founded on land granted him by the Khan and his wife in thanksgiving. Today is the feast of the translation of his holy relics, which took place in 1485, and again in 1686. (See also Oct. 5.)

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Hierarch. Second Tone

LIKE a most precious treasure hidden many years in the earth, thy venerable and miracle-flowing relics were found, O most blessed Father and Hierarch Alexis; and receiving healing from them, we are enriched and we glorify Christ, saying: Glory to Him Who glorifieth His Saints.

Kontakion of the Martyr. Third Tone. On this day the Virgin

WITH the Martyrs of the Lord * thou didst contest and wast shown forth * as a valiant soldier of * the King of Glory, Who crowned thee * for the harsh and bitter tortures * that thou didst suffer,

* trampling down the pride of them that worshipped the idols.* O Thalleleus, we therefore * praise thine august and * blessed remembrance today.

Kontakion of the Hierarch. Plagal of Fourth Tone

THY venerable and incorrupt relics, hidden for many years, O holy Hierarch Alexis, shine forth unto us from thy sepulchre like an unwaning sun, and through thee we receive grace. Thou dost enrich the whole land and all of us with miracles and blessings by the working of grace. Wherefore, we chant unto thee: Rejoice, O Father, light of Russia.

✝ 21. The Holy Great Sovereigns and Equals to the Apostles, Constantine and Helen.

This great and renowned sovereign of the Christians was the son of Constantius Chlorus (the ruler of the westernmost parts of the Roman empire), and of the blessed Helen. He was born in 272, in (according to some authorities) Naïssus of Dardania, a city on the Hellespont. In 306, when his father died, he was proclaimed successor to his throne. In 312, on learning that Maxentius and Maximinus had joined forces against him, he marched into Italy, where, while at the head of his troops, he saw in the sky after midday, beneath the sun, a radiant pillar in the form of a cross with the words: "By this shalt thou conquer." The following night, our Lord Jesus Christ appeared to him in a dream and declared to him the power of the Cross and its significance. When he arose in the morning, he immediately ordered that a *labarum* be made (which is a banner or standard of victory over the enemy) in the form of a cross, and he inscribed on it the Name of Jesus Christ. On the 28th of October, he attacked and mightily conquered Maxentius, who drowned in the Tiber River while fleeing. The following day, Constantine entered Rome in triumph and was proclaimed Emperor of the West by the Senate, while Licinius, his brother-in-law, ruled in the East. But out of malice, Licinius later persecuted the Christians. Constantine fought him once and again, and utterly destroyed him in 324, and in this manner he became monarch over the West and the East. Under him and because of him all the persecutions against the Church ceased. Christianity triumphed and idolatry was overthrown. In 325 he gathered the First Ecumenical Council in Nicaea, which he himself personally addressed. In 324, in the ancient city of Byzantium, he laid the foundations of the new capital of his realm, and solemnly inaugurated it on May 11, 330, naming it after himself, Constantinople; since the throne of the imperial rule was transferred thither from Rome, it was named New Rome, the inhabitants of its domain were called Romans, and it was considered the continuation of the Roman Empire. Falling ill near Nicomedia, he requested to receive divine Baptism, according to Eusebius (*The Life of Constantine,* Book IV, 61–62), and also according to Socrates and Sozomen; and when he had been deemed worthy of the Holy Mysteries, he reposed in 337, on May 21 or 22, the day of Pentecost, having lived sixty-five years, of which he ruled for thirty-one years. His remains were transferred to Constantinople and were deposed in the Church of the Holy Apostles, which had been built by him (see *Homily* XXVI *on Second Corinthians* by Saint John Chrysostom).

As for his holy mother *Helen,* after her son had made the Faith of Christ triumphant throughout the Roman Empire, she undertook a journey to Jerusalem and found the Holy Cross on which our Lord was crucified (see Sept. 13 and 14). After this, Saint Helen, in her zeal to glorify Christ, erected churches in Jerusalem at the sites of the Crucifixion and Resurrection, in Bethlehem at the cave where our Saviour was born, another on the Mount of Olives whence He ascended into Heaven, and many others

throughout the Holy Land, Cyprus, and elsewhere. She was proclaimed Augusta, her image was stamped upon golden coins, and two cities were named Helenopolis after her in Bithynia and in Palestine. Having been thus glorified for her piety, she departed to the Lord being about eighty years of age, according to some in the year 330, according to others, in 336.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Plagal of Fourth Tone

HAVING seen the image of Thy Cross in Heaven, and like Paul, having received the call not from men, Thine apostle among kings entrusted the commonwealth to Thy hand, O Lord. Keep us always in peace, by the intercessions of the Theotokos, O only Friend of man.

Kontakion. Third Tone. On this day the Virgin

ON this day Saint Constantine * and blessed Helen, his mother, * have revealed the Cross, the Wood * worthy of all veneration. * For the Jews, it is dishonour; * but faithful rulers * have it as a weapon vanquishing their opponents. * For our sakes hath it been shown forth * as a great ensign, * dread and most awesome in war.

✢ 22. The Holy Martyr Basiliscus.

This Martyr was from the city of Amasia on the Black Sea, and a nephew of Saint Theodore the Tyro (Feb. 17). When his fellow Martyrs Eutropius and Cleonicus had been crucified (see Mar. 3), Basiliscus was shut up in prison. As he was praying the Lord to count him also worthy to finish his course as a martyr, the Lord appeared to him, telling him first to go to his kinsmen and bid them farewell, which he did. When it was learned that he had left the prison, soldiers came after him, and brought him to Comana in Cappadocia, compelling him to walk in iron shoes set with nails. He was beheaded at Comana, and his body was cast into the river, during the reign of Diocletian (284–305).

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

✢ 23. Our Righteous Father Michael the Confessor, Bishop of Synnada.

This Saint was from Synnada in Phrygia of Asia Minor. In Constantinople he met Saint Theophylact (see Mar. 8); the holy Patriarch Tarasius, learning that Michael and Theophylact desired to become monks, sent them to a monastery on the Black Sea. Because of their great virtue, Saint Tarasius afterwards compelled them to accept consecration, Theophylact as Bishop of Nicomedia, and Michael as Bishop of his native Synnada. Because Saint Michael fearlessly confessed the veneration of the holy icons, he was banished by the Iconoclast Emperor Leo V the Armenian, who reigned from

813 to 820. After being driven from one place to another, in many hardships and bitter pains, Saint Michael died in exile.

If Alleluia *is not said:*

Dismissal Hymn. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of hierarchs, O wise Michael, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Kontakion. Fourth Tone. On this day Thou hast appeared

HAVING dawned upon the world * like a great daystar, * thou dost shine upon all men * with thy great virtues as with light * and with the rays of thy miracles, * namesake of Angels and worker of miracles.

✢ 24. Our Righteous Father Symeon of the Wondrous Mountain. Our Righteous Father Vincent of Lerins.

Saint Symeon, the "New Stylite," was born in Antioch; John his father was from Edessa, and Martha his mother was from Antioch. From his childhood he was under the special guidance of Saint John the Baptist and adopted an extremely ascetical way of life. He became a monk as a young man, and after living in the monastery for a while he ascended upon a pillar, and abode upon it for eighteen years. Then he came to Wondrous Mountain, and lived in a dry and rocky place, where after ten years he mounted another pillar, upon which he lived in great hardship for forty-five years, working many miracles and being counted worthy of divine revelations. He reposed in 595, at the age of eighty-five years, seventy-nine of which he had passed in asceticism.

Saint Vincent was born in Toul in Gaul; he was the brother of Saint Lupus, Bishop of Troyes, who was a companion of Saint Germanus of Auxerre (see July 31). Saint Vincent was first a soldier, then left the world to become a monk of the renowned monastery of Lerins, where he was also ordained priest. He is known for his *Commonitorium,* which he wrote as an aid to distinguish the true teachings of the Church from the confusions of heretics; his most memorable saying is that Christians must follow that Faith which has been believed "everywhere, always, and by all." He wrote the *Commonitorium* about the year 434, three years after the Third Ecumenical Council in Ephesus, which he mentions in the *Commonitorium,* and defends calling the holy Virgin *Theotokos,* "She who gave birth to God," in opposition to the teachings of Nestorius which were condemned at the Third Council.

Without identifying by name Augustine, Bishop of Hippo, Saint Vincent condemns his doctrine of grace and predestination, calling it heresy to teach of "a certain great and special and altogether personal grace of God [which is given to the predestined elect] without any labour, without any effort, without any industry, even though they neither ask, nor seek, nor knock" (*Commonitorium,* ch. XXVI). See also Saint John Cassian, February 29; Saint John Cassian wrote his refutations before, and Saint Vincent after, the condemnation of Nestorius at the Third Council in 431, and the death of Augustine in 430. Saint Vincent reposed in peace about the year 445.

Dismissal Hymn of Saint Symeon. First Tone

THOU becamest a pillar of patience and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in tempta-

tions, and the life of the bodiless while in the body. O Symeon, our righteous Father, intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint Vincent. Fourth Tone
Be quick to anticipate

WITH wisdom hast thou made plain to all the Orthodox Faith * as that which alone hath been believed and honoured by all men, always and everywhere, * also showing heresy to be innovation, * groundless and unstable as a gust in a tempest. * O Vincent, thine invincible prayers shelter the Church of God.

Kontakion of Saint Symeon. Second Tone
Thou soughtest the heights

DESIRING the heights, * thou wast translated from the earth; * thy pillar was made * a second Heaven by thy toils; * by it, thou didst shine with the splendour of great wonders, O righteous one. * And thou ever prayest to Christ * the God of all in behalf of all of us.

✢ 25. The Third Finding of the Venerable Head of the Holy Forerunner.

Because of the vicissitudes of time, the venerable head of the holy Forerunner was lost for a third time and rediscovered at Comana in Cappadocia through a revelation to a certain priest, but it was found not, as before, in a clay jar, but in a silver vessel, and "in a sacred place." It was taken from Comana to Constantinople and was met with great solemnity by the Emperor, the Patriarch, and the clergy and people. See also February 24.

Wine and oil allowed.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

CHRIST God hath revealed to us thy truly ven'rable head * as a divine treasure that had been concealed in the earth, O Prophet and Forerunner. * Wherefore, as we gather on the feast of its finding, * with our hymns inspired of God, we praise Christ the Saviour, * Who by thy mighty prayers saveth us from every kind of harm.

Kontakion. Second Tone. Thou soughtest the heights

SINCE we have obtained * thy head as a most sacred rose * from out of the earth, * O Forerunner of grace divine, * we receive sure healings in every hour, O Prophet of God the Lord; * for again, now as formerly, * thou preachest repentance unto all the world.

✢ 26. The Holy Apostle Carpus of the Seventy.

This holy Apostle was numbered with the Seventy, and ministered unto the holy Apostle Paul, journeying with him and conveying his epistles unto those to whom they were written. He became Bishop of Beroea in Thrace, where he endured great tribulations while bringing many of the heathen to holy Baptism, and also suffered martyrdom there. Saint Paul mentions him in II Timothy 4:13.

Dismissal Hymn. Third Tone

O HOLY Apostle Carpus, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Fourth Tone. On this day Thou hast appeared

HAVING thee, O ven'rable * Apostle Carpus, * as a bright and shining star, * the Church is ever made to shine * with thine innum'rable miracles. * Save them that faithfully honour thy memory.

✢ 27. The Holy Hieromartyr Helladius. Our Righteous Father John the Russian, the New Confessor.

Concerning *Saint Helladius,* little is known except that he was a bishop who refused to sacrifice to idols, and that during his martyrdom our Lord Jesus Christ appeared to him and healed him of his wounds, after which he was cast into fire and was preserved unharmed, suffered further torments, and finally was beaten to death with the blows of fists.

The *Holy New Confessor John,* a native of Russia, was captured during the Russian campaign against the Turks in 1711, and was thereafter sold into slavery in Asia Minor. In this condition he struggled to serve God in piety even while he served his earthly master in all that was needful. He remained steadfast in the Christian Faith in the face of the many enticements the Moslems provided to lure him to their error, and was granted the grace to work miracles by his prayers. He reposed in peace in 1730. His relics remained incorrupt and are found at New Procopion on the island of Euboia in Greece.

Dismissal Hymn of the Hieromartyr. Fourth Tone

AS a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Helladius. Intercede with Christ our God that our souls be saved.

Dismissal Hymn of the Righteous One. Fourth Tone

HE that hath called thee from earth unto the heavenly abodes doth even after thy death keep thy body unharmed, O righteous one; for thou wast carried off as a prisoner to Asia, wherein also, O John, thou didst win Christ as thy friend. Wherefore, do thou beseech Him that our souls be saved.

Kontakion of the Hieromartyr. Plagal of Fourth Tone
To thee, the Champion Leader

SINCE thou didst flourish like a fair and fruitful olive tree, * thou as an athlete that contended well and won the crown * showest kindness unto all that seek grace and mercy. * Do thou guide us unto knowledge of the Most High God * as a Martyr and bright luminary of the Faith; * for we cry to thee: * Rejoice, O Father Helladius.

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

THE all-holy mem'ry of * thy splendid contests * on this day is come to us, * and it doth gladden and rejoice * the souls of all them that honour thee * with faith and rev'rence, O most righteous Father John.

✝ 28. The Holy Hieromartyr Eutychius, Bishop of Melitene.

All information concerning this Martyr has been lost, except that he presented himself before the tyrants, mocked the idols, suffered many unspeakable torments, and was finally drowned in the sea.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Eutychius. Intercede with Christ our God that our souls be saved.

✝ 29. The Holy Martyr Theodosia of Tyre. The Righteous Martyr Theodosia of Constantinople.

The holy *Virgin Martyr Theodosia* was born in Tyre of Phoenicia. At the age of eighteen she was seized in Caesarea of Palestine during a persecution and was brought before Urban the ruler. Because she refused to offer sacrifice to the idols, her sides and breasts were mercilessly scraped even to the inward parts and bones. She endured this in silence with astonishing courage. When Urban again asked her to sacrifice, she mocked him, and after being tormented even more horribly than before, she was cast into the sea in the year 308.

The *Righteous Martyr Theodosia,* having Constantinople as her homeland, struggled in asceticism in her own convent, which was located in that same imperial city. Filled with zeal for the veneration of the holy icons, she withstood Emperor Leo the Isaurian's impious command that the icons be destroyed. She received the martyr's crown when a soldier of the imperial guard plunged a ram's horn through her throat, about the year 717.

If Alleluia *is not said:*

Dismissal Hymn of the Righteous Martyr. Fourth Tone
Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion of the Martyr. Second Tone. Thou soughtest the heights

THROUGH labours hast thou * inherited life free of pain; * with streams of thy blood, * O all-praised maiden, thou didst drown * the vile lion, who is the most abhorrent enemy of Christ's Church. * As thou now rejoicest with Christ, * unceasingly pray thou in our souls' behalf.

✢ 30. Our Righteous Father Isaacius, Abbot of the Monastery of Dalmatus.

The righteous Isaacius was from Syria and came to Constantinople in 374, excelled in the monastic life, and departed to the Lord in peace. The year of his death is not certain, and sources variously give it as 383, 396, 406, and as late as 425. According to tradition, his monastery was built by Dalmatus the Patrician, a nephew of Saint Constantine the Great. But many say that the monastery was founded by Saint Isaacius, and afterwards took the name of the Abbot Dalmatus who succeeded Saint Isaacius (see Aug. 3 for an account of the life of Saints Isaacius and Dalmatus). Yet others maintain that it received its name from both of these, and that is why its name in Greek is in the plural. According to Zonaras, the Iconoclast Emperor Constantine Copronymus later turned this monastery into a barracks: "And as for the Monastery called Dalmatus, which is ancient and the oldest of all those in Constantinople, after he had expelled the monks, [the Emperor] made it a barracks for soldiers" (*Chronicle,* XV, 8). The Third Ecumenical Council raised its abbot to the rank of archimandrite and exarch of the prominent monasteries of the imperial city. The famous Cathedral of Saint Isaac in Saint Petersburg is dedicated to this Saint.

If Alleluia *is not said:*

Dismissal Hymn. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Isaacius, thy spirit rejoiceth with the Angels.

✢ 31. The Holy Martyr Hermias.

According to some, this Martyr strove in contest during the reign of Marcus Aurelius, also called Antoninus (161–180); according to others, it was in the reign of Antoninus Pius (138–161). Already an old man, the Saint was brought before Sebastian, Proconsul of Comana in Cappadocia, and because he would not renounce his confession of Christ, his tormentors, showing no reverence to his grey hairs, broke his jaw, tore the flesh from his face, pierced his eyes with a sharp instrument, subjected him to many other torments, and finally, after three days of such tortures, beheaded him.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

June

The month of June hath thirty days.
The day hath fifteen hours, and the night nine.

✢ 1. The Holy Martyr Justin the Philosopher.

This Saint, who was from Neapolis in Palestine, was a follower of the philosopher Plato. Born in 103, he came to the Faith of Christ when he was already a mature man, seeking to find God through philosophy and human reasoning. A venerable elder appeared to him and spoke to him about the Prophets who had taught of God not through their own wisdom, but by revelation; and he led him to knowledge of Christ, Who is the fulfilment of what the Prophets taught. Saint Justin soon became a fervent follower of Christ, and an illustrious apologist of the Evangelical teachings. To the end of his life, while preaching Christ in all parts, he never put off his philosopher's garb. In Rome, he gave the Emperor Antoninus Pius (reigned 138–161) an apology wherein he proved the innocence and holiness of the Christian Faith, persuading him to relieve the persecution of Christians. Through the machinations of Crescens, a Cynic philosopher who envied him, Saint Justin was beheaded in Rome in 167 under Antoninus' successor, Marcus Aurelius (reigned 161–180). Besides his defence of Christianity (*First and Second Apologies*), Saint Justin wrote against paganism (*Discourse to the Greeks; Hortatory Address to the Greeks*), and refuted Jewish objections against Christ (*Dialogue with Trypho*).

Dismissal Hymn. Plagal of First Tone. Let us worship the Word

THOU didst empty the cup of the wisdom of the Greeks, * and thou didst thirst yet again, till thou camest unto the well * where thou foundest water springing to eternal life. * And having drunk deeply thereof, * thou didst also drink the cup that Christ gave to His disciples. * Wherefore, O Justin, we praise thee as a philosopher and Martyr of Christ.

Kontakion. Third Tone. On this day the Virgin

As the breath of Paradise, * the dew descending from Aermon, * Christ the Power and the Peace * and Wisdom of God the Father, * came upon thy thirsting spirit, * O Martyr Justin, * making thee a spring of knowledge for all the faithful, * when thou barest with true valour * death as a Martyr, * to live for ever in Christ.

✢ 2. Our Father Among the Saints Nicephorus the Confessor, Archbishop of Constantinople.

Saint Nicephorus was born in Constantinople about the year 758, of pious parents; his father Theodore endured exile and tribulation for the holy icons during the reign of

Constantine Copronymus (741–775). Nicephorus served in the imperial palace as a secretary. Later, he took up the monastic life, and struggled in asceticism not far from the imperial city; he also founded monasteries on the eastern shore of the Bosphorus, among them one dedicated to the Great Martyr Theodore.

After the repose of the holy Patriarch Tarasius, he was ordained Patriarch, on April 12, 806, and in this high office led the Orthodox resistance to the Iconoclasts' war on piety, which was stirred up by Leo the Armenian. Because Nicephorus championed the veneration of the icons, Leo drove Nicephorus from his throne on March 13, 815, exiling him from one place to another, and lastly to the Monastery of Saint Theodore which Nicephorus himself had founded. It was here that, after glorifying God for nine years as Patriarch, and then for thirteen years as an exile, tormented and afflicted, he gave up his blameless soul in 828 at about the age of seventy. See also March 8.

Dismissal Hymn. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Nicephorus, intercede with Christ God that our souls be saved.

Kontakion. Fourth Tone. On this day Thou hast appeared

SINCE thou hast received today * the crown of vict'ry * from the Heavens at God's hand,* save all of them that faithfully * now honour thee as a teacher and * a faithful hierarch, O Father Nicephorus.

✢ 3. The Holy Martyr Lucillian and Those with Him.

Formerly a priest of the idols near Nicomedia, the Saint came to the Christian Faith in his old age; this was during the reign of Aurelian (270–275). Lucillian was brought before Silvan the Count; when he refused to return to the service of the idols, his jaw was broken, he was beaten with rods, and hanged upside down, then imprisoned with four Christian children, Claudius, Hypatius, Paul, and Dionysius. All of them were brought out again before Silvan, and remaining constant in their faith, were cast into a raging furnace. Preserved unharmed, they were sent to Byzantium, where the children were beheaded, and Lucillian was crucified. The virgin Paula, a Christian, buried their holy relics. For this, she was taken before the Count, and refusing to sacrifice to the idols, was stripped naked and mercilessly thrashed; after other torments, she was beheaded, in 270. There was a church in their honour in Constantinople.

If Alleluia *is not said:*

Dismissal Hymn. First Tone. The soldiers standing guard

LET all of us entreat Christ the Lord's holy Martyrs, * for they make supplication for our souls' salvation; * with faith and with longing, therefore, let us draw nigh unto them, * for they overflow with the divine grace of healings, * and they drive away the ranks of demons in terror, * as guardians of the Faith.

✢ 4. Saints Mary and Martha, Sisters of Saint Lazarus, the Friend of Christ. Our Father Among the Saints Metrophanes, Archbishop of Constantinople.

The *Holy Myrrh-bearers Mary and Martha,* together with their brother Lazarus, were

especially devoted to our Saviour, as we see from the accounts given in the tenth chapter of Saint Luke, and in the eleventh and twelfth chapters of Saint John. They reposed in Cyprus, where their brother became the first bishop of Kition after his resurrection from the dead. See also the accounts on Lazarus Saturday and the Sunday of the Myrrh-bearing Women.

Saint Metrophanes was born of pagan parents, but believed in Christ at a young age, and came to Byzantium. He lived at the end of the persecution of the Roman Emperors, and became the Bishop of Byzantium from about 315 to 325, during which time Saint Constantine the Great made it the capital of the Roman Empire, calling it New Rome. Saint Metrophanes sent his delegate, the priest Alexander, to the First Ecumenical Council in 325, since he could not attend because of old age. He reposed the same year and was buried by Saint James of Nisibis (celebrated Jan. 13), one of the Fathers present at the First Ecumenical Council. The Canons to the Trinity of the *Octoëchos* are not the work of this Metrophanes but another, who was Bishop of Smyrna about the middle of the ninth century, during the life of Saint Photius the Great.

Dismissal Hymn of Saints Mary and Martha. Third Tone
Awed by the beauty

SINCE ye believed in Christ with strong and ardent faith, * and ever worshipped His divine and mighty deeds, * ye both adorned yourselves with all the splendour of sacred virtues. * With your holy brother now, * ye are also vouchsafed to dwell * with the ranks of Saints on high, * O ye sisters of Lazarus; * and with him, O wise Mary and Martha, * ye pray for us all unto the Master.

Dismissal Hymn of the Hierarch. First Tone. While Gabriel was saying

PROCLAIMING the great myst'ry, the Godhead in Three Persons, * thou didst make most clear unto all men Christ's saving dispensation. * A shepherd to sheep endowed with speech, * thou dravest off the spiritual wolves, * and didst save from their destruction and savagery * the lambs of Christ God, who cried out: * Glory to Him that hath given thee strength. * Glory to Him that hath crowned thee. * Glory to Him that confirmed the pure Orthodox Faith through thee.

Kontakion of Saints Mary and Martha. Third Tone
On this day the Virgin

IN the town of Bethany, * ye dwelt of old; now in Heaven * ye abide in Paradise, * where our Lord's countenance shineth. * For ye gave your hearts and souls up * with fervent longing * unto Him that is the Life and the Resurrection; * as ye stand on high, O Mary * and Martha, pray Him * to grant salvation to us.

Kontakion of the Hierarch. Second Tone. Thou soughtest the heights

THOU clearly didst teach * the dogmas of the Faith of Christ; * and keeping it well, * thou didst increase thy faithful flock * to a mighty multitude indeed. Wherefore now, O Metrophanes, * with the Angels dost thou rejoice, * while ceaselessly praying Christ God for us all.

✝ 5. The Holy Hieromartyr Dorotheus, Bishop of Tyre. The Holy Hieromartyr Boniface of Crediton, Enlightener of Germany.

Saint Dorotheus became Bishop of Tyre in Phoenicia about the end of the third century. During the persecution of Diocletian and Maximian, about the year 303, he fled to Odyssopolis in Thrace to preserve his life, and after the death of the tyrants he returned to Tyre. He lived until the reign of Julian the Apostate (361–363), from whose persecution he again fled to Odyssopolis (or, according to Theophylact of Bulgaria, Edessa), but was found by Julian's men and slain in great torments, at the age of 107, in 361. He was very learned, and has left behind writings in both Latin and Greek relating the lives of the holy Prophets, Apostles, and other Saints.

The *holy Hieromartyr Boniface* was born of an English Christian family of noble rank about the year 680 at Crediton in Devonshire, and was named Winfred by his parents, which means "win peace." At the age of only four or five, he was inspired by the words and example of clerics and monks visiting his father's house to become a monk. His father opposed this until a sudden sickness convinced him he was resisting the will of God, and the seven-year-old Winfred was entrusted to the monastery of Exeter to be brought up.

At the age of fourteen he entered the monastery of Nursling under the venerable abbot Winbert, and made such great progress in his asceticism, devotion to prayer, and study of the Holy Scripture, that he was made a teacher for his monastic house and also wrote the first Latin grammar in England.

At the age of thirty he was ordained priest, after which greater responsibilities were laid upon him, which made his abilities known to the bishops and abbots throughout England and the secular authorities as well. But high ecclesiastical rank did not tempt him; above all he sought to do the will of God, and was convinced in his heart that that meant exile from his native land. He confided in Abbot Winbert, who initially forbade him to leave, not wishing to lose such a man of God, but at last gave him his blessing to depart.

In 716, at the age of thirty-five, Winfred, accompanied by a few of the brethren, sailed from London to Friesland. Despite the efforts of the English Bishop Saint Willibrord, Friesland, with much of northern and central Europe, was still pagan. At that time Radbod, pagan King of the Frisians, was waging bitter war on the Faith of Christ, to such a degree that Winfred determined no labours would bring forth spiritual fruit under such circumstances, and he returned to his monastery at Nursling, where he found his spiritual father, Abbot Winbert, at his last. Though the monks elected him abbot after Winbert's death, he refused, understanding his calling to be bringing the light of Christ to Germany, and consented only to tend the flock until a suitable Abbot was provided.

Having concluded that his missionary work would benefit from the protection of the See of Rome to aid him in his dealings with both secular and ecclesiastical authorities, in 718 he set out for Rome, and was received by Pope Gregory II, who commissioned him to evangelize the pagan peoples of Germany. The Saint travelled from Rome and proceeded through Bavaria to Thuringia, where he restored many who had fallen into laxity. Upon going to France, when he learned of the death of the pagan Radbod, King of the Frisians, he straightway sailed to Frisia and laboured there for three years with Archbishop Willibrord, destroying pagan shrines and bringing many to Christ. Saint Willibrord, now an old man, wanted to ordain his younger assistant as his successor to the See of Utrecht, but could not prevail on him, and the Saint continued his missionary work without being confined to any one place. The dialects of the Germanic tribes were similar enough to his native English for him to communicate with them freely, and he converted multitudes. When he sent an account of the progress made, with requests for guidance on certain questions, to Gregory II, the Pope bade him come to Rome. Gregory was so pleased with what he had accomplished that on Saint Andrew's

Day, November 30, 722, he consecrated him missionary bishop over Germany and gave him the Roman name of Boniface.

To break the strength of pagan superstition in Hesse, Saint Boniface, in the presence of a heathen multitude, took up an axe to cut down an enormous oak, which the pagans called Thor's Oak and held in great veneration. No sooner had he made a small cut in the trunk than the entire mass of the tree, shaken by a mighty blast from above, fell to the ground, bursting asunder into four parts of equal length. The pagans, who had expected divine vengeance to punish him, were so struck by the miracle that they came to faith in Christ.

For many years Saint Boniface laboured preaching the Gospel, building churches and monasteries, establishing bishoprics, and founding the Church in the lands of Germany. He also restored the Church in France—which had had no ecclesiastical synod for 84 years, and was troubled by general disorder and clergy that were ignorant, morally corrupt, or heretical—to good order and its former spiritual vigour.

In 747, Saint Boniface was made first Archbishop of Mainz. As he grew older and his strength failed him, he consecrated his disciple Saint Lull a bishop and appointed him his successor to tend his great flock, yet not to retire from his labours, but to visit the faithful in Friesland, where he had begun his missionary efforts. Before departing, he prophetically foretold his coming death to his disciple Lull. In 753, at the age of seventy-three, he travelled to Friesland. Since some of the faithful had returned to their pagan ways, his first work was to bring them back to the Faith. Then, in the spring of 754 Saint Boniface and his companions went to north-east Friesland to those who had never heard the Gospel. They converted and baptized many, and on June 5, 754, were going to chrismate them. But at dawn a host of enraged pagans assailed them. Saint Boniface was among the first to be slain, having bidden his companions not to take up arms in defence and exhorted them courageously to die for the Faith. Saint Boniface is honoured as the Enlightener of Germany.

Dismissal Hymn of Saint Dorotheus. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Dorotheus. Intercede with Christ our God that our souls be saved.

Dismissal Hymn of Saint Boniface. Fourth Tone. Be quick to anticipate

Throughout all the German lands, thou didst dispel heathen gloom, * for Christ the True Light was truly in thee, turning their hearts from darkness and sin's deep night. * Wherefore, we entreat thee, O wise Boniface, crying: * Shine the light of knowledge once again on those regions, * and save all them that celebrate thy holy memorial

Kontakion of Saint Dorotheus. Third Tone. On this day the Virgin

Having preached the Orthodox * doctrines, O most sacred Martyr, * thou didst bring thyself as a * divine gift to thy Creator; * at the first, thou hadst excelled in * asceticism; * at the last, thou didst contest firmly as a Martyr, * and didst lawfully receive the * prize of thy vict'ry * from Christ our Saviour and God.

Kontakion of Saint Boniface. Fourth Tone
On this day Thou hast appeared

DAUNTLESS in the face of death, * thou didst surrender * thy soul to the Living God, * Who crowned thy labours with great signs, * and brought the peoples to truth by thee, * O noble Boniface, herald of piety.

✢ 6. Our Righteous Father Hilarion the New, Abbot of the Monastery of Dalmatus.

Saint Hilarion, the fervent zealot for the veneration of the holy icons, was born in 775 and had Cappadocia as his homeland. About 806–811 he became Abbot of the Monastery of Dalmatus (see May 30), but was exiled by the Emperor Leo the Armenian, and later again by Theophilus; he was set free by the pious Empress Theodora, and again became Abbot of the Monastery of Dalmatus from 843 to 845, until the time of his repose.

If Alleluia *is not said:*

Dismissal Hymn. Plagal of Fourth Tone

IN thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Hilarion, thy spirit rejoiceth with the Angels.

Kontakion. First Tone. The soldiers standing guard

THOUGH cast into the fire, thou wast not burnt, O righteous * Hilarion, wise Father most godly of spirit; * for thou hadst the dew of Christ God refreshing thee mightily. * Since thou hast accomplished struggles far above nature, * thou, O valiant athlete, dost rejoice with the righteous; * with them, now remember us.

✢ 7. The Holy Martyr Theodotus of Ancyra.

This Martyr contested in Ancyra during the reign of Diocletian (284–305), when Theotecnus was proconsul. After the martyrdom of the virgin Tecusa and her seven companions (the virgins Alexandria, Claudia, Phaeina, Euphrasia, Matrona, Julia, and Theodota; they are celebrated on May 18), Saint Theodotus recovered their holy relics and buried them. For this, he was seized by Theotecnus, tormented, and beheaded.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

✝ 8. The Translation of the Sacred Relics of the Holy Great Martyr Theodore the Commander. Our Righteous Mother Melania the Elder.

See February 8 for the life of *Saint Theodore.*

Saint Melania was a lady of noble birth, most wealthy and renowned, a descendant of Roman consuls, and of Spanish origin. When her husband and two of her children died, she departed for Egypt to visit the monks living at Mount Nitria. She distributed her wealth to those that were in need there, as well as to the confessors of the Faith who were being persecuted by the Arians. In three days alone, she fed some 5,000. Then, when these Orthodox Christians were exiled to Palestine, she also went to Jerusalem. There, at her own expense, she built a convent for virgins, and reposed therein in holiness about the year 410. Her grand-daughter Melania the Younger is celebrated on December 31.

Wine and oil allowed.

Dismissal Hymn of the Martyr. Fourth Tone
Thou Who wast raised up

In truth enlisted with the King of the Heavens, * thou didst become for Him a noble commander, * O trophy-bearer and Great Martyr Theodore. * With the weaponry of faith * didst thou arm thyself wisely * and didst utterly destroy * all the hordes of the demons, * as a triumphant athlete of the Lord; * wherefore we ever do faithfully call thee blest.

Dismissal Hymn of the Righteous One. Plagal of First Tone
Let us worship the Word

Scorning riches that perish and worldly dignity, * thou soughtest heavenly glory through self-denial and toils, * making noble rank more noble by humility; * and thou didst build a holy house * in Jerusalem, where thou didst guide souls unto salvation. * And now, O Mother Melania, grant us the alms of thy rich prayers to God.

Kontakion of the Martyr. Fourth Tone. Thou Who wast raised up

As Christ the Saviour's mighty athlete and victor, * and a provider of the gifts come from Heaven, * thou always swiftly helpest with thy prayers to God * all those who seek refuge in * thy divinely-graced temple * and who flee with fervent faith * to thy holy protection. * Wherefore we cry to thee: Deliver us * from every danger, O thrice-blessed Theodore.

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

Thou didst use thine earthly wealth, * O wise Melania, * to console and help the poor; * and with the riches of thy mind, * thou leddest many of noble rank * with joy to be poor in spirit for Jesus' sake.

✝ 9. Our Father Among the Saints Cyril, Archbishop of Alexandria. Our Righteous Father Columba of Iona. Our Righteous Father Cyril of Belozersk.

On this day we commemorate *Saint Cyril's* falling asleep. On January 18 we commemorate the occasion of the Saint's restoration to his see in Alexandria after he had suffered a brief exile because of the machinations of the Nestorians. Shortly thereafter the Third Ecumenical Council was convoked in Ephesus and the blasphemous doctrine of Nestorius was condemned. See January 18 for Saint Cyril's life and works.

After he established a number of monasteries and churches in his native Ireland, *Saint Columba* founded the renowned monastery of Iona, off the coast of Scotland. Having guided many in the path of salvation, he reposed in peace in 597.

Saint Cyril of Belozersk, a Muscovite born in 1337, was tonsured in the Simonov Monastery in Moscow where he was later made abbot. Renouncing this position, at a revelation from the Mother of God he set out for the wilderness of Belozersk (White Lake) to live the life of a hermit. Later, when others desiring to lead the monastic life had gathered under his direction, he founded the Monastery of Belozersk. Throughout his life he had a very great reverence for the Mother of God, who kept him under her protection in every peril and adversity. He became a wonderworker, and was adorned with all the virtues, above all humility. Once, through the working of the enemy, one of his monks conceived an unendurable hatred for him; after being tormented by it for a whole year, he finally decided to reveal it to Cyril. When the monk was overcome with grief and shame at his malice towards such a venerable man, Cyril comforted him, affectionately telling him, "All the others are in error concerning me; only you have perceived my unworthiness," and forgiving him, sent him away in peace. Saint Cyril reposed on this day in 1427 at the age of ninety.

Dismissal Hymn of Saint Cyril of Alexandria. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of hierarchs, O wise Cyril, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint Columba. Third Tone

A FEARLESS accuser of sin and avenger of the injured, thou in repentance didst accept exile in a distant land, keeping the strait and afflicted path of obedience in the monastic rule. Thou didst cast the cloak of love over the failings of the feeble. A lover of chant, thou didst rejoice in the creation, whilst hymning the Creator, and didst command thy followers to be at peace and have love among themselves, O gracious Columba.

Dismissal Hymn of Saint Cyril of Belozersk. First Tone

UPROOTING the thorns of the wicked passions, thou didst blossom like the lily in David's wilderness, O Father Cyril. Thou didst gather therein a multitude of disciples, who were guided by the fear of God and thine instructions. As a child-loving father, thou didst never abandon them, and so we cry: Glory to Him that hath given thee

strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Kontakion of Saint Cyril of Alexandria. Fourth Tone
Thou Who wast raised up

THOU with the power of Christ Saviour's divine words * didst rend asunder all the webs of the heresies * and didst enrich the Church by cutting down the tares * of profane Nestorius, * O our blest Father Cyril; * wherefore, in Christ's presence now * with the choirs of the Angels * thou intercedest fervently with Him * to grant forgiveness of failings to all of us.

Kontakion of Saint Columba. Plagal of Fourth Tone

O THOU prince of Celts and founder of monasteries, in obedience to the revelation of the Archangel Michael, thou didst endure exile and in so doing didst carry the Faith to the unenlightened. As one who received the grace of illumination by the light of the Holy Spirit, grant that the hearts of us sinners may be purified by His radiance. Intercede thou that peace may rule throughout thy land and the whole world, and forget not thine erring children, O holy Father Columba.

Kontakion of Saint Cyril of Belozersk. Plagal of Fourth Tone

HAVING scorned things corruptible and the ways of thought which dragged thee down, O Father, thou didst yearn joyously for the course on high; and as thou standest there before the Holy Trinity with the Saints, pray that thy flock be kept from enemies; for as we celebrate thy holy repose, we cry: Rejoice, O supremely-blessed Cyril our Father.

✢ 10. The Holy Martyrs Alexander and Antonina. The Holy Martyrs of China.

The holy *Martyrs Alexander and Antonina* were from the town of Cardamon (or Crodamon). Antonina was arrested by Festus the governor and, because she refused to deny Christ, he had her placed in a brothel. But Alexander, sent by divine providence, came in unto her and gave her his cloak; with her head covered, she escaped without having been defiled. When Alexander was discovered, he was taken before Festus, and with Antonina was tortured and burned to death.

The *Holy Martyrs of China* were native Chinese Orthodox Christians brought up in piety at the Russian Orthodox Mission in Peking, which had been founded in 1685. During the Boxer Rebellion of 1900 against the foreign powers occupying China, native Chinese Christians were commanded by the Boxers to renounce Christianity or be tortured to death. Two hundred and twenty-two members of the Peking Mission, led by their priest Metrophanes Tsi-Chung and his family, refused to deny Christ, and were deemed worthy of a martyric death.

Dismissal Hymn of Saints Alexander and Antonina. Fourth Tone
Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Martyrs of China. Third Tone. Awed by the beauty

LET us the flock of Christ with love and piety * now glorify with hymns and truly joyous odes * the faithful Martyrs of the truth who suffered for Christ in China. * For having confessed the Faith, * they all bravely went unto death * as lambs which were sacrificed * for our Shepherd and Master Christ. * And therefore to the Martyrs we cry out: * Remember us all, who sing your praises.

Kontakion of Saints Alexander and Antonina. Second Tone

LET us bless godly-minded Alexander and Antonina, the spiritual kinsmen in Christ, who were of one mind in the paths of godliness; for in His good pleasure, He that glorified them hath received their struggles and wounds as fragrant myrrh.

Kontakion of the Martyrs of China. Fourth Tone
On this day Thou hast appeared

THE divine Metrophanes, * the martyred shepherd, * with his great and faithful flock, * have hallowed China with their blood; * wherefore we praise them with sacred hymns, * for they were faithful to Christ even unto death.

✢ 11. The Synaxis of the Icon of the Most Holy Theotokos "It Is Truly Meet." The Holy Apostles Bartholomew and Barnabas.

The *Synaxis of the Icon of the Most Holy Theotokos* is celebrated today for the following reason: In 980, during the reign of Emperor Basil II, when Nicholas Chrysoberges was Ecumenical Patriarch, the holy Archangel Gabriel appeared in the guise of a monk to the disciple of a certain elder living in a hermitage belonging to the Monastery of Pantocrator on the Holy Mountain. During Matins, after the monk had chanted the customary hymn, "More honourable than the Cherubim . . . ," composed by Saint Cosmas the Hymnographer, the Angel chanted the same hymn, but with the following prelude: "It is truly meet to call thee blest, the Theotokos, the ever-blessed and all-immaculate and Mother of our God." Marvelling at the hymn's beauty, the monk asked his visitor—who appeared also to be a monk—to record this new text in writing, which the Angel did by miraculously inscribing the words on a piece of slate, using only his finger, and straightway he vanished from sight. This slate was brought to the Church of the Protaton, and from thence to Constantinople, to the imperial court and the Ecumenical Patriarchate, as evidence of the miracle. Henceforth, this version of the hymn to the Most Holy Theotokos began to be chanted in the Divine Liturgy in all the churches. The

place where the miracle took place is now called *Adein,* from the Greek word which means "to sing." The icon itself, before which this hymn was first chanted, is called "the icon of the *Axion estin*" ("It is truly meet") and it is kept in the sanctuary of the Church of the Protaton on the Holy Mountain.

Saint Bartholomew was one of the Twelve Apostles, and had Galilee as his homeland; this is all that is known of him for certain according to the history of the Gospels. Concerning his apostolic work, certain say that he preached in Arabia and Persia, and especially in India, bringing to them the Gospel written by Saint Matthew, which had been written originally in Hebrew, and which was found there one hundred years later by Pantaenus, formerly a stoic philosopher and later an illustrious teacher of the Christian school in Alexandria (see Eusebius, *Eccl. Hist.*, 5:10). Other accounts say that he went to Armenia. According to some, he ended his life by being crucified, or by being flayed alive, at Albanopolis (Urbanopolis) in Armenia. This also confirms an ancient tradition preserved by the Armenians. According to some, Bartholomew and Nathanael are the same person, because the Evangelists who mention Bartholomew do not mention Nathanael; and John, who alone mentions Nathanael as one of the Twelve, says nothing of Bartholomew. Indeed, Bartholomew is a patronymic, "son of Talmai," which means "bold, spirited" (see also Jesus of Navi 15:14; II Kingdoms 3:3), and Nathanael could have had this as a surname. According to the *Synaxarion* of the *Menaion* on April 22, however, it is Simon the Zealot and Nathanael who are the same; the Evangelists who mention Simon the Zealot (or "the Cananite") do not mention Nathanael.

Saint Barnabas, one of the Seventy, was from Cyprus, of the tribe of Levi, and a fellow disciple with Paul under Gamaliel. He was called Joses, but was renamed Barnabas, which means "son of consolation," perhaps to distinguish him from the Joses called Barsabas and surnamed Justus (Acts 1:23). Saint Barnabas had a field, which he sold and brought the money to the Apostles (Acts 4:36–37). Before the conversion of Saul to Paul, it was Barnabas who was the leader of the Seventy Apostles, the first in preaching and chief spokesman. After Saul's vision on the road to Damascus, it was Barnabas who joined him to the Apostles when the others, because of Saul's reputation as a persecutor of the Church, still feared him (Acts 9:26–27); again it was Saint Barnabas who conscripted Paul as a preacher, bringing him from Tarsus to Antioch after the stoning of Stephen, to assist in spreading the Gospel (Acts 11:25–26). Saint Barnabas preached the Gospel in many places, travelled together with Paul, and finally was stoned to death by the Jews in his native Cyprus. During the reign of Zeno, in the year 478, his sacred relics were found, having on his chest the Gospel according to Matthew written in Greek by Barnabas' own hand. This Gospel was brought to Zeno. Because of this the Church of Cyprus received the right of autonomy, and its archbishop was given the privilege, like the emperor, of signing his decrees and encyclicals in vermillion.

Wine and oil allowed.

Dismissal Hymn of the Mother of God. Fourth Tone
Be quick to anticipate

Ye hosts of the Fathers of Mount Athos, gather today, * and shout with a voice of jubilation, leaping for joy, and faithfully keeping feast: * For, behold, the praise of the most pure Theotokos * wondrously and awesomely is sung by the Angel; * and therefore, as the Mother of God, we glorify her name.

Dismissal Hymn of the Apostles. Third Tone

O holy Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion of the Mother of God. Fourth Tone
On this day Thou hast appeared

All of Athos keepeth feast * this day in gladness; * for it wondrously received * from an Archangel's holy hand * the hymn whereby thou hast ever been * praised as the Mother of God, as is truly meet.

Kontakion of Saint Bartholomew. Fourth Tone
On this day Thou hast appeared

To the Church thou hast appeared * as a great daystar; * with thy teachings as thy rays * and beams of awesome miracles, * thou hast enlightened those praising thee, * the Lord's Apostle, O sacred Bartholomew.

Kontakion of Saint Barnabas. Third Tone. On this day the Virgin

To thy Lord, O Barnabas, * thou wast a genuine servant; * and among the Seventy * Apostles, thou wast the foremost; * and with Paul, thou shonest brightly * in thy wise preaching, * making known unto all men Christ Jesus, the Saviour. * For this cause, we celebrate thy * divine memorial * with hymns and spiritual songs.

✢ 12. Our Righteous Fathers Onuphrius of Egypt and Peter of Athos.

Saint Onuphrius flourished in the fourth century, first in the cenobium near Hermopolis of Thebes in Egypt, and later as a solitary in the desert, where he was discovered by Saint Paphnutius. When Paphnutius first encountered him deep in the desert, he was affrighted at the Saint's appearance, seeing him covered with hair like a wild beast and naked except for a garment sewn of leaves covering his loins. After relating his life and the bitter conflicts he had endured as a hermit, Onuphrius told Paphnutius that he was about to die, and that Paphnutius had been sent to bury him, which soon came to pass. Although Paphnutius desired afterwards to remain in the Saint's cave, as soon as he had buried him, the cave fell in and the palm tree which had furnished the Saint with dates withered up, indicating that it was the will of God that Paphnutius return to his monastery and make Saint Onuphrius known to all.

Saint Peter was born of noble parents in Constantinople in the ninth century. Sent forth with the Roman army against the Saracens, he was taken captive and shut up in the prison of Samarra in Syria; this is no doubt the same prison in which the Forty-Two Martyrs of Amorion were kept (see Mar. 6). Released from prison through the prayers of Saint Nicholas of Myra and Saint Symeon the God-receiver, he fled to Rome, where he became a monk, and later came to the peninsula of Athos, where he lived in a cave as a solitary, suffering many temptations from the evil one, but also enjoying the manifest help of the most holy Theotokos. After many years, he reposed in peace.

Dismissal Hymn. Fourth Tone

O God of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Dismissal Hymn of Saint Onuphrius. First Tone

Thou didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Onuphrius, our God-bearing Father. By

fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Kontakion of Saint Onuphrius. Second Tone. Thou soughtest the heights

For monks didst thou prove * to be a great and brilliant star, * enlight'ning the world * as light that flasheth in the night; * and thou shonest forth in asceticism as brightly as the sun. * Hence, O Father Onuphrius, * cease not interceding in behalf of us.

Kontakion of Saint Peter. Plagal of Fourth Tone

Having received the noetic and heavenly light in thy heart, O Peter, thou wast seen to be a most radiant vessel of the pure Trinity; and thou didst receive the grace to work miracles, and dost cry: Alleluia.

✢ 13. The Holy Martyr Aquilina.

This Martyr contested in Byblos, the sea-port city of Syria, during the reign of Diocletian, in 289. Because she taught other young maidens to turn from the idols to Christ, she was brought before the governor. Her ears were pierced with heated spits until blood ran from her nostrils; finally she was beheaded, at the age of ten or twelve.

Dismissal Hymn. Fourth Tone. Joseph was amazed

O Lord Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion. Third Tone. On this day the Virgin

With the sprinkling of thy blood * wast thou made pure, O fair virgin, * and with crowns of martyrdom * thou art crowned, O Aquilina; * Christ, thy Bridegroom, Who doth well forth * life everlasting * for this cause hath given thee to those in afflictions, * for the healing of their illness * and their salvation * when they in faith flee to thee.

✢ 14. The Holy Prophet Elisseus (Elisha). Our Father Among the Saints Methodius the Confessor, Archbishop of Constantinople.

The *Prophet Elisseus,* the son of Saphat, was from the town of Abel-me-oul and had been a husbandman. In the year 908 B.C., at God's command, the Prophet Elias anointed him to be Prophet in his stead. This happened while Elisseus was plowing his

land, having twelve oxen under yoke. Straightway, Elisseus slew the oxen and cooked them, using the wooden plough and the other instruments of husbandry as firewood; then he gave the oxen as food to the people. Bidding farewell to his parents, he followed Elias and served him until the latter was taken up as it were into heaven (see July 20). When Elisseus received his teacher's mantle and the grace of his prophetic spirit twofold, he demonstrated whose disciple he was through the miracles he wrought and through all that is related of him in the Fourth Book of Kingdoms. He departed full of days and was buried in Samaria, about the year 839 B.C. But even after his death God glorified him; for after the passage of a year, when some Israelites were carrying a dead man for burial and suddenly saw a band of Moabites, they cast the dead man on the grave of the Prophet. No sooner had the dead man touched the Prophet's bones, than he came to life and stood on his feet (IV Kingdoms 13:20–21). Mentioning this, Jesus the Son of Sirach says, "He did wonders in his life, and at his death his works were marvellous" (Ecclus. 48:14). It is because of such marvels that the faithful have reverence for the relics of the Saints (see also Jan. 16). His name means "God is saviour."

As for *Saint Methodius,* he was born to wealthy parents from Syracuse in Sicily about the end of the eighth century. Being a presbyter, he was sent as an ambassador to Rome in 815 or 816 on behalf of Patriarch Nicephorus of Constantinople, who had been exiled by Leo the Armenian (see June 2). After Leo's death, he returned to Constantinople; but since he was a zealot for the veneration of the holy icons, he was immediately exiled by Emperor Michael the Stammerer to a fortress near Bithynia. When Michael died, he was freed for a short time; but then, because of his confession of the Orthodox Faith, he was imprisoned again by the Emperor Theophilus in a dark and foul-smelling sepulchre. Since this was not enough for the Emperor's inhumanity, he commanded that two thieves be shut up with Methodius, and when one of them died, that the corpse not be removed. While the Saint was imprisoned there, a certain poor fisherman ministered to his needs. Finally, when the Church received its freedom under Saint Theodora the Empress, the Saint ascended the patriarchal throne of Constantinople in 842. Together with the holy Empress, Methodius restored the holy icons to their proper honour; this is commemorated on the Sunday of Orthodoxy. He governed the Church of Constantinople for four years, and reposed in 846.

Dismissal Hymn of the Prophet. Fourth Tone. Be quick to anticipate

THE incarnate Angel, and the Prophets' summit and boast, * the second forerunner of the coming of Christ our God, Elias, the glorious, * from above sent down his grace upon Elisseus; * he doth cast out sickness and doth also cleanse lepers; * and unto all that honour him, he poureth forth streams of cures.

Dismissal Hymn of the Hierarch. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Methodius, intercede with Christ God that our souls be saved.

Kontakion of the Prophet. Second Tone. Thou soughtest the heights

A PROPHET of God * didst thou become when worthily * thou hadst been vouchsafed * a double portion of God's grace * as

Elias' true companion, O Elisseus, divinely-blest; * and with him, thou unceasingly * entreatest Christ God in behalf of us all.

Kontakion of the Hierarch. Second Tone

THOU didst struggle on earth as one without a body, and didst inherit Heaven, O Methodius; for thou didst set forth the veneration of icons to the ends of the earth. And while living in abundant labours and hardships, thou didst not cease boldly to censure them that set at nought the icon of Christ.

✝ 15. The Holy Prophet Amos. Our Father Among the Saints Jonas, Metropolitan of Kiev.

The *Prophet Amos* was from the city of Thekoue in the land of Zabulon. He was an unlearned man, a shepherd of goats and sheep, as he testifies concerning himself (Amos 7:14–15). He began to prophesy two years before the earthquake, which some say took place in the twenty-fifth year of the reign of Ozias, king of Judah, about the year 785 B.C. (Amos 1:1). Later, however, Amasias, the false priest of Bethel, brought about his death. His book of prophecy, divided into nine chapters, is ranked third among the minor Prophets. This Amos is different from the Prophet Esaias' father, who also was called Amos. His name means "bearer of burdens."

Our holy Father *Jonas, Metropolitan of Kiev,* was tonsured at the age of twelve in one of the Galician monasteries and later struggled in the Simonov Monastery in Moscow. About 1430, he became Bishop of Ryazan and Murom. In 1432 he was chosen as a candidate for Metropolitan of Kiev. (The Metropolitan's residence had been transferred from Kiev to Vladimir about the year 1280, and then to Moscow in 1328, yet the Metropolitan continued to be called "of Kiev" until Saint Jonas, the last to be so called. After the fall of Constantinople, the successors of Saint Jonas took the title Metropolitan of Moscow. This is why Metropolitans Theognostus, Cyprian, Photius, and Jonas are sometimes called "of Kiev" and sometimes "of Moscow.") Upon arriving in Constantinople to receive consecration, however, Jonas learned that Isidore had been appointed to the see by the Ecumenical Patriarch Joseph, without the knowledge of the Muscovite prince and clergy. In 1438, at the Council of Florence, both Patriarch Joseph and Metropolitan Isidore became Uniates; in 1441, therefore, Isidore was driven from his see, and in 1449 (according to some, 1448), Saint Jonas was made Metropolitan by the Russian bishops. He reposed on March 31, 1461. (See also Oct. 5.)

If Alleluia *is not said:*

Dismissal Hymn of the Prophet. Second Tone

AS we celebrate the memory of Thy Prophet Amos, O Lord, through him we beseech Thee to save our souls.

Dismissal Hymn of the Hierarch. Fourth Tone

CASTING thyself wholly upon the Lord from thy youth, in prayers and labours and fasting thou wast an image of virtue. Hence, having beheld thy good volition, God established thee as a hierarch and shepherd of His Church. Wherefore, even after thy repose, thy body was kept whole and incorrupt, O holy Hierarch Jonas. Pray Christ God that our souls be saved.

Kontakion of the Hierarch. Plagal of Fourth Tone

SINCE thou didst serve the Lord from childhood, O wise one, and hadst weighed down thy body with fasting and vigil, thou wast made manifest as a pure vessel and dwelling-place of the Most Holy Spirit. Hence did thy Church establish thee as a hierarch and shepherd, and having tended it well, thou didst depart unto the Lord Whom thou didst love. Wherefore, we entreat thee: Remember us who venerate thy holy memory with faith, that we all may cry to thee: Rejoice, O Father Jonas, most honoured Hierarch.

✢ 16. Our Holy Father Tikhon (Tychon), Bishop of Amathus in Cyprus.

This Saint was born of pious Christian parents and flourished in the fifth century. Because of his piety and purity of life he was ordained deacon by the Bishop of Amathus, and later was made Bishop of Amathus by the great Epiphanius (see May 12). He worked many signs and wonders and turned many from the worship of idols unto Christ. Once he planted a vine in the ground and it wondrously sprouted and brought forth ripe grapes. After his death, on his annual feast-day on June 16, it being yet early in the season, that vine would be laden with unripe grapes, as is natural; but as the Divine Liturgy began, the grapes would begin to darken, and by the end of it, they would be fully ripened. The third of the Vespers *stichera* in the *Menaion* service to Saint Tikhon alludes to this yearly miracle.

Dismissal Hymn. First Tone

THOU didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Tikhon, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Kontakion. Third Tone. On this day the Virgin

SHINING in ascetic toils * belov'd of God, O Saint Tikhon, * from on high didst thou receive * the Holy Comforter's power * to destroy the wicked idols * of gross delusion * and to save imperilled peoples, to cast out demons, * and to heal the sick, O blest one; * wherefore, we honour * thee as a true friend of God.

✢ 17. The Holy Martyrs Isaurus and Those With Him. The Holy Martyrs Manuel, Sabel, and Ishmael. Our Righteous Father Botolph, Abbot of the Monastery of Ikanhoe.

The holy Martyr *Isaurus,* a deacon, and *Basil* and *Innocent* were from Athens. In the reign of Numerian (283–284), they came to Apollonia (most likely, the city in Illyricum); there encountering *Felix, Peregrinus,* and *Hermias* hidden in a cave, they strengthened them in their Faith. Betrayed to Tripontius the proconsul, all but Isaurus

and Innocent were beheaded; these last two Tripontius gave over to his son, Apollonius, who tormented them, and then had them beheaded.

The holy *Martyrs Manuel, Sabel, and Ishmael,* Persians by race and brethren according to the flesh, were sent by the Persian King as ambassadors to Julian the Apostate to negotiate a peace treaty. While with him at a place near Chalcedon, they refused to join him in offering sacrifice to his idols. Scorning the immunity universally accorded ambassadors, he had them slain in the year 362. This was a cause of the war with Persia in which Julian perished miserably the following year.

Saint Botolph was born in Britain about the year 610 and in his youth became a monk in Gaul. The sisters of Ethelmund, King of East Anglia, who were also sent to Gaul to learn the monastic discipline, met Saint Botolph, and learning of his intention to return to Britain, bade their brother the King grant him land on which to found a monastery. Hearing the King's offer, Saint Botolph asked for land not already in any man's possession, not wishing that his gain should come through another's loss, and chose a certain desolate place called Ikanhoe. At his coming, the demons inhabiting Ikanhoe rose up against him with tumult, threats, and horrible apparitions, but the Saint drove them away with the sign of the Cross and his prayer. Through his monastery he established in England the rule of monastic life that he had learned in Gaul. He worked signs and wonders, had the gift of prophecy, and "was distinguished for his sweetness of disposition and affability." In the last years of his life he bore a certain painful sickness with great patience, giving thanks like Job and continuing to instruct his spiritual children in the rules of the monastic life. He fell asleep in peace about the year 680. His relics were later found incorrupt, and giving off a sweet fragrance. The place where he founded his monastery came to be called "Botolphston" (from either "Botolph's stone" or "Botolph's town") which was later contracted to "Boston."

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Righteous One. Plagal of First Tone

NEITHER the desolation of the fens, nor the depth of thy humility could hide the light of thy virtues, whereby thou becamest a lamp unto the faithful, O Botolph our righteous Father. Wherefore, we entreat thee: do thou also enlighten us who venerate thy blessed memory.

Kontakion of the Martyrs. Second Tone. Thou soughtest the heights

PIERCED through in your hearts * with faith in Christ, O blessed ones, * ye drank of His cup * with faith, and ye hurled to the ground * all the impudence of the Persians and their vaunting idolatry; * and ye intercede for us all, * ye equal in number to the Trinity.

Kontakion of the Righteous One. First Tone. The soldiers standing guard

THE glory of the just, the protector of Boston, * the man of mighty prayer, our belov'd Father Botolph, * entreateth the Saviour that

He show mercy to all of us. * Let us honour him with thankful praise, O ye faithful; * let us imitate his conversation and virtues, * that God hear his prayers for us.

✢ 18. The Holy Martyr Leontius.

This Martyr was from Greece. Being of great bodily stature and strength, he was an illustrious soldier in the Roman legions who had won many victories, and was known for his prudence and sobriety of mind. When it was learned that he gave grain to the poor from the imperial stores, and was moreover a Christian, Hadrian the Governor of Phoenicia sent Hypatius, a tribune, and Theodulus, a soldier, to arrest him. Saint Leontius converted them on the way to Tripolis in Phoenicia, where Hypatius and Theodulus were tormented and beheaded by Hadrian for their confession of Christ. Then Hadrian with many flatteries and many torments strove to turn Leontius from Christ. All his attempts failing, he had Leontius put to such tortures that he died in the midst of them, under Vespasian in the year 73.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion. Third Tone. On this day the Virgin

THOU didst wholly put to shame * the tyrants' wicked opinions * and didst mightily rebuke * the Greeks' ungodly religion; * with the doctrines of true rev'rence, * thou madest shine forth * godly knowledge for all men, O wise Leontius, * thou most godly-minded Martyr; * wherefore with longing * we keep thy mem'ry today.

✢ 19. The Holy Apostle Jude. Our Righteous Father Païsius the Great of Egypt. Our Father Among the Saints John Maximovitch, Archbishop of San Francisco.

The *Apostle Jude* was of the choir of the Twelve, and by Luke was called Jude, the brother of James the Brother of God (Luke 6:16; Acts 1:13), and therefore also a kinsman of the Lord according to His humanity. But by Matthew (10:3), he is called Lebbaeus, surnamed Thaddaeus (he is not the Thaddaeus who healed the suffering of Abgar, as Eusebius says in his *Eccl. Hist.*, 1:13; see Aug. 21). Saint Jude preached in Mesopotamia, Arabia, Idumea, and Syria, and, it is said, completed the path of his divine apostleship by martyrdom in Beirut in the year 80. Written after the destruction of Jerusalem by Titus, his is the last of the Catholic (General) Epistles to the believing Jews in the diaspora. His name (a variant of Judah) means "praise."

Our righteous Father *Païsius the Great* was born in Egypt about the year 300 and was consecrated to God as a monk at a young age. He together with Saint John the Short (commemorated Nov. 9) was trained in the ascetical life in Scete by the great Abba Pambo (July 18). He practised extreme fasting and vigil beyond the limits of human strength, and received many revelations of mysteries. The Saviour often appeared to him; once He appeared to him with two Angels, as He had to Abraham, and allowed him to wash His immaculate feet. When he was asked which virtue was the highest of

all, he would answer, "That which is done in secret." He reposed in peace in deep old age; his relics are found in the monastery of Amba Bishoy in Wadi Natrun (the ancient Nitria of Egypt), and to the present day they work healings and miracles.

The *Holy Hierarch John Maximovitch* was born in the Kharkov region in 1896, and reposed in Seattle in 1966. In 1921, during the Russian Civil War, his family fled to Belgrade, joining the ranks of Russian exiles in Serbia, where he later became a monk and was ordained priest. In 1934 he was made Bishop of Shanghai, where he served until the Communists came to power. Thereafter he ministered in Europe, serving as Bishop first in Paris then in Brussels, until he became Archbishop of San Francisco in 1962. Throughout his life he was revered as a strict ascetic, a devoted man of prayer, and a truly wondrous unmercenary healer of all manner of afflictions and woes. He served the Divine Liturgy daily, slept little more than an hour a day, and kept a strict fast until the evening. It is doubtful that any one man gave so much protection and comfort as he to the Russian Orthodox people in exile after the Revolution of 1917; he was an unwearying and watchful shepherd of his sheep in China, the Philippines, Europe, and America. Through his missionary labours he also brought into the Church many who had not been "of this fold." Since his repose in 1966, he has been especially glorified by God through signs and miracles, and his body has remained incorrupt.

Dismissal Hymn of the Apostle. First Tone. The soldiers standing guard

We know thee as a kinsman of Christ and we laud thee * with sacred hymns and songs as a most steadfast Martyr * who trampled on error and who courageously kept the Faith. * As we celebrate today thy holy remembrance, * we receive forgiveness of our sins and transgressions, * O Jude, through thy holy prayers.

Dismissal Hymn of the Righteous One. Fourth Tone. Be quick to anticipate

The incarnate Angel, and the boast and summit of monks, * the bodiless man, the citizen of Heaven, the great God-bearing Païsius * celebrateth with us in divine jubilation, * granting grace to all them that extol him with rev'rence. * With fervour let us honour this day, off'ring him songs of praise.

Dismissal Hymn of the Hierarch. Plagal of First Tone
Let us worship the Word

Like a spiritual daystar in heaven's firmament, * thou didst encompass the whole world and didst enlighten men's souls. * Hence, thy name is glorified throughout the East and West, * for thou didst shine forth with the grace * of the Sun of Righteousness, O John, our beloved shepherd. * Wherefore, cease not to entreat Christ, that He show mercy and redeem our souls.

Kontakion of the Apostle. First Tone. The soldiers standing guard

Sprung from a noble root, thou art risen before us, * a branch bestowed by God, ever feeding the whole world * upon the fruits of thy words, O eyewitness of God the Lord, * O thou brother of our God, and Christ's all-wise herald, * who hast taught the Lord's pure Orthodox Faith to all men, * initiate of His grace.

Kontakion of the Righteous One. Plagal of Fourth Tone
To thee, the Champion Leader

WITH godly anthems, come, ye faithful, let us all acclaim * the godly-wise and truly ven'rable Païsius, * the true citizen and ornament of the desert, * the most noble peer of Angels, the true friend of Christ, * and the glory of monastics and ascetic Saints. * Let us cry to him: * Rejoice, O Father Païsius.

Kontakion of the Hierarch. Same Melody

TO thee, the pastor and protector of a countless host * of homeless orphans, widows, paupers, and afflicted souls, * do we offer anthems born of love and thanksgiving. * As a hierarch filled with grace and zeal for piety, * do thou save us from the foes of apostolic truth, * for we cry to thee: * Rejoice, O great wonderworker John.

✝ 20. The Holy Hieromartyr Methodius of Patara, Bishop of Olympus.

Because of his wisdom and virtue, this Saint was surnamed Eubulus ("of good counsel"). He was an eminent theologian and one of the first to oppose and refute the heretical writings of Origen. According to Jerome (*De vir. ill.*, 83) and Socrates the historian (*Eccl. Hist.*, 6:13), he was bishop, not of Patara (as a sixth century work by Leontius the Byzantine wrongly asserts), but of Olympus in Lycia, and later, of Tyre in Phoenicia. It appears he was called bishop of Patara by later writers because his famous dialogue concerning the resurrection takes place in that city. He underwent a glorious death as a martyr at Chalkis in Greece in the year 311, under Emperor Maximinus. Among his extant writings is one called *Symposium of Virgins*.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone

AS a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Methodius. Intercede with Christ our God that our souls be saved.

✝ 21. The Holy Martyr Julian of Tarsus.

This Martyr, who was born to a pagan father and a Christian mother, was from Cilicia, confessed the Christian Faith before the proconsul Marcian, and was perfected in martyrdom at the age of eighteen, when he was put into a sack with sand and venomous serpents and cast into the sea. Saint John Chrysostom has a homily in his honour (*PG* 50:665–676).

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our

immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

✢ 22. The Holy Hieromartyr Eusebius, Bishop of Samosata.

After the expulsion of Eudoxius from the see of Antioch, the Arians of Antioch, believing that Meletius of Armenia would uphold their doctrines, petitioned the Emperor Constantius to appoint Meletius Bishop of Antioch, while signing a document jointly with the Orthodox of Antioch, unanimously agreeing to Meletius' appointment (see Feb. 12); this document was entrusted to Eusebius, Bishop of Samosata. Meletius, however, after his Orthodoxy became apparent, was banished, and the Arians persuaded Constantius to demand the document back from Eusebius, as it convicted their perfidy. Imperial officers were sent; Eusebius refused to surrender the document without the consent of all who had signed it; the officers returned to the Emperor, who furiously sent them back to Eusebius with threats. But so great a zealot for the true Faith, so staunch an enemy of the Arians, so fearless a man of valour was Saint Eusebius, that when Constantius' officers arrived, threatening to cut off his right hand unless he surrendered the document, Eusebius held out both hands. When Constantius learned of it, he was struck with astonishment and admiration.

This took place in 361, the last year of the reign of Constantius; he was succeeded by Julian the Apostate, who was slain in Persia in 363; Jovian succeeded Julian, and Valentinian succeeded Jovian in 364, making his brother Valens Emperor of the East. Valens, who supported the Arians, exiled Eusebius to Thrace in 374. The bearer of the edict of Eusebius' banishment arrived in the evening; Eusebius bade him keep silence, or else the people, learning why he had come, would drown him: and Eusebius, though an old man, left his house alone on foot by night. After Valens was slain at Adrianopole in 378 (see Saint Isaacius, Aug. 3), the holy Eusebius returned from exile under the Emperor Gratian, and he ordained for the churches of Syria men known for their virtue and Orthodoxy. About the year 380, as he was entering a certain village to enthrone its bishop, whom he had consecrated, an Arian woman threw a clay tile from the roof, and it crushed his head; as he was dying, he bound the bystanders with oaths that they not take the least vengeance. Saint Gregory the Theologian addressed several letters to him (*PG* 37:87, 91, 126–130); he had such reverence for him, that in one letter to him, commending himself to Saint Eusebius' prayers, he said, "That such a man should deign to be my patron also in his prayers will gain for me, I am persuaded, as much strength as I should have gained through one of the holy martyrs."

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Eusebius. Intercede with Christ our God that our souls be saved.

✢ 23. The Holy Martyr Agrippina.

This Martyr was from Rome and lived in virginity, having Christ alone as her Bridegroom. Of her own accord she courageously presented herself to the pagans as a Christian, and was tortured to death, according to some, in the reign of Valerian (253–260).

Her holy relics were then taken to Sicily, where they immediately became a source of great miracles.

If Alleluia *is not said:*

Dismissal Hymn. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

✝ 24. The Nativity of the Venerable and Glorious Prophet, Forerunner, and Baptist John.

He that was greater than all who are born of women, the Prophet who received God's testimony that he surpassed all the Prophets, was born of the aged and barren Elizabeth (Luke 1:7) and filled all his kinsmen, and those that lived round about, with gladness and wonder. But even more wondrous was that which followed on the eighth day when he was circumcised, that is, the day on which a male child receives his name. Those present called him Zacharias, the name of his father. But the mother said, "Not so, but he shall be called John." Since the child's father was unable to speak, he was asked, by means of a sign, to indicate the child's name. He then asked for a tablet and wrote, "His name is John." And immediately Zacharias' mouth was opened, his tongue was loosed from its silence of nine months, and filled with the Holy Spirit, he blessed the God of Israel, Who had fulfilled the promises made to their fathers, and had visited them that were sitting in darkness and the shadow of death, and had sent to them the light of salvation. Zacharias prophesied concerning the child also, saying that he would be a Prophet of the Most High and Forerunner of Jesus Christ. And the child John, who was filled with grace, grew and waxed strong in the Spirit; and he was in the wilderness until the day of his showing to Israel (Luke 1:57–80). His name is a variation of the Hebrew "Johanan," which means "*Yah* is gracious."

Rest from labour. Fish allowed.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

O PROPHET and Forerunner of Christ God's coming to us, * all we who with longing now extol thee are at a loss to honour thee worthily. * For thy mother's barrenness and father's long silence, * by thine all-renowned and hallowed birth, were both ended, * and the Incarnation of the Son of God is preached unto all the world.

Kontakion. Third Tone. On this day the Virgin

SHE that once was barren doth * today bring forth Christ's Forerunner, * John, the culmination and * the crown of all of the Prophets. * For when he, in River Jordan, * laid his hand on Him * Whom the Prophets preached aforetime, he was revealed as * God the Word's forechosen Prophet, * His mighty preacher, * and His Forerunner in grace.

✝ 25. The Holy Righteous Martyr Febronia.

This Martyr practised the ascetic discipline in Nisibis of Mesopotamia; she was of such great beauty that the report of her came to the persecutor Selenus, and every attempt was made to make her deny Christ. After many horrible tortures, she was cruelly dismembered by the executioners, then beheaded, in the year 310 (or, according to some, in 302, during the reign of Diocletian).

Dismissal Hymn of the Forerunner

O Prophet and Forerunner . . . (*See June 24*)

Dismissal Hymn of the Martyr. Fourth Tone. Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion of the Forerunner

She that once was barren . . . (*See June 24*)

Kontakion of the Martyr. Third Tone. On this day the Virgin

IN ascetic discipline, * thou wast made fair as a virgin; * then, O famed Febronia, * thou shonest forth as a martyr; * with thy lamp in hand, thou rannest * unto thy Bridegroom, * having watched throughout the night of martyric suff'rings. * And since thou art crowned in glory, * thou intercedest * for them that praise thee with faith.

✝ 26. The Appearance of the Icon of Our Most Holy Lady the Theotokos of Tikhvin. Our Righteous Father David of Thessalonica.

According to one tradition, this icon was painted by Saint Luke the Evangelist. It was formerly situated in the famous Church of Blachernae in Constantinople. In 1383, it appeared upon the waters of Lake Ladoga, whence it travelled miraculously through the air to the city of Tikhvin; there, it remained by the River Tikhvinka, and a monastery was built to shelter the icon. In 1613–14 this monastery miraculously withstood the many attacks of the Swedish invaders. In the twentieth century it was brought to America, where it remains to the present day. The holy icon is renowned for a great many miracles wrought through it by the all-holy Mother of God, especially for the healing of children.

Saint David, who was from Thessalonica, lived a most holy and ascetical life. For some years, he took up his dwelling in the branches of an almond tree, exposed to all the elements and extremes of the weather. He reposed in peace during the reign of Saint Justinian the Great, in the sixth century.

Dismissal Hymn of the Mother of God. Fourth Tone

TODAY thy most venerable icon, O Lady, hath shone in Heaven upon us like a most brilliant sun, enlightening the world with rays of mercy, which great Russia and America received from on high

most reverently as a divine gift, and they glorify thee, O Mother of God, as the Queen of all, and joyfully magnify Christ our God Who was born of thee. Pray to Christ, O our Lady and Queen, O Theotokos, that He keep all Christians unharmed by all assaults of the enemy, and that He save them that venerate His divine image and thy pure icon with faith, O Virgin who knewest not wedlock.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous David, thy spirit rejoiceth with the Angels.

Kontakion of the Mother of God. Plagal of Fourth Tone

Let us run, O ye peoples, to the Virgin Queen, the Theotokos, thanking Christ our God; and gazing tenderly at her miraculous icon, let us fall down and cry to her: O Lady Mary, having visited this land by the wondrous appearance of thy venerable icon, keep all Christians in peace and prosperity, and make them heirs of the heavenly life; for to thee we cry with faith: Rejoice, O Virgin, salvation of the world.

Kontakion of the Righteous One. Second Tone. Thou soughtest the heights

An Angel on earth, * and stranger to all earthly things, * thou madest a tree * thy dwelling like an eagle's nest, * whence, O David, thou didst soar up to Heaven, where thou didst find that Tree * which in Eden we lost of old. * Remember us all, who keep thy memory.

✢ 27. Our Righteous Father Samson the Hospitable.

Saint Samson was from Rome and flourished during the reign of Saint Justinian the Great. Being a physician, he came to Constantinople, where he so distinguished himself for his virtue and his love for the sick and the poor that Patriarch Menas ordained him priest. The Emperor Justinian was healed by him, and out of gratitude built him a large hospital, which was afterwards known as "The Hospice of Samson." Saint Samson is one of the Holy Unmercenaries.

Dismissal Hymn. Plagal of Fourth Tone

In thy patience thou hast won thy reward, O righteous Father. Thou didst persevere unceasingly in prayer; thou didst love the poor, and didst provide for them in all things. Wherefore, intercede with Christ our God, O blessed and godly-minded Samson, that our souls be saved.

Kontakion. Plagal of Fourth Tone. As first-fruits of our nature

We come together, praising thee with hymns and psalms, O righteous one, * as an unrivalled physician and as an intercessor

pleasing unto God; * O divinely-wise Samson, * ever having recourse to thy godly shrine for help, * we glorify Christ Jesus, Who gave thee the grace to work thy cures.

✝ 28. The Synaxis of the Icon of our Most Holy Lady the Theotokos "Of the Three Hands."[1] The Translation of the Sacred Relics of the Holy and Wonderworking Unmercenaries Cyrus and John. Our Righteous Fathers Sergius and Herman, Founders of Valaam Monastery.

The great defender of the Orthodox Faith against the iconoclasts, our righteous father John of Damascus (see Dec. 4), was slandered to the Caliph of Damascus by the iconoclast emperor Leo the Isaurian (reigned 717–741). Saint John was accused of sedition and his right hand was cut off. Having asked for the severed hand, Saint John passed the night in great pain, praying for the aid of the most holy Theotokos. Awaking from sleep, he found that his hand had been miraculously restored, with only a red scar about the wrist where it had been severed, as a testimony to the wondrous healing. In thanksgiving, he had a silver hand attached to the icon to commemorate this great miracle. On becoming a monk in the lavra of Saint Sabbas the Sanctified in the Holy Land, John brought the icon with him. There it remained until the thirteenth century, when it was given to Saint Sabbas of Serbia (see Jan. 14), who brought it to Serbia, where it remained for a time. Later, it was miraculously transported by an unguided donkey that carried it to the Serbian Monastery of Hilandar on the Holy Mountain, Athos, where it remains to this day.

See January 31 for the account of the lives of *Saints Cyrus and John.*

By their life and teachings, our righteous Fathers *Sergius and Herman* did much to spread and confirm Orthodoxy among the Karelian Finns, who had suffered much oppression at the hands of Swedes of the Latin creed. They founded on Lake Ladoga the renowned Monastery of Valaam, which later became one of the chief centers of the monastic life. Both Saints reposed about 1353.

Dismissal Hymn of the Mother of God. Fourth Tone. Be quick to anticipate

FROM Palestine, godly-minded Sabbas brought unto us * thy ven'rable icon, which is known as Of the Three Hands, O all-holy Bride of God. * Wherefore, since the monks of Hilandar now possess it * as their boast, they send up hymns of praise and thanksgiving, * while crying out with fervour: Rejoice, thou who art full of grace.

Dismissal Hymn of the Unmercenaries. Plagal of First Tone

SINCE Thou hast given us the miracles of Thy holy Martyrs as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou alone art good and the Friend of man.

Dismissal Hymn of the Righteous Ones. Fourth Tone

YE appeared as true fulfillers of the Gospel of Christ, living for the sake of Christ as though the world and all therein did not exist. Ye settled on an island in the sea, whereon ye struggled assiduously against

1. Celebrated on July 12 in the Russian usage.

the invisible foe; by fasts, vigils, and all-night standing ye wisely subjected your bodies to the spirit; for this cause did ye receive worthy crowns from the right hand of the Almighty One. And now as ye stand before the All-holy Trinity, O all-blessed Fathers Sergius and Herman, pray that we be preserved in peace and that our souls be saved.

Kontakion of the Mother of God. Plagal of Fourth Tone
To thee, the Champion Leader

COME, let us worship the famed icon of the Queen of all * called: Of the Three Hands, for the fearful marvel which it wrought; * and with fervent faith and longing, come, let us cry out: * O pure Maiden, keep thy monastery and thy flock * from all dangers, tribulations, and adversities, * for we cry to thee: * Rejoice, thou help and defence of all.

Kontakion of the Unmercenaries. Plagal of Second Tone

WITH a great voice, O ye faithful, let us hymn the great physicians of the world, the pair beloved of Christ, the luminaries who are radiant with the beams of healing; and as we stand in their temple, we cry out: Cyrus and John, the bestowers of miracles and healers of the ailing, shine forth to the ends of the world.

Kontakion of the Righteous Ones. Fourth Tone

HAVING left the worldly life, ye did follow in the steps of Christ, and having reached great Lake Neva, ye settled there on the island of Valaam, and there ye lived angelic lives; from thence ye were translated rejoicing unto the heavenly bridal chamber. And now as ye stand with the Angels before the throne of the Master, remember the children which ye gathered so wisely, that we may joyfully cry unto you with all our soul: Rejoice, most blessed Fathers Sergius and Herman.

✝ 29. The Holy, Glorious, and All-famed Chiefs of the Apostles, Peter and Paul.

The divinely-blessed *Peter* was from Bethsaida in Galilee. He was the son of Jonas and the brother of Andrew the First-called. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ Himself, Who looked at him and said, "Thou art Simon the son of Jonas; thou shalt be called Cephas (which is by interpretation, Peter)" (John 1:42). On being raised by the Lord to the dignity of an Apostle and becoming inseparable from Him as His zealous disciple, he followed Him from the beginning of His preaching of salvation up until the very Passion, when, in the court of Caiaphas the high priest, he denied Him thrice because of his fear of the Jews and of the danger at hand. But again, after many bitter tears, he received complete forgiveness of his transgression. After the Resurrection of Christ and the descent of the Holy Spirit, he preached in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero,

and thus he ascended to the eternal habitations about the year 66 or 68, leaving two Catholic (General) Epistles to the Church of Christ.

Paul, the chosen vessel of Christ, the glory of the Church, the Apostle of the Nations and teacher of the whole world, was a Jew by race, of the tribe of Benjamin, having Tarsus as his homeland. He was a Roman citizen, fluent in the Greek language, an expert in knowledge of the Law, a Pharisee, born of a Pharisee, and a disciple of Gamaliel, a Pharisee and notable teacher of the Law in Jerusalem. For this cause, from the beginning, Paul was a most fervent zealot for the traditions of the Jews and a great persecutor of the Church of Christ; at that time, his name was Saul (Acts 22:3–4). In his great passion of rage and fury against the disciples of the Lord, he went to Damascus bearing letters of introduction from the high priest. His intention was to bring the disciples of Christ back to Jerusalem in bonds. As he was approaching Damascus, about midday there suddenly shone upon him a light from Heaven. Falling on the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou Me?" And he asked, "Who art thou, Lord?" And the Lord said, "I am Jesus Whom thou persecutest; it is hard for thee to kick against the pricks." And that heavenly voice and brilliance made him tremble, and he was blinded for a time. He was led by the hand into the city, and on account of a divine revelation to the Apostle Ananias (see Oct. 1), he was baptized by him, and both his bodily and spiritual eyes were opened to the knowledge of the Sun of Righteousness. And straightway—O wondrous transformation!—beyond all expectation, he spoke with boldness in the synagogues, proclaiming that "Christ is the Son of God" (Acts 9:1–21).

As for his zeal in preaching the Gospel after these things had come to pass, as for his unabating labours and afflictions of diverse kinds, the wounds, the prisons, the bonds, the beatings, the stonings, the shipwrecks, the journeys, the perils on land, on sea, in cities, in wildernesses, the continual vigils, the daily fasting, the hunger, the thirst, the nakedness, and all those other things that he endured for the Name of Christ, and which he underwent before nations and kings and the Israelites, and above all, his care for all the churches, his fiery longing for the salvation of all, whereby he became all things to all men, that he might save them all if possible, and because of which, with his heart aflame, he continuously travelled throughout all parts, visiting them all, and like a bird of heaven flying from Asia and Europe, the West and East, neither staying nor abiding in any one place—all these things are related incident by incident in the Book of the Acts, and as he himself tells them in his Epistles. His Epistles, being fourteen in number, are explained in 250 homilies by the divine Chrysostom and make manifest the loftiness of his thoughts, the abundance of the revelations made to him, the wisdom given to him from God, wherewith he brings together in a wondrous manner the Old with the New Testaments, and expounds the mysteries thereof which had been concealed under types; he confirms the doctrines of the Faith, expounds the ethical teaching of the Gospel, and demonstrates with exactness the duties incumbent upon every rank, age, and order of man. In all these things his teaching proved to be a spiritual trumpet, and his speech was seen to be more radiant than the sun, and by these means he clearly sounded forth the word of truth and illumined the ends of the world. Having completed the work of his ministry, he likewise ended his life in martyrdom when he was beheaded in Rome during the reign of Nero, at the same time, some say, when Peter was crucified.

Rest from labour. Fish allowed.

Dismissal Hymn. Fourth Tone

O FOREMOST of the Apostles and teachers of the world, intercede ye with the Master of all that He grant peace to the world and great mercy to our souls.

Hypakoë. Plagal of Fourth Tone

WHAT prison hath not had thee as its prisoner? What church hath not had thee as her orator? Damascus maketh much of thee, O Paul, for it saw thee bereaved of sight; Rome received thy blood, and she too doth boast; but Tarsus rejoiceth yet more, and with longing she honoureth thy swaddling bands. O Apostle Paul, thou boast of the world, be quick to make us steadfast.

Kontakion. Second Tone

THOU hast taken to Thyself, O Lord, the firm and God-proclaiming heralds, the chief Apostles, for the enjoyment of Thy blessings and for repose; for Thou hast accepted their labours and death as above all sacrifice, O Thou Who alone knowest the secrets of our hearts.

✢ 30. The Synaxis of the Holy, Glorious, and All-famed Twelve Apostles.

The names of the Twelve Apostles are these: Simon, who was called Peter, and his brother Andrew, the First-called; James the son of Zebedee, and his brother John, who was also the Evangelist and Theologian; Philip, and Bartholomew (see also June 11); Thomas, and Matthew the publican, who was also called Levi and was an Evangelist; James the son of Alphaeus, and Jude (also called Lebbaeus, and surnamed Thaddaeus), the brother of James, the Brother of God; Simon the Cananite ("the Zealot"), and Matthias, who was elected to fill the place of Judas the traitor (see Aug. 9).

Rest from labour. Wine and oil allowed.

Dismissal Hymn of the Chief Apostles

O foremost of the Apostles . . . (*See June 29*)

Dismissal Hymn of the Twelve Apostles. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Second Tone. Thou soughtest the heights

NOW Christ God, the Rock, * doth glorify the rock of faith * illustriously, * the first of the disciples' choir, * with great Paul together with all the company of the Twelve today; * as we keep their mem'ry with faith, * we glorify Him that glorified them all.

July

The month of July hath thirty-one days.
The day hath fourteen hours, and the night ten.

✢ 1. The Holy and Wonderworking Unmercenaries Cosmas and Damian of Rome.

These Saints, who are different from those that are celebrated on the 1st of November, were from Rome. They were physicians, freely bestowing healing upon men and beasts, asking nothing from the healed other than that they confess and believe in Christ. They ended their life in martyrdom in the year 284, under the Emperors Carinus and Numerian.

Wine and oil allowed.

Dismissal Hymn. Plagal of Fourth Tone

O HOLY Unmercenaries and wonderworkers, visit our infirmities; freely ye received, freely give to us.

Kontakion. Second Tone

HAVING received the grace of healing, ye extend health to those in need, O glorious and wonderworking physicians. Hence, by your visitation, cast down the audacity of our enemies, and by your miracles, heal the world.

✢ 2. The Deposition of the Precious Raiment of Our Most Holy Lady the Theotokos in Blachernae. The Holy Hieromartyr Juvenal, Enlightener of America.

During the reign of Leo the Great (457–474), two patricians and brethren on a pilgrimage to the Holy Land lodged with an old widow, a Christian of Jewish descent. Seeing the many miracles wrought at a small shrine in her house, they pressed her until she revealed to them that she had raiment of the most holy Theotokos kept in a small coffer. Our Lady had had two virgins in her lifetime who attended upon her; before her holy dormition, she gave each of them one of her divine garments as a blessing. This old widow was of the family of one of those two virgins, and it had come through the generations into her hands. With the permission of God, that this holy relic might be had for the profit of many, the two men took the garment by stealth and brought it to Blachernae near Constantinople, and building a church in honour of the Apostles Peter and Mark, they secretly enshrined the garment therein. But here again, because of the multitude of miracles that were worked, it became known to the Emperor Leo, and a magnificent church was built, as some say, by that same Leo, but according to others, by his predecessors Marcian and Pulcheria, and enlarged by Leo when the holy raiment was found. The Emperor Justin the Younger completed the church, which the Emperor

Romanus IV Diogenes raised up immediately again after it had burned in 1070. It burned again in 1434, and from that time it remained a small house of prayer together with the renowned holy spring. After the seventh century, the name Blachernae was given to other churches and monasteries by their pious founders out of reverence for this famous church in Constantinople. In this church John Catacuzene was crowned in 1345; also, the Council against Acindynus, the follower of Barlaam, was convoked here (see the Second Sunday of the Great Fast).

Saint Juvenal was (together with Saint Herman; see Dec. 12) a member of the first mission sent from Russia to proclaim the Gospel in the New World. He was a priest-monk, and a zealous follower of the Apostles, and baptized hundreds of the natives of Alaska. He was martyred by enraged pagans in 1796.

Wine and oil allowed.

Dismissal Hymn of the Holy Theotokos. Plagal of Fourth Tone

OEVER-VIRGIN Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investure, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee nature and time are made new. Wherefore, we implore thee to grant peace to the world, and great mercy to our souls.

Dismissal Hymn of Saint Juvenal. Fourth Tone. Thou Who wast raised up

STRIVING to free men from the darkness of idols, * thou didst break forth bright as the sun as a Martyr * when thou wast slaughtered for professing Christ, O Juvenal. * Wherefore, as thou lookest down * like a star out of Heaven, * shine on us with beams of joy, * for thick gloom doth surround us, * thou who art splendid with the light of Christ, * the Sun of Righteousness, Whom thou didst preach to all.

Kontakion of the Holy Theotokos. Same Melody

OGODLY shelter that dost cover all mankind, * the sacred robe that covered thy sacred body * hast thou bestowed on all the faithful graciously, * O pure Virgin, as a robe * of divine incorruption. * As we celebrate with love * its august deposition, * we cry to thee with fear, O graced of God: * Rejoice, O modest one, boast of the Christian race.

Kontakion of Saint Juvenal. Fourth Tone. On this day Thou hast appeared

AS the first to grace our land, * O sacred Martyr, * with confession unto death, * keep us who honour thee with hymns * in the confession of Jesus Christ, * O righteous Father, most ven'rable Juvenal.

✣ 3. The Holy Martyr Hyacinth the Chamberlain. Our Father Among the Saints Anatolius, Archbishop of Constantinople. The Translation of the Holy Relics of our Father Among the Saints Philip, Metropolitan of Moscow.

The *Martyr Hyacinth,* who was from Caesarea of Cappadocia, was the chamberlain of the Emperor Trajan. On being constrained by the emperor to partake of the sacrifices

offered to idols and not wishing to do so, he was shut up in prison without food, where he gave up his spirit to God in the year 108.

Saint Anatolius was a priest from Alexandria, who had been ordained deacon and perhaps also priest by Saint Cyril, Archbishop of Alexandria. In 449, at the Robber Council of Ephesus, Saint Cyril's infamous successor, the violent Dioscorus, unlawfully deposed Flavian, the Patriarch of Constantinople and opponent of the Monophysite Eutyches; Flavian, from the beatings which he received, died soon after. Dioscorus, thinking that the priest Anatolius would support him, consecrated him Patriarch of Constantinople in Saint Flavian's stead. After he had been consecrated by Dioscorus—who at that time had not yet been deposed—Anatolius united with the Orthodox; before the Council of Chalcedon in 451, he held a council of the Bishops in Constantinople, at which the Orthodox "Tome" of Pope Leo (see Feb. 18), which Dioscorus had not allowed to be read at the Robber Council, was read and approved; and at the Council of Chalcedon in 451, he condemned Nestorius, Eutyches, and, for his unlawful actions, Dioscorus. Saint Anatolius reposed in the year 458.

Some ascribe to this Anatolius the hymns of Vespers and the Praises in the *Octoëchos* that are labelled *Anatolian Stichera;* but others (which may be more correct), to another with the same name, who was from the Monastery of Studium, and a disciple of Saint Theodore the Studite, whose epistle to this Anatolius is still extant.

Today we also commemorate the translation of the holy and incorrupt relics of *Saint Philip* from the Monastery of Solovki, where he was abbot, to the Cathedral of the Dormition in Moscow, his Metropolitan throne. This came to pass in 1652, some eighty years after his martyric death in Tver. (See also Jan. 9 and Oct. 5.)

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of Saint Anatolius. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Anatolius, intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint Philip. Plagal of Fourth Tone

O SUCCESSOR of first prelates, pillar of Orthodoxy, champion of truth, new confessor, Saint Philip, thou didst lay down thy life for thy flock. Wherefore, since thou hast boldness with Christ, pray for the suffering Russian land and them that worthily honour thy holy memory.

Kontakion of the Martyr. Fourth Tone. On this day Thou hast appeared

LIKE a fragrant hyacinth, * thou ever sheddest * the sweet savour and delight * of everlasting truth for us, * who with our whole soul cry unto thee: * Rejoice, thou glory of Martyrs, brave Hyacinth.

Kontakion of Saint Anatolius. Third Tone. On this day the Virgin

EVER bearing in thy soul * the shining heavenly Dayspring, * which illuminated thee * with a divinely-taught wisdom, * thou didst shine as a bright beacon * of Orthodoxy, * scattering the night of heresy and delusion. * Anatolius, our Father, * we therefore laud thee * as a great light of the Faith.

Kontakion of Saint Philip. Third Tone

LET us praise most wise Philip, guide and teacher of Orthodoxy, herald of truth, emulator of Chrysostom, lamp of Russia, who fed his children spiritually with the food of his words; for by chanting praise with his tongue, he taught us to chant with our lips as an initiate of the grace of God.

✢ 4. Our Father Among the Saints Andrew the Hymnographer, Archbishop of Crete. The Holy Royal Martyrs of Russia, Emperor Nicholas II, Empress Alexandra, and Their Children, Alexis, Olga, Tatiana, Maria, and Anastasia.

Saint Andrew was from Damascus; his parents' names were George and Gregoria. He became a cleric and secretary of Theodore the Patriarch of Jerusalem; from this, he is called "the Jerusalemite." He was present at the Sixth Ecumenical Council in Constantinople, which was convoked in 680 during the reign of Emperor Constantine IV (668–685). He became deacon of the Great Church in Constantinople, that is, the Church of the Holy Wisdom of God, then Archbishop of Crete. He reposed in 720 or 723. Beside his other sacred writings, he also composed various hymns, among which is the famous Great Canon, which is chanted during Great Lent (see the Thursday of the Fifth Week of the Fast).

Tsar Nicholas II was the son of Alexander III, who had reposed in the arms of Saint John of Kronstadt. Having been raised in piety, Tsar Nicholas ever sought to rule in a spirit consonant with the precepts of Orthodoxy and the best traditions of his nation. *Tsaritsa Alexandra,* a grand-daughter of Queen Victoria of England, and a convert from Lutheranism, was noted for her piety and compassion for the poor and suffering. Their five children were beloved of all for their kindness, modesty, and guilelessness.

Amidst the political turmoil of 1917, Tsar Nicholas selflessly abdicated the throne for what he believed was the good of his country. Although he had abdicated willingly, the revolutionaries put him and his family under house arrest, then sent them under guard to Tobolsk and finally Ekaterinburg. A letter written from Tobolsk by Grand Duchess Olga, the eldest of the children, shows their nobility of soul. She writes, "My father asks that I convey to all those who have remained devoted to him . . . that they should not take vengeance on his account, because he has forgiven everyone and prays for them all. Nor should they avenge themselves. Rather, they should bear in mind that this evil which is now present in the world will become yet stronger, but that evil will not conquer evil, but only love shall do so."

After enduring sixteen months of imprisonment, deprivation, and humiliation with a Christian patience which moved even their captors, they and those who were with them gained their crowns of martyrdom when they were shot and stabbed to death in the cellar of the Ipatiev house in Ekaterinburg in 1918.

Together with them are also commemorated those who faithfully served them, and were either slain with them, or on their account: General Elias Tatishchev; Prince Basil

Dolgorukov; the physician Eugene Botkin; the lady-in-waiting Countess Anastasia Hendrikova; the serving-maid Anna Demidova; the cook John Kharitonov; and the sailors Clement Nagorny and John Sednev.

See also the account of the uncovering of the relics of Saint Seraphim of Sarov on July 19.

Dismissal Hymn of the Hierarch. Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Andrew, intercede with Christ God that our souls be saved.

Dismissal Hymn of the Martyrs. First Tone. The soldiers standing guard

MOST noble and sublime was your life and death, O sovereigns; * wise Nicholas and blest Alexandra, we praise you, * acclaiming your piety, meekness, faith, and humility, * whereby ye attained to crowns of glory in Christ God, * with your five renowned and godly children of blest fame. * O Martyrs decked in purple, intercede for us.

Kontakion of the Hierarch. Second Tone. Thou soughtest the heights

WHILE trumpeting forth * the songs of God with clarity, * thou also didst prove * a blazing light for all the world, * O most righteous Andrew, who shonest with the light of the Trinity. * Wherefore, we all cry out to thee: * Cease not to entreat the Master for us all.

Kontakion of the Martyrs. Third Tone. On this day the Virgin

ROYALTY and martyrdom were joined together, O blest ones, * in your death for righteousness and right belief, O wise sovereigns, * Nicholas and Alexandra, * with your five children. * Hence, Christ God hath deemed you worthy of thrones in Heaven; * and with twofold crowns of glory, * ye reign for ever, * adorned with grace divine.

✢ 5. Our Righteous Father Athanasius of Athos. The Uncovering of the Holy Relics of Our Righteous Father Sergius of Radonezh. The Holy New Martyrs Elizabeth the Grand Duchess, and the Novice Barbara.

Saint Athanasius had Trebizond for his homeland. He first entered the monastic life on the mountain called Kymaeos or Kyminas in Mysia, a region of northwestern Asia Minor, then he went to Mount Athos and founded a large monastery, which is known as the Great Lavra. He became so renowned for his virtue that from Rome, Calabria, Georgia, and elsewhere, rulers, men of wealth and nobility, abbots, and even bishops came to him and were subject to him. When the time for his departure was at hand, God revealed to him how it would take place, so that he was able to instruct his spiritual children not to be troubled when it should come to pass. A new church was being built for the sake of the many who came to him, and only the dome had not been finished. Together with six of the brethren, the Saint went to the top of the church to help the workmen. The dome collapsed, and they fell. Five were killed at once, and the Saint

died three hours later. His holy body remained incorrupt and he worked many miracles after his death. He reposed about the end of the tenth century.

For the life of *Saint Sergius,* see September 25.

Grand Duchess Elizabeth, a grand-daughter of Queen Victoria of England and elder sister of Empress Alexandra of Russia (see July 4), was one of the most illustrious women of her day, known throughout Europe not only for her high birth and graceful beauty, but also for her modesty and goodness of heart. After marrying Grand Duke Sergius Alexandrovich, she converted to Orthodoxy, although this was not required of her by her position. After the assassination of her husband in 1905, Grand Duchess Elizabeth withdrew from public life, founding the Convent of Saints Martha and Mary, of which she became the superior. There she dedicated herself to prayer, fasting, tending the sick, and caring for the poor. After the Bolsheviks seized power, she was exiled to the Urals, where she and those with her were martyred in 1918 when they were cast alive into an abandoned mine. *The Novice Barbara* followed Saint Elizabeth into exile. When she was separated from the Grand Duchess, Barbara asked to be allowed to join her again; to terrify her, the Bolsheviks told her that she would be allowed to do this, but only if she were prepared for unheard-of torments and a violent death. To their amazement, she consented, and was deemed worthy of martyrdom with the Grand Duchess. Their holy relics were recovered and taken through Russia to China, and came to rest in the Convent of Saint Mary Magdalene in Jerusalem. When their reliquaries were opened in 1981, their bodies were found to be partially incorrupt, and sweet with the odour of sanctity. With them are also commemorated their fellow Martyrs: Grand Duke Sergius Mikhailovich; Princes John, Constantine, and Igor, the brethren; Prince Vladimir Paley; and Theodore Remez.

Dismissal Hymn of Saint Athanasius. Third Tone. Awed by the beauty

THE Angels' ranks were awed by thy life in the flesh, * how, though corporeal, and clad with earthly clay, * thou didst set forth with courage to invisible wars and wrestlings * and didst boldly smite the hordes * of the demons with mortal wounds. * Wherefore, Christ rewarded thee * with abundant gifts in return. * Entreat Him that our souls find salvation, * O most renowned Father Athanasius.

Dismissal Hymn of Saint Sergius. Plagal of Fourth Tone

THOU didst receive Christ in thy soul from thy youth, O Saint, and above all didst desire to be quit of the turmoil of the world. Thou didst courageously settle in the wilds, and there thou didst raise children of obedience, fruits of humility. Thus, as an abode of the Trinity, thou didst enlighten with thy miracles all who came to thee with faith, and didst grant healings abundantly to all. O our Father Sergius, pray to Christ our God that He save our souls.

Dismissal Hymn of the Martyrs. Plagal of First Tone
Let us worship the Word

EMULATING the Lord's self-abasement on the earth, * thou didst forsake royal mansions to serve the poor and disdained, * overflowing with compassion for the suffering. * And taking up a martyr's cross, * thou in meekness didst perfect the Saviour's image within thee.

* Wherefore, with Barbara, entreat Him to save us all, O wise Elizabeth.

Kontakion of Saint Athanasius. Second Tone. Thou soughtest the heights

THE yoke of thy Christ, * thou tookest on thyself with faith, * while bearing thy cross * upon thy shoulders as a true * and unrivalled emulator of His dread Passion and sharer of * His great glory, partaking of * divine and unending joy, O Athanasius.

Kontakion of Saint Sergius. Plagal of Fourth Tone

HAVING risen from the earth, thou didst shine today like the sun; for thy precious and incorrupt relics were found like a fragrant flower, shining with a multitude of miracles, and pouring various healings on all the faithful, and gladdening thy chosen flock, which thou didst gather so wisely and tend so well. And now as thou standest in the presence of the Trinity, pray for them and for all Orthodox Christians to be granted victory over their enemies, that we all may cry to thee: Rejoice, O divinely-wise Sergius.

Kontakion of the Martyrs. Third Tone. On this day the Virgin

IN the midst of worldliness, * thy mournful heart dwelt in Heaven; * in barbaric godlessness, * thy valiant soul was not troubled; * thou didst long to meet thy Bridegroom * as a confessor, * and He found thee worthy of thy martyric purpose. * O Elizabeth, with Barbara, * thy brave companion, * pray to thy Bridegroom for us.

✢ 6. Our Righteous Father Sisoës the Great.

This Saint, great and renowned among the ascetics of Egypt, lived in the fourth century in the monastic settlement of Scete in Nitria (the modern Wadi Natrun). After the death of Saint Anthony the Great, he left Scete to live in Saint Anthony's cave; he said of this, "Thus in the cave of a lion, a fox makes his dwelling." When Sisoës was at the end of his long life of labours, as the Fathers were gathered about him, his face began to shine, and he said, "Behold, Abba Anthony is come"; then, "Behold, the choir of the Prophets is come"; his face shone yet more bright, and he said, "Behold, the choir of the Apostles is come." The light of his countenance increased, and he seemed to be talking with someone. The Fathers asked him of this; in his humility, he said he was asking the Angels for time to repent. Finally his face became as bright as the sun, so that the Fathers were filled with fear. He said, "Behold, the Lord is come, and He says, 'Bring me the vessel of the desert,'" and as he gave up his soul into the hands of God, there was as it were a flash of lightning, and the whole dwelling was filled with a sweet fragrance.

Dismissal Hymn. First Tone

THOU didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Sisoës, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath

crowned thee. Glory to Him that worketh healings for all through thee.

Kontakion. Fourth Tone. On this day Thou hast appeared

In thy struggles, thou wast as * an earthly Angel, * shining light upon the minds * of all the faithful ceaselessly * with thy divine signs; and for this cause, * righteous Sisoës, we honour thee faithfully.

✝ 7. Our Righteous Father Thomas of Mount Maleon. The Holy Great Martyr Kyriake.

Saint Thomas, though wealthy in material goods, though illustrious for the military trophies he had won in wars against the barbarians, forsook all that he had that he might gain Christ, and was led by a pillar of fire to Mount Maleon. By divine grace he wrought wonders, cast out demons, gave sight to the blind, caused springs of water to gush forth, healed many, and while in prayer appeared as a pillar of fire. The century in which he lived is not known.

Saint Kyriake was the daughter of Christian parents, Dorotheus and Eusebia. She was given her name because she was born on Sunday, the day of the Lord (in Greek, *Kyriake*). She contested in Nicomedia during the reign of Diocletian, in the year 300. After many bitter torments she was condemned to suffer beheading, but being granted time to pray first, she made her prayer and gave up her holy soul in peace.

Dismissal Hymn of the Righteous One
Plagal of Fourth Tone

In thee the image was preserved with exactness, O Father; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Thomas, thy spirit rejoiceth with the Angels.

Dismissal Hymn of the Martyr. Fourth Tone
Joseph was amazed

O Lord Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion of the Righteous One. Plagal of Fourth Tone
To thee, the Champion Leader

Leaving the army that is earthly and corruptible, * thou didst ascend into the mountain of unceasing prayer, * joining battle with the spirits of nether darkness. * And since thou didst overcome thy fleshless enemies, * thou wast brought to thine eternal King in victory; * hence we cry to thee: * Rejoice, O Thomas of godly mind.

Kontakion of the Martyr. Second Tone. Thou soughtest the heights

THE Martyr of Christ * hath called us all together now * to praise and acclaim * her wrestlings and her godly feats; * for possessed of manliness of mind, she hath proved worthy of her name, * being lady and mistress of * her mind and the passions of unseemliness.

✢ 8. The Appearance of the Icon of the Most Holy Theotokos of Kazan. The Holy Great Martyr Procopius.

In Kazan, in 1579, the nine-year old Matrona, whose parents' home had burned down in a fire, had a dream in which she beheld an icon of the Theotokos and heard a voice commanding her to recover this icon from the ashes of the ruined house. The icon was found wrapped in an old piece of cloth under the stove, where it may have been hidden during the Tartar invasions. The icon was finally brought to the Cathedral of the Annunciation of the Theotokos, where it became renowned for the healings that the Mother of God wrought through it for the blind; hence the custom of praying before this holy icon for help in blindness and eye diseases. Tsar Ivan the Terrible had a convent built at the place of the icon's discovery; this, however, was destroyed by the Bolsheviks after the Revolution, and a factory was built in its stead. The feast was established in 1595. The icon of Kazan is one of the most beloved icons of the Mother of God in Russia.

The *holy Martyr Procopius* was born of a pious father named Christopher, but his mother Theodosia was an idolater. After Christopher's death, she presented Neanias—for this was the Saint's name before—to Diocletian, who was at Antioch in Syria. Diocletian made him Duke of Alexandria, and sent him there to punish the Christians. On the way to Alexandria, our Lord spoke to Neanias as once He had to Saul, and turned this new persecutor to faith in Him. Neanias turned back to Scythopolis, and preached Christ. He was betrayed by his own mother, and was arrested and tormented in Caesarea of Palestine. While he was in prison, the Lord appeared to him again and gave him the new name of Procopius (which is derived from the Greek word meaning "progress, advancement"). He was brought out of prison and taken to worship the idols, but at his prayer, the idols fell; many then believed in Christ and suffered martyrdom, among them certain soldiers, twelve women of senatorial rank, and the Saint's own mother, Theodosia. Saint Procopius, after further torments and imprisonment, was beheaded about the year 290.

Dismissal Hymn of the Mother of God. Fourth Tone

O FERVENT intercessor, Mother of the Lord Most High, thou prayest for all to thy Son, Christ our God, and thou causest all to be saved who have recourse to thy powerful protection. O Sovereign Lady and Queen, help and defend all of us who in troubles and trials, in pain and burdened with many sins, stand before thy most pure icon in thy presence, and pray to thee with compunction of soul, contrition of heart, and with tears, and who have unflagging hope in thee. Grant to all what is good for us, deliverance from all evil, and save us all, O Virgin Theotokos, for thou art a divine protection to thy servants.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our

immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Mother of God. Plagal of Fourth Tone

LET us run, O ye peoples, to that quiet and good haven, to the speedy helper, to the ready and warm salvation, to the Virgin's protection. Let us hurry to prayer and hasten to repentance; for the most pure Theotokos poureth out for us unfailing mercy, anticipateth our needs with her help, and delivereth from great disasters and evils her upright and God-fearing servants.

Kontakion of the Martyr. Second Tone. Thou soughtest the heights

DEVOUTLY aflame * with godly zeal for Christ thy Lord, * and armed with the strength * and power of the precious Cross, * thou didst cast down headlong thy foes' exalted pride, O Procopius, * exalting Christ's holy Church, * advancing in faith and shedding light on us.

✠ 9. The Holy Hieromartyr Pancratius, Bishop of Tauromenium in Sicily.

This Saint, who was a contemporary of the Apostles, had Antioch as his homeland, where he was guided to the Faith of Christ by Peter, the Chief of the Apostles. Later, he came to Sicily, where he brought many to the Faith, and was finally put to death by the pagans.

Dismissal Hymn. Fourth Tone

AS a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Pancratius. Intercede with Christ our God that our souls be saved.

Kontakion. Third Tone. On this day the Virgin

HE that breathed with tongues of fire * upon the holy Apostles * gave thee, O Pancratius, * the selfsame mystical graces; * as the heir and true disciple * of Simon Peter, * thou didst shine upon the West with the saving Gospel * and with blood didst seal thy preaching * both as a hierarch * and faithful Martyr of Christ.

✠ 10. The Deposition of the Precious Robe of Our Lord Jesus Christ in Moscow. The Holy Forty-five Martyrs of Nicopolis in Armenia. Our Righteous Father Anthony of the Kiev Caves.

After the Crucifixion of our Lord, His most precious robe was obtained by lot by a certain Elioz, a Georgian soldier who took part in the execution. He in turn brought it to Georgia where it remained until that land was overrun by the Persians. Shah Abbas, seeking to establish good relations with Tsar Michael Feodorovich, sent the Robe to

Moscow as a gift for the Tsar and Patriarch Philaret. This took place in March of 1625, and was appointed to be celebrated on this day in July.

The *Forty-five Martyrs of Nicopolis* contested during the reign of Licinius, in the year 315. After many torments, they were burnt alive.

Saint Anthony, who was born in the province of Chernigov, was tonsured in the Monastery of Esphigmenou on the Holy Mountain, Athos, from whence he was sent by his abbot to Kiev to plant the monastic life in 1013, two years before the death of Saint Vladimir, Great Prince of Kiev. Dwelling at first as a hermit, the Saint gradually drew to himself others wishing to emulate his way of life. When the number of the brethren grew, a wooden church in honour of the Dormition of the Theotokos was built, thus laying the foundation of what was to become the renowned Kiev Caves Lavra. Refusing the abbotship, Saint Anthony entrusted this to his disciples, first to the blessed Barlaam, then to Saint Theodosius (see May 3), and his whole life struggled as a cave-dwelling hermit. He reposed in peace in 1073 at the age of ninety.

Dismissal Hymn of Our Saviour. Fourth Tone

On this day let us the faithful run to the divine and healing robe of our Saviour and God, Who was pleased to wear our flesh and pour out His holy Blood on the Cross, whereby He hath redeemed us from slavery to the enemy. Wherefore, we thankfully cry to Him: By Thy precious robe save and defend Orthodox Christians, and bishops, and cities, and all men everywhere, and save our souls, for Thou art the Friend of man.

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Righteous One. Fourth Tone

Having left the turmoil of the world, thou didst follow Christ according to the Gospel by renouncing the world; and having lived a life equal to the Angels, thou didst attain to the quiet haven of Holy Mount Athos. Thence, with the blessing of the fathers, thou camest to the mountain of Kiev, and living there an arduous life, thou didst illumine thy fatherland. And showing a multitude of monastics the path that leadeth to the Heavenly Kingdom, thou didst bring them to Christ. Pray to Him, O Saint Anthony, that He save our souls.

Kontakion of Our Saviour. Fourth Tone

Thou hast bestowed upon all men, O Master, Thy precious robe as a divine treasure, as a garment of incorruption, healing, and salvation, for thereby wast Thou pleased to clothe the holy and life-giving flesh of Thine incarnation. Receiving this relic with faith, we joyfully

celebrate this glorious occasion, and praising Thee with fear and love as our Benefactor, we cry to Thee, O Christ: In Thy great mercy, keep Orthodox Christians and their pastors and all Thy people in peace.

Kontakion of the Martyrs. Plagal of Fourth Tone
As first-fruits of our nature

For love of Christ our God, ye endured many torments valiantly, * destroying polytheistic idolatry, O Martyrs of Nicopolis; * and by Christ's mighty power, * ye destroyed all the error of wicked godlessness. * Teach us with faith and boldness to cry aloud: Alleluia.

Kontakion of the Righteous One. Plagal of Fourth Tone

Surrendering thyself to God Whom thou didst love from thy youth above all, O Saint, thou didst lovingly follow Him with thy whole soul. And counting the material things of the world as vanity, thou didst make a cave in the earth, where thou didst fight the good fight against the wiles of the invisible enemy, and like a brilliant sun thou didst illumine all the ends of the earth. Thence thou didst pass rejoicing to the heavenly palaces. And now as thou standest with the Angels before the Master's throne, remember us who honour thy memory, that we may cry to thee: Rejoice, O Anthony our Father.

✝ 11. The Holy Great Martyr and All-famed Euphemia, Who Confirmed the Definition of Faith of the Fourth Ecumenical Council. Saint Olga, Princess of Kiev, Equal to the Apostles.

In 451, during the reign of the sovereigns Marcian and Pulcheria, the Fourth Ecumenical Council was convoked in Chalcedon against Eutyches and those of like mind with him. After much debate, the Fathers who were the defenders of Orthodoxy, being 630 in number, agreed among themselves and with those who were of contrary mind, to write their respective definitions of faith in separate books, and to ask God to confirm the truth in this matter. When they had prepared these texts, they placed the two tomes in the case that held Saint Euphemia's relics, sealed it, and departed. After three days of night-long supplications, they opened the reliquary in the presence of the emperor, and found the tome of the heretics under the feet of the Martyr, and that of the Orthodox in her right hand. (For her life, see Sept. 16.)

Saint Olga, renowned for her wisdom and sobriety, in her youth became the wife of Igor, Great Prince of Kiev, who ruled during the tenth century. After her husband's death, she herself ruled capably, and was finally moved to accept the Faith of Christ. She travelled to Constantinople to receive Holy Baptism. The Emperor, seeing her outward beauty and inward greatness, asked her to marry him. She said she could not do this before she was baptized; she furthermore asked him to be her Godfather at the font, which he agreed to do. After she was baptized (receiving the name of Helen), the Emperor repeated his proposal of marriage. She answered that now he was her father, through holy Baptism, and that not even among the heathen was it heard of a man marrying his daughter. Gracefully accepting to be outwitted by her, he sent her back to her land with priests and sacred texts and holy icons. Although her son Svyatoslav remained a pagan, she planted the seed of faith in her grandson Vladimir (see July 15). She reposed in peace in 969.

Dismissal Hymn of Saint Euphemia. Third Tone. Thy confession

O EUPHEMIA, Christ's comely virgin, * thou didst fill the Orthodox with gladness * and didst cover with shame all the heretics; * for at the holy Fourth Council in Chalcedon, * thou didst confirm what the Fathers decreed aright. * O all-glorious Great Martyr, do thou entreat Christ God * that His great mercy may be granted unto us.

Dismissal Hymn of Saint Olga. First Tone

GIVING thy mind wings with the knowledge of God, thou didst soar beyond visible creatures, seeking the God and Creator of all things; and having found Him, thou didst receive rebirth by baptism. Since thou dost enjoy the Tree of Life, thou remainest incorrupt for all eternity, O ever-glorious Olga.

Kontakion of Saint Euphemia. Second Tone

FOR the sake of Christ thy Bridegroom thou didst ardently cast thyself into struggles in thy contest, and into struggles for the Faith. Yet, even now intercede, through the Theotokos, that the heresies and insolence of enemies be put under the feet of Orthodox Christians, O all-famed Euphemia, who didst receive and guard the definition of the six hundred and thirty God-bearing Fathers.

Kontakion of Saint Olga. Fourth Tone. On this day Thou hast appeared

LET us offer praise to God, * our Benefactor, * Who hath greatly glorified * divinely-wise and ven'rable * and sacred Olga, that by her prayers * He grant our souls the forgiveness of trespasses.

✝ 12. The Holy Martyrs Proclus and Hilary.

These Martyrs contested in Ancyra in 106, during the reign of the Emperor Trajan. Saint Proclus was seized as a Christian and, confessing his faith, was burned on his sides and belly, was hung upon a beam with heavy stones tied to his feet, and finally was taken away to be shot with arrows. As he was being led forth, his nephew Hilary encountered him and greeted him, and was himself seized. After his uncle had been slain with arrows, Hilary, because he would not deny Christ, was tormented, then beheaded.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Second Tone

AS kinsmen, ye did prove to be of like spirit in your life and of one accord in all things, O renowned Martyr Proclus and godly-

minded Hilary; for having yourselves become images of the Passion of Christ, ye were counted worthy of glory, and ye grant divine forgiveness unto all.

✢ 13–19. The Sunday of the Holy Fathers of the Seven Ecumenical Councils.[1]

On the Sunday that falls from the 13th to the 19th of the present month, we chant the Service to the Holy and God-bearing Fathers who came together in the Seven Ecumenical Councils, that is: the First Council, of the 318 Fathers who assembled in Nicaea in 325 to condemn Arius, who denied that the Son of God is consubstantial with the Father; the Fathers of the First Council also ordained that the whole Church should celebrate Pascha according to the same reckoning; the Second Council, of the 150 Fathers who assembled in Constantinople in 381 to condemn Macedonius, Patriarch of Constantinople, who denied the Divinity of the Holy Spirit; the Third Council, of the 200 Fathers who assembled in Ephesus in 431, to condemn Nestorius, Patriarch of Constantinople, who called Christ a mere man and not God incarnate; the Fourth Council, of the 630 who assembled in Chalcedon in 451, to condemn Eutyches, who taught that there was only one nature, the divine, in Christ after the Incarnation, and Dioscorus, Patriarch of Alexandria, who illegally received Eutyches back into communion and deposed Saint Flavian, Patriarch of Constantinople, who had excommunicated Eutyches; the Fifth Council in 553, of the 165 who assembled in Constantinople for the second time, to condemn Origen and Theodore of Mopsuestia, the teacher of Nestorius; the Sixth Council in 680, of the 170 who assembled in Constantinople for the third time, to condemn the Monothelite heresy, which taught that there is in Christ but one will, the divine; and the Seventh Council in 787, of the 350 who assembled in Nicaea for the second time to condemn Iconoclasm.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Dismissal Hymn. Plagal of Fourth Tone

Most glorified art Thou, O Christ our God, Who hast established our Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be to Thee.

Another Dismissal Hymn. First Tone. While Gabriel was saying

Ye faithful, let us honour the Seven Holy Councils, * which Christ God the Wisdom hath set as His house's seven pillars; * through them have we all received unchanged * the undefiled traditions of the Faith. * As our anchor, we hold fast to their right decrees, * while crying unto the Fathers: * Glory to Him that illumined you all. * Glory to Him that magnified you. * Glory to Him that hath strengthened the Orthodox Faith through you.

Kontakion. Plagal of Fourth Tone

The preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. And wearing the gar-

1. In the Russian usage, only the first six Councils are commemorated today.

ment of truth woven from the theology on high, she rightly divideth and glorifieth the great mystery of piety.

✠ 13. The Synaxis of the Archangel Gabriel. Our Righteous Father Stephen of Mar Sabbas Monastery. The Holy Martyr Golinduc.

It is believed that the *Synaxis of the Archangel Gabriel* was transferred to this day from March 26 so that it could be celebrated more festively than in the period of the Great Fast; and, in fact, all the miracles of the Archangel are celebrated on this feast day, which has been listed here in the church books since the ninth century.

According to some, the *Saint Stephen* celebrated today was a nephew of Saint John of Damascus, different from the one celebrated on October 28, which latter also became a Bishop.

Saint Golinduc was a Persian, living in the reign of Chosroës II, King of Persia (590–628), and of Maurice, Emperor of New Rome (582–602). Moved by a divine revelation to become a Christian, she was betrayed to Chosroës by her husband and was cast into a dungeon called Oblivion for eighteen years, withstanding all attempts to make her deny Christ, and preserved by the grace of God. Set at liberty through the visitation of an Angel, she went to Jerusalem, and then to Constantinople, where she fell asleep in peace. She was called Mary in holy Baptism.

Dismissal Hymn of the Archangel. Fourth Tone. Thou Who wast raised up

Supreme Commander of the Hosts of the Heavens, * we, the unworthy, importune and beseech thee * that by thy supplications thou encircle us * in the shelter of the wings * of thine immaterial glory, * guarding us who now fall down * and cry to thee with fervour: * Deliver us from dangers of all kinds, * as the great marshal of the heavenly hosts on high.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

Guide of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of monastics, O wise Stephen, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Kontakion of the Archangel. Plagal of Second Tone

As thou beholdest the glory of God in Heaven, and on earth dost bestow grace from on high, O leader of Angels, wise Gabriel, minister of the glory of God, and divine defender of the world, save and keep them that cry to thee: Be thyself our helper, and no one can be against us.

Kontakion of the Righteous One. Third Tone. On this day the Virgin

Since thou wast a man of prayer * and an ascetic, O Stephen, * thou wast pleasing to the Lord, * Who crowned thy labours with wonders; * having sought the light of Heaven * throughout thy whole life, * thou dost now rejoice on high, chanting with the Angels. * Hence we honour thee with longing, * O righteous Father, * as an initiate of God.

✢ 14. The Holy Apostle Aquila of the Seventy. Our Father Among the Saints Joseph, Archbishop of Thessalonica.

Saint Aquila, who was from Pontus in Asia Minor, was a Jew by race and a tent-maker by trade. In the year 52 he and his wife Priscilla were in Corinth when Saint Paul first came there. They gave him hospitality, and the Apostle remained with them for many days, himself working at the same trade as they (Acts 18:2–3). And having believed in Christ through Paul, they followed him from that time on, working together with him and suffering perils with him for the sake of the preaching of the Gospel, as he himself testifies concerning them in his Epistle to the Romans, saying: "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the nations" (Rom. 16:3–4). When and where they reposed is unknown.

Saint Joseph was the brother of Saint Theodore the Studite (see Nov. 11). He also is called Studite, especially when he is mentioned together with his brother. According to Codinus, both of them composed the canons of the *Triodion* during the reign of Leo the Armenian, while in the Church of Saint Romanus (see Nov. 18); he is not to be confused with Saint Joseph the Hymnographer (Apr. 3). When Saint Joseph became Archbishop of Thessalonica, he was exiled thrice because of his godly zeal for the holy icons, suffering many hardships, imprisonments in dark dungeons, hunger, thirst, and every tribulation, in the midst of which he departed unto eternal life in 833.

Dismissal Hymn of the Apostle. Third Tone

O HOLY Apostle Aquila, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Hierarch. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Joseph. Intercede with Christ our God that our souls be saved.

Kontakion of the Apostle. Fourth Tone. On this day Thou hast appeared

RANKED with the Apostles' choir * as their companion, * O Apostle wise in Christ, * thou madest all the world to shine * with thy bright doctrines and miracles, * O famed Aquila, while gaining a glorious crown.

Kontakion of the Hierarch. Second Tone

THE divinely-sounded harp of thy teachings hath glorified the Saviour's majesty, and proclaimed to all the clarity of true doctrine and the honour that is due unto the august icons, O wise Joseph, thou glory of the Fathers.

✢ 15. The Holy Martyrs Cyricus and His Mother Julitta. Saint Vladimir, Great Prince of Kiev, Equal to the Apostles.

Saint Julitta was from the city of Iconium. Fearing the persecution of Diocletian, she took her son Cyricus, who was three years old, and departed for Seleucia; but finding the same evil there, she went over to Tarsus in Cilicia, where the ruler arrested her. He

took her son from her and tried with flatteries to draw the youth to himself. But the little one, in his childish voice, called on the Name of Christ and kicked the ruler in the belly so hard, that the tyrant was enraged and cast him down the steps of the tribunal. In this manner, the child's head was crushed, and he gave up the spirit. As for his blessed mother, she first endured many torments, and finally was beheaded, in the year 296.

Grandson of Saint Olga, *Saint Vladimir* ascended the throne of Kiev in 980. Though a zealous idolater, he was illumined by the grace of God, accepted the Christian Faith, and completely changed his ways. He was baptized in Cherson in 988, receiving the name Basil; he came forth from the font not only healed of a blindness lately afflicting him, but also from being passionate and warlike, he became meek, peaceable, and exceedingly godly. Whereas his grandmother had refused marriage with the Emperor in Constantinople (see July 11), he married Anna, sister of the Emperors Basil and Constantine, and was accompanied home by priests from Constantinople. Diligently seeking to spread Christianity throughout his realm like a new Constantine, he destroyed the idols (having the chief deity Perun scourged and then cast into the Dnieper River), and summoned all his subjects to Holy Baptism. He reposed in peace in 1015.

Dismissal Hymn of the Martyrs. Fourth Tone. Thou Who wast raised up

BLESSED Julitta, Christ God's rational ewe-lamb, * with holy Cyricus, her three-year-old offspring, * stood at the judgment seat and with authority * and great boldness they proclaimed * the true Faith of the Christians. * In no wise were they afraid * of the threats of the tyrants; * and now in Heaven, wearing precious crowns, * they both rejoice as they stand before Christ our God.

Dismissal Hymn of the Equal to the Apostles. Fourth Tone

THOU wast like a merchant who seeketh a goodly pearl, O glorious sovereign Vladimir, sitting on the height of the throne of the mother of cities, God-protected Kiev. Searching and sending to the imperial city to know the Orthodox Faith, thou didst find Christ, the priceless Pearl, Who chose thee as a second Paul, and Who did shake off thy spiritual and bodily blindness in the holy font. Wherefore, we who are thy people celebrate thy falling asleep. Pray that thy land of Russia be saved, and that Orthodox people be granted peace and great mercy.

Kontakion of the Martyrs. Fourth Tone. On this day Thou hast appeared

AS the Martyr of Christ God, * the chaste Julitta, * in her arms bare Cyricus, * she cried out in the stadium * with manful courage and boundless joy: * Thou art the strength of the Martyrs, O Christ my God.

Kontakion of the Equal to the Apostles. Plagal of Fourth Tone

LIKE the great Apostle Paul, O most glorious Vladimir, in thy maturity thou didst forsake all zeal for idols as a childish sophism, and as a full-grown man thou wast adorned with the royal purple of divine baptism. And now as thou standest in joy in the presence of

Christ our Saviour, pray that thy land of Russia be saved, and that Orthodox people be granted peace and great mercy.

✝ 16. The Holy Hieromartyr Athenogenes.

This Saint was from Sebastia in Cappadocia and, according to the *Synaxaristes,* became bishop of Pidachthoa. He and ten of his disciples were tortured and beheaded by the governor Philomarchus in the times of Diocletian. There is a second Martyr Athenogenes commemorated today, mentioned by Saint Basil in Chapter 29 of his treatise *On the Holy Spirit;* it is said that as this Athenogenes approached the fire, wherein he was to die a martyric death, he chanted the hymn *O Joyous Light* in praise of the Holy Trinity (see also Mar. 11).

Dismissal Hymn. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Athenogenes. Intercede with Christ our God that our souls be saved.

Kontakion. Fourth Tone

Having followed the Lord's teaching, as an eminent shepherd thou didst lay down thy life for Christ's sheep, O Hieromartyr Athenogenes. Wherefore, we praise thee and thy ten disciples who suffered with thee, guided by the fear of God and thy teaching; for the Lord hath crowned you as Saints with His life-giving right hand. Pray, then, to Him in behalf of us all.

✝ 17. The Holy Great Martyr Marina (Margaret).

This Martyr lived during the reign of Claudius II (268–270). She was from Pisidia in Cilicia and was the only daughter of a certain priest of the idols. On being orphaned of her mother, she was handed over to a certain woman who instructed her in the Faith of Christ. When she was fifteen years old, she was apprehended by the ruler Olymbrius, and when asked her name, homeland, and faith, she answered: "My name is Marina; I am the offspring of Pisidia; I call upon the Name of my Lord Jesus Christ." Because of this, she endured bonds, imprisonment, and many whippings, and was finally beheaded in the year 270. Saint Marina is especially invoked for deliverance from demonic possession.

Wine and oil allowed.

Dismissal Hymn. Fourth Tone. Joseph was amazed

O Lord Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion. Third Tone. On this day the Virgin

WITH most fair virginity * wast thou made comely, O virgin; * and with bright and spotless crowns * wast thou crowned also, O Martyr; * reddened with martyric blood, thou, * O famed Marina, * wast vouchsafed to shine forth brightly with wondrous healings, * while receiving from the right hand * of thy Creator * thy triumph's sacred rewards.

✢ 18. The Holy Martyr Emilian.

This Martyr was from Dorostolum in Thrace, the servant of a certain pagan in the days of Julian the Apostate (361–363). As a fervent Christian, Emilian abominated the error of the pagans, and one day entered the temple and broke all the idols with a hammer. Seeing that others were arrested and beaten for this, he gave himself up of his own accord. He was mercilessly whipped, then cast into a fire, in which he gave up his soul without his body suffering harm.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion. Third Tone. On this day the Virgin

O DIVINE Emilian, * since zeal for God burned within thee, * thou wast not afraid of fire, * thy fellow creature and servant; * fearlessly and of thine own will, * thou wentest forward * and wast not consumed therein by the flames' hot fury, * as a sacrifice to Christ God, * O glorious Martyr; * pray that we all may be saved.

✢ 19. Our Righteous Mother Macrina, the Sister of Saint Basil the Great. Our Righteous Father Dius. Saint Theodore, Bishop of Edessa. The Uncovering of the Holy Relics of Our Righteous Father Seraphim of Sarov.

Saint Macrina, the elder sister of Saints Basil the Great and Gregory of Nyssa, was sought after by many as a bride because of her beauty, wisdom, and illustrious birth, and in tender youth was espoused by her parents to a bridegroom of fitting nobility. When her betrothed died, Macrina refused any other suitors, and devoted herself to a life of virginity, asceticism, and prayer. When her brother Basil returned from a brilliant career in the best schools of Constantinople and Athens, puffed up with not a little youthful pride—for knowledge puffeth up—it was the ardent admonitions and holy example of his blessed sister that persuaded him to turn from seeking worldly glory to the service of God. Saint Macrina founded a convent, where she ended her earthly life in the year 379, and was buried by her brother Gregory, who wrote a moving account of her last days and his grief at seeing such a light pass out of the world.

Saint Dius, who was from Antioch in Syria, later came to Constantinople and established a monastery there, and wrought many wonders. He flourished in the time of Saint Theodosius the Great (379–395).

Our Father among the Saints Theodore was born in Edessa of Mesopotamia. At the age of about nineteen, he became a monk at the Monastery of Mar Sabbas in Palestine. After he had spent some twenty-four years there, he was chosen to become Bishop of Edessa, about the year 836. The city of Edessa at that time was beleaguered with many heresies, among them the Arian, Nestorian, Eutychian, and Manichean. Wishing to free the Orthodox of Edessa from the injustices of the many heretics, he undertook a journey to Babylon in Persia—that is, Baghdad—to ask the Persian King, who then ruled over all Syria, to use his power to protect the Orthodox of Edessa. When he arrived he learned that the King was gravely sick; but gaining admission to him, the holy Bishop Theodore restored him to health through prayer, and, after speaking to him many days in secret about the dispensation of God, converted him to Christ, baptizing him with the name of John. Returning to Edessa having accomplished his purpose, Theodore later learned by revelation that King John, with his three Arab body-guards who had been baptized with him, had professed their faith openly and received martyrs' crowns at the hands of the Persian Moslems. This was in the days when the blessed Theodora and her son Michael reigned in Constantinople. Not long thereafter, Theodore retired to the Monastery of Mar Sabbas, and ended his days.

The uncovering of the holy relics of *Saint Seraphim of Sarov* on July 19, 1903 was attended by many thousands, among them the foremost of the clergy and royalty; the holy Tsar Nicholas II (see July 4) was one of the bearers of the relics in procession, and the Grand Duchess Elizabeth (see July 5) wrote an eyewitness account of the many miracles that took place. Not only had the Saint foretold the coming of the Tsar to his glorification, and that from joy they would chant "Christ is Risen" in summer, but he had also left a letter "for the fourth sovereign, who will come to Sarov." This was Nicholas II, who was given the letter when he came in 1903; the contents of the letter are not known, but when he had read it, the Tsar and future Martyr, though not a man to show his emotions, was visibly shaken. For the life of Saint Seraphim, see January 2.

Dismissal Hymn of Saint Macrina. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Macrina, thy spirit rejoiceth with the Angels.

Dismissal Hymn of Saint Dius. First Tone

Thou didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Dius, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Dismissal Hymn of Saint Theodore. Plagal of Fourth Tone

Guide of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of hierarchs, O wise Theodore, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint Seraphim. Fourth Tone

THOU didst love Christ from thy youth, O blessed one, and ardently desiring to work for Him alone, thou didst struggle in the wilderness with constant prayer and labour; and having acquired love for Christ with compunction of heart, thou didst prove to be the beloved favourite of the Mother of God. Wherefore, we cry to thee: Save us by thy prayers, O Seraphim, our holy Father.

Kontakion of Saint Macrina. Fourth Tone
On this day Thou hast appeared

SINCE the light of righteousness * shone brightly in thee, * thou wast an example of * the life of piety for all, * teaching the virtues to them that cry: * Rejoice, Macrina, thou boast of virginity.

Kontakion of Saint Dius. Second Tone. Thou soughtest the heights

IN God, thou wast armed * with purity of heart and soul; * and taking in hand * unceasing prayer as though a spear, * Father Dius, thou didst mightily cut down all the demonic hordes, * thou who workest wonders and signs * and prayest unceasingly for all of us.

Kontakion of Saint Theodore. Third Tone. On this day the Virgin

FROM the blessed Edessa, * thou wentest forth to the desert, * but thou wast called back again * to tend Christ's sheep as their shepherd; * driving off the wolves of error * with thy true doctrines, * thou didst make a heathen king a Martyr of Jesus. * Hence, O Theodore, we honour * thy blest remembrance, * O holy Hierarch of Christ.

Kontakion of Saint Seraphim. Second Tone

HAVING left the beauty of the world and what is corrupt therein, O Saint, thou didst settle in the Monastery of Sarov. And having lived there an angelic life, thou wast for many the way unto salvation. Wherefore, Christ hath glorified thee, O Father Seraphim, and hath enriched thee with the gift of healing and miracles. And so we cry to thee: Rejoice, O Seraphim, our holy Father.

✢ 20. The Holy and Glorious Prophet Elias the Thesbite (Elijah the Tishbite).

Elias of great fame was from Thisbe or Thesbe, a town of Galaad (Gilead), beyond the Jordan. He was of priestly lineage, a man of a solitary and ascetical character, clothed in a mantle of sheep skin, and girded about his loins with a leathern belt. His name is interpreted as "*Yah* is my God." His zeal for the glory of God was compared to fire, and his speech for teaching and rebuke was likened unto a burning lamp. From this too he received the name Zealot. Therefore, set aflame with such zeal, he sternly reproved the impiety and lawlessness of Ahab and his wife Jezebel. He shut up heaven by means of prayer, and it did not rain for three years and six months. Ravens brought him food for his need when, at God's command, he was hiding by the torrent of Horrath.

He multiplied the little flour and oil of the poor widow of Sarephtha of Sidon, who had given him hospitality in her home, and when her son died, he raised him up. He brought down fire from Heaven upon Mount Carmel, and it burned up the sacrifice offered to God before all the people of Israel, that they might know the truth. At the torrent of Kisson, he slew 450 false prophets and priests who worshipped idols and led the people astray. He received food wondrously at the hand of an Angel, and being strengthened by this food he walked for forty days and forty nights. He beheld God on Mount Horeb, as far as this is possible for human nature. He foretold the destruction of the house of Ahab, and the death of his son Ohozias; and as for the two captains of fifty that were sent by the king, he burned them for their punishment, bringing fire down from Heaven. He divided the flow of the Jordan, and he and his disciple Elisseus passed through as it were on dry land; and finally, while speaking with him, Elias was suddenly snatched away by a fiery chariot in the year 895 B.C., and he ascended as though into heaven, whither God most certainly translated him alive, as He did Enoch (Gen. 5:24; IV Kingdoms 2:11). But from thence also, after seven years, by means of an epistle he reproached Joram, the son of Josaphat, as it is written: "And there came a message in writing to him from Elias the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way," and so forth (II Chron. 21:12). According to the opinion of the majority of the interpreters, this came to pass either through his disciple Elisseus, or through another Prophet when Elias appeared to them, even as he appeared on Mount Tabor to the disciples of Christ (see Aug. 6).

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Fourth Tone
Be quick to anticipate

THE incarnate Angel, and the Prophets' summit and boast, * the second forerunner of the coming of Christ our God, Elias, the glorious, * from above sent down his grace upon Elisseus; * he doth cast out sickness and doth also cleanse lepers; * and unto all that honour him, he poureth forth streams of cures.

Kontakion. Second Tone

O RENOWNED Elias, Prophet and seer of the mighty works of God, who by thy word didst check the rain clouds: Intercede in our behalf with the only Friend of man.

✢ 21. Our Righteous Fathers John and Symeon, the Fool for Christ's Sake.

These Saints were from the city of Edessa in Mesopotamia and flourished from the reign of the Emperor Justinian (527–565) to the reign of Maurice (582–602). After a pilgrimage to Jerusalem they were moved with a desire to forsake the world; they were tonsured monks by the Abbot Nicon, and soon after left the monastery to struggle together in the wilderness near the Dead Sea. When they had passed a little more than thirty years together in silence and prayer, Symeon, having reached the heights of dispassion, departed for Emesa in Syria, where he passed the rest of his life playing the fool, saving many souls from sin while hiding his sanctity with seemingly senseless behaviour. Soon after Saint Symeon's repose in Emesa, by the providence of God, John, who had remained in the wilderness, also departed to eternity.

Dismissal Hymn. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Kontakion. Second Tone

WITH faith and love let us acclaim angelic and God-bearing Symeon who, though in the flesh, appeared as one without flesh and shone supernaturally with virtues; and with him let us praise renowned John, for they intercede with the Lord unceasingly for us all.

✢ 22. The Holy Myrrh-bearer and Equal to the Apostles Mary Magdalene.

Saint Mary was from Magdala in Galilee on the Sea of Tiberias, and for this was named Magdalene. When the Lord Jesus cast out seven demons from her, from which she had been suffering, she became His faithful and inseparable disciple, following Him and ministering unto Him even to the time of His crucifixion and burial. Then, returning to Jerusalem together with the rest of the Myrrh-bearers, she prepared the fragrant spices for anointing the body of the Lord. And on the Lord's day they came very early to the tomb, even before the Angels appeared declaring the Resurrection of the Lord. When Mary Magdalene saw the stone taken away from the tomb, she ran and proclaimed it to Peter and John. And returning immediately to the tomb and weeping outside, she was deemed worthy to be the first of the Myrrh-bearers to behold the Lord arisen from the dead, and when she fell at His feet, she heard Him say, "Touch Me not." After the Lord's Ascension, nothing certain is known concerning her. Some accounts say that she went to Rome and later returned to Jerusalem, and from there proceeded to Ephesus, where she ended her life, preaching Christ. Although it is sometimes said that Saint Mary Magdalene was the "sinful woman" of the Gospel, this is nowhere stated in the tradition of the Church, in the sacred hymnology, or in the Holy Gospels themselves, which say only that our Lord cast seven demons out of her, not that she was a fallen woman. "Madeleine" is a form of Magdalene.

Wine and oil allowed.

Dismissal Hymn. First Tone. The soldiers standing guard

WHEN Christ God had been born for our sakes from the Virgin,* thou faithfully didst follow Him, keeping His statutes * and heeding His sacred laws, O august Mary Magdalene. * Hence, as we today observe thy holy remembrance, * we receive the loosing of our sins and transgressions * through thy holy prayers for us.

Kontakion. Fourth Tone. Thou Who wast raised up

WHEN God, the Mighty, the Transcendent in essence, * came in the flesh into the world, He received thee, * O Mary, as His true disciple as was meet. * For thou hadst thy whole desire * and thy love set upon Him; * wherefore, thou didst bring to pass * many cures for the ailing; * and now translated to the Heavens' heights, * thou ever fervently prayest for all the world.

✝ 23. The Synaxis of the Icons of the Most Holy Theotokos of Pochaev and "Joy of All That Sorrow." The Holy Prophet Ezekiel. The Translation of the Sacred Relics of the Holy Hieromartyr Phocas.

The Icon of the Mother of God of Pochaev—Metropolitan Neophytus, a bishop belonging to the see of Constantinople, was travelling through Volhynia in Ukraine where he was given hospitality by a pious woman, Anna Goyskaya. The bishop gave this woman an icon of the holy Theotokos, which began to work miracles, including the healing of her blind brother. In 1597 the icon was given to the monks residing in Pochaev near the border of Galicia, where the Mother of God had appeared in 1340, leaving an imprint of her footprint in the rock, from which a stream gushed forth. In 1675 when the Lavra of Pochaev was besieged by the Moslem Turks, it was saved by the miraculous intervention of the Mother of God through her wonderworking icon. Even though the Lavra of Pochaev came into Uniate hands for over a century, miracles continued to be worked through the holy icon. Since its return to the Orthodox Catholic Church in 1831, the icon has been a grace-bestowing support for Orthodox Christians, especially those in western Ukraine and the Carpathian region.

The Icon of the Mother of God "Joy of All That Sorrow"—As with so many other icons of the Theotokos, wonderworking copies of this icon have been found throughout Orthodox Russia, each with its own history and moving collection of miracles. In this icon, the most holy Mother of God is depicted standing full stature sometimes with, sometimes without the Divine Child in her arms; she is surrounded by all manner of the sick and the suffering, to whom Angels of the Lord bear gifts of mercy, consolation, and suitable aid from the most holy Theotokos. The icon "Joy of all that Sorrow" was inspired by the hymn of the same name; see page 197, Great Compline, Volume One. Through a copy of this icon, Patriarch Joachim's sister was healed at the end of the seventeenth century in Moscow, from which time the feast was established. Another copy was found in Saint Petersburg; on July 23, 1888, during a severe thunderstorm, lightning struck a chapel at a glass factory, burning the interior walls of the church, but leaving the icon unsinged. From the violent disturbance of the air, the icon was knocked to the floor, the poor-box broke open, and twelve copper coins adhered to the icon in various places; afterwards many miracles were worked by the grace of the holy icon.

The Prophet Ezekiel ("God is strong") was the son of Buzi and a priest by rank. He was taken captive and brought to Babylon during the reign of Jechonias. In the fifth year of this captivity, about 594 or 593 B.C., he began to prophesy. Having prophesied for about twenty-eight years, he was murdered, it is said, by the tribe of Gad, because he reproached them for their idolatry. His book of prophecy, divided into forty-eight chapters, is ranked third among the greater Prophets. It is richly filled with mystical imagery and marvellous prophetic visions and allegories, of which the dread Chariot of Cherubim described in the first Chapter is the most famous; in the "gate that was shut," through which the Lord alone entered, he darkly foretold of the Word's Incarnation from the Virgin (44:1–3); through the "dry bones" that came to life again (37:1–14), he prophesied both of the restoration of captive Israel, and the general resurrection of our race.

Concerning *Saint Phocas*, see the 22nd of September.

Dismissal Hymn of the Mother of God of Pochaev. Plagal of First Tone

THEY that pray before thy holy icon, O sovereign Lady, are made worthy of healing, receive the gift of understanding of the true Faith, and repel the attacks of the Hagarenes; likewise for us who fall down before thee, do thou ask for forgiveness of our sins. Enlighten our hearts with devout purpose and raise thy prayer to thy Son for the salvation of our souls.

Dismissal Hymn of the Mother of God, Joy of All That Sorrow
Fourth Tone

To God's Birthgiver let us run now most earnestly, we sinners all and wretched ones, and fall prostrate in repentance, calling from the depths of our souls: Lady, come unto our aid, have compassion upon us; hasten thou, for we are lost in a throng of transgressions; turn not thy servants away with empty hands, for thee alone do we have as our only hope.

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Ezekiel, O Lord, through him we beseech Thee to save our souls.

Dismissal Hymn of the Hieromartyr. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Phocas. Intercede with Christ our God that our souls be saved.

Kontakion of the Mother of God of Pochaev. First Tone

Thine icon of Pochaev, O Theotokos, hath been shown to be a source of healing and a confirmation of the Orthodox Faith. Therefore deliver us who flee to it from danger and temptation; preserve thy Lavra unharmed; strengthen Orthodoxy in the neighbouring lands; and loose thy suppliants from sins; for thou canst do whatsoever thou dost will.

Kontakion of the Mother of God, Joy of All That Sorrow
Plagal of Second Tone

We have no other help, we have no other hope, but thee, O sovereign Lady; do thou help us. In thee do we hope, and of thee do we boast, for we are thy servants. Let us not be put to shame.

Kontakion of the Prophet. Fourth Tone
On this day Thou hast appeared

O divine Ezekiel, * as God's true Prophet, * thou foretoldest unto all * the Incarnation of the Lord, * the Lamb of God, the Artificer, * the Son of God, the Eternal made manifest.

Kontakion of the Hieromartyr. Second Tone

The Master hath established thee as a divinely-radiant, luminous, and spiritual sun shining upon the multitude of the Church's faithful, O glorious Martyr Phocas; for He hath accepted thy life, faith, and contests as fragrant myrrh, since He alone is abundant in mercy.

✝ 24. The Holy Great Martyr Christina. The Holy Passion-bearers Boris and Gleb.

Saint Christina was from Tyre in Syria, the daughter of a pagan named Urban. Enlightened in her heart to believe in Christ, she broke her father's idols, made of gold and silver, and distributed the pieces to the poor. When her father learned this, he punished her ruthlessly, then cast her into prison. The rulers subjected her to imprisonments, hunger, torments, the cutting off of her breasts and tongue, and finally impalement, in the year 200, during the reign of the Emperor Septimius Severus.

The holy Passion-bearers *Boris and Gleb,* named Romanus and David in sacred Baptism, were the pious sons of the holy Great Prince Vladimir (see July 15). In 1015 they were slain at the command of their brother Svyatopolk—Saint Boris, on July 24 on the Alta River, near Pereyaslavl, and Saint Gleb, on September 5 on the bank of the Smyadinya River, near Smolensk. Although both had understood their brother's designs against them, they refused to take up arms against him and bring civil war upon their land, preferring to fulfil the commandment, "Resist not evil" (Matt. 5:39). The holy relics of Saint Boris were then buried in Vyshgorod, to which the holy relics of his brother were transferred five years later. Miracles were worked through the holy relics of the meek and guileless brothers during the consecration in Vyshgorod of a church in their honour on this day in 1021.

Dismissal Hymn of the Martyr. Fourth Tone
Joseph was amazed

O LORD Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Dismissal Hymn of the Passion-bearers. Second Tone

O RIGHTEOUS Passion-bearers and true fulfillers of the Gospel of Christ, chaste Boris and guileless Gleb, ye did not oppose the onslaughts of your enemy, your brother, who though killing your bodies was unable to touch your souls. Let the evil lover of power mourn therefore, while ye rejoice with the angelic choirs; and as ye stand before the Holy Trinity, pray for the souls of them that honour your memory, that they may be pleasing to God; and by your intercessions, pray that all Orthodox people may be saved.

Kontakion of the Martyr. Fourth Tone. Thou Who wast raised up

O DOVE of golden wings, thou shonest like lightning, * and flewest up unto the height of the Heavens, * august Christina; therefore we all celebrate * thy glorious festival, * as we faithfully rev'rence * the worshipful shrine wherein * thy pure relics are treasured, * whence thou dost truly well forth unto all * divine cures both for the body and for the soul.

Kontakion of the Passion-bearers. Third Tone. On this day the Virgin

On this day your memory * hath shone forth, splendid with glory, * O ye noble sufferers * and Passion-bearers of Christ God. * It hath called us to give glory * to Christ our Saviour; * wherefore those that draw nigh to the shrine of your relics, * do ye swiftly heal as wise and * divine physicians, * O hallowed Boris and Gleb.

✢ 25. The Dormition of Saint Anna, the Mother of the Most Holy Theotokos.

According to tradition, Anna, the ancestor of God, lived for sixty-nine years, and her spouse Joachim, for eighty; according to one account, Saint Joachim died two years before Saint Anna. The Theotokos had been orphaned of both her parents already when she was eleven years of age, when she was living in the Temple (see Sept. 8 and Nov. 21). Saint Anna is invoked for conceiving children, and for help in difficult childbirth.

Wine and oil allowed.

Dismissal Hymn. Fourth Tone

O GODLY-MINDED Anna, thou didst give birth unto God's pure Mother who conceived Him Who is our Life. Wherefore, thou hast now passed with joy to thy heavenly rest, wherein is the abode of them that rejoice in glory; and thou askest forgiveness of sins for them that honour thee with love, O ever-blessed one.

Kontakion. Second Tone. Thou soughtest the heights

We celebrate now * the mem'ry of Christ's ancestors, * while asking their help * with faith, that we may all be saved * from all manner of tribulation as we fervently cry aloud: * Be Thou with us, O Lord our God, * Whose pleasure it was to glorify them both.

✢ 26. The Holy Hieromartyrs Hermolaus, Hermippus, and Hermocrates. The Holy Righteous Martyr Paraskeve.

Saint Hermolaus and those with him were priests of the Church in Nicomedia, living in hiding after the Emperor Maximian had burnt to death the 20,000 Martyrs of Nicomedia (see Dec. 28). It was Hermolaus who converted Saint Panteleimon to Christ. When Saint Panteleimon was seized as a Christian and was asked by Maximian who it was that had turned him from the idols, the Saint, enlightened by God that the time of his teacher's martyrdom also was at hand, revealed to Maximian that it was Hermolaus the priest. Saint Hermolaus was taken with Saints Hermippus and Hermocrates, and when they had confessed Christ to be the only true God, they were beheaded in the year 305. Saint Hermolaus is one of the Holy Unmercenaries.

Saint Paraskeve, who was from a certain village near Rome, was born to pious parents, Agatho and Politia. Since she was born on a Friday (in Greek, *Paraskeve*), she was given this name, which means "preparation" or "preparedness" (compare Matt. 27:62, Mark 15:42, Luke 23:54, and John 19:31, where "Friday" is called "the day of the preparation"). From childhood she was instructed in the sacred letters and devoted herself to the study of the divine Scriptures, while leading a monastic life and guiding many to the Faith of Christ. During the reign of the Emperor Antoninus Pius, she was apprehended because she was a Christian and was urged to worship the idols, but she answered with the words of Jeremias: "Let the gods that have not made heaven and the earth perish

from off the earth" (Jer. 10:11). Because of this she endured exceedingly painful torments, and was beheaded in the year 140. The faithful pray to her for the healing of eye ailments.

Wine and oil allowed.

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Martyr. First Tone

SHOWING a diligence befitting thy calling, O namesake of preparedness, thou hast gained, as thy dwelling, a faith worthy of thy name, O prizewinning Paraskeve. Hence, thou pourest forth healings and intercedest for our souls.

Kontakion of the Martyrs. Third Tone. On this day the Virgin

O WISE Martyr Hermolaus, * with the God-bearing Hermippus, * and august Hermocrates, * as sacred priests of the Most High, * ye who offered the Unbloody * Sacrifice rightly * were yourselves stained with your own blood as sacrifices * offered up to Christ the One God; * and now with boldness * ye pray that all may be saved.

Kontakion of the Martyr. Plagal of Fourth Tone
To thee, the Champion Leader

WITH one accord, ye faithful, let us sing a hymn of praise * to the prizewinner, the victorious Paraskeve, * for she shineth forth with wonders throughout the whole world, * as she driveth off delusion's black and moonless night * and doth grant abundant grace unto believing souls * as they cry to her: * Rejoice, O much-suff'ring Martyr of Christ.

✝ 27. The Holy Great Martyr and Healer Panteleimon.

This Saint, who had Nicomedia as his homeland, was the son of Eustorgius and Eubula. His father was an idolater, but his mother was a Christian from her ancestors. It was through her that he was instructed in piety, and still later, he was catechized in the Faith of Christ by Saint Hermolaus (see July 26) and baptized by him. Being proficient in the physician's vocation, he practised it in a philanthropic manner, healing every illness more by the grace of Christ than by medicines. Thus, although his parents had named him Pantoleon ("in all things a lion"), because of the compassion he showed for the souls and bodies of all, he was worthily renamed Panteleimon, meaning "all-merciful." On one occasion, when he restored the sight of a certain blind man by calling on the Divine Name, he enlightened also the eyes of this man's soul to the knowledge of the truth. This also became the cause for the martyrdom of him who had been blind, since when he was asked by whom and in what manner his eyes had been opened, in imitation of that blind man of the Gospel he confessed with boldness both who the

physician was and the manner of his healing. For this he was put to death immediately. Panteleimon was arrested also, and having endured many wounds, he was finally beheaded in the year 305, during the reign of Maximian. Saint Panteleimon is one of the Holy Unmercenaries, and is held in special honour among them, even as Saint George is among the Martyrs.

Rest from labour. Wine and oil allowed.

Dismissal Hymn. Third Tone

O HOLY prizewinner and healer Panteleimon, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Plagal of First Tone

SINCE thou art an imitator of the Merciful One, and hast received from Him the grace of healing, O prizewinner and Martyr of Christ our God, by thy prayers heal the diseases of our souls, and ever dispel the stumbling-blocks of the enemy from them that cry unceasingly: Save us, O Lord.

✝ 28. The Holy Apostles of the Seventy and Deacons Prochorus, Nicanor, Timon, and Parmenas. Our Righteous Mother Irene, Abbess of the Convent of Chrysovalantou.

These *Apostles of the Seventy* are mentioned in Acts 6:5. *Saint Prochorus* became bishop of Nicomedia and reposed in peace. *Saint Nicanor* was stoned to death in Jerusalem. *Saint Timon* became bishop of Bostra in Arabia and ended his life in martyrdom by fire at the hands of the pagans. *Saint Parmenas* died in peace in Jerusalem.

Saint Irene, who was from Cappadocia, flourished in the ninth century. Because of her great beauty and virtue, she was brought to Constantinople as a prospective bride for the young Emperor Michael (842–867); however, as Saint Joannicius the Great foretold, it was God's will that she assume the monastic habit instead. She shone forth in great ascetical labours, and suffered many attacks from the demons; while yet a novice, she attained to the practice of Saint Arsenius the Great, of praying the whole night long with arms stretched out towards Heaven (see May 8). God showed forth great signs and wonders in her, and she became the Abbess of the Convent of Chrysovalantou. She was granted the gift of clairvoyance and knew the thoughts of all that came to her. She appeared in a vision to the king and rebuked him for unjustly imprisoning a nobleman who had been falsely accused. Through a sailor from Patmos to whom he had appeared, Saint John the Evangelist sent her fragrant and wondrous apples from Paradise. She reposed at the age of 103, still retaining the youthful beauty of her countenance. After her repose, marvellous healings beyond number have been wrought by her to the present day.

Dismissal Hymn of the Apostles. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Righteous One. Plagal of First Tone
Let us worship the Word

NOT a temporal kingdom on earth didst thou obtain, * but Christ, thy most comely Bridegroom, vouchsafed thee heavenly crowns,

* and thou reignest as a queen with Him eternally; * for thou didst dedicate thyself * unto Him with all thy soul, O Irene, our righteous Mother, * thou boast of Chrysovalantou, and mighty help of all the Orthodox.

Kontakion of the Apostles. First Tone. The soldiers standing guard

By faith ye were shown forth as the Word's hallowed deacons, * His ven'rable eye-witnesses, and chosen vessels, * Nicanor and Prochorus, glorious Timon and Parmenas; * hence, we celebrate today your sacred memorial, * and with joy of heart, we keep the feast now in gladness, * whereon we all call you blest.

Kontakion of the Righteous One. Third Tone. On this day the Virgin

Leaving all the world behind * with its impermanent glory, * thou wast wedded unto Christ, * the King immortal and holy, * bringing Him as precious dowry * thy maiden beauty * and thy trophies won through abstinence over demons. * O Irene, our righteous Mother, * entreat thy Bridegroom * to show His mercy to us.

✢ 29. The Holy Martyr Callinicus. The Holy Virgin Martyr Theodota.

Saint Callinicus was from Cilicia. Because he preached Christ and turned many pagans away from the idols, he was seized by Sacerdon the governor, who subjected him to many tortures, then had him shod with shoes in which nails had been fixed upright, and compelled him to run to the city of Gangra, where he was burned alive in a furnace.

Concerning *Saint Theodota,* little is known except that she was a virgin who was horribly tormented and slain for her confession of Christ.

Dismissal Hymn of Saint Callinicus. Fourth Tone. Be quick to anticipate

Thy Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Dismissal Hymn of Saint Theodota. Fourth Tone. Joseph was amazed

O Lord Jesus, unto Thee Thy lamb doth cry with a great voice: * O my Bridegroom, Thee I love; and seeking Thee, I now contest, * and with Thy baptism am crucified and buried. * I suffer for Thy sake, that I may reign with Thee; * for Thy sake I die, that I may live in Thee: * accept me offered out of longing * to Thee as a spotless sacrifice. * Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion of Saint Callinicus. Second Tone. Thou soughtest the heights

Thou rightly hast now * inherited delight on high, * for thou didst wax hot * with burning love for Christ thy God, * O Callinicus,

for Whose sake thou didst courageously brave the fire; * as thou standest before Him now, * cease not interceding with Him for us all.

Kontakion of Saint Theodota. Fourth Tone
On this day Thou hast appeared

As a mother doth rejoice * over her children, * so is Theodota now * filled with divine and boundless joy * over the martyrdom she hath borne, * which is her glory and comfort for evermore.

✢ 30. The Holy Apostles of the Seventy Silas, Silvan, Crescens, Epenetus, and Andronicus.

Saint Silas was a companion and fellow labourer of the Apostle Paul: "And Paul chose Silas and departed . . . and he went through Syria and Cilicia, confirming the churches" (Acts 15:40–41). He later became Bishop of Corinth, and reposed in peace. *Saint Silvan* became Bishop of Thessalonica, and also reposed in peace. *Saint Crescens,* whom Saint Paul mentions in his Second Epistle to Timothy (4:10), became Bishop of Chalcedon, and brought many to the Faith. As for him whom the Apostle of the Nations praises as "my well-beloved *Epenetus,* the first-fruits of Achaia unto Christ" (Romans 16:5), he became Bishop of Carthage, and after enduring many afflictions from the idolaters, and bringing many of them to Christ, he departed to the Lord.

Concerning *Saint Andronicus,* see May 17.

Dismissal Hymn. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion. Fourth Tone. Thou Who wast raised up

YE have appeared as great and fruit-bearing branches * of Christ the Vine, O God-proclaiming Apostles, * bearing the virtues in great clusters, wisdom's fruit, * which pour forth upon us all * the sweet wine of salvation; * which when we receive within, * we are drunken with gladness, * and celebrate your honoured memory. * Pray that our sins be forgiven and we be saved.

✢ 31. The Forefeast of the Procession of the Precious Cross. The Holy and Just Eudocimus. Saint Joseph of Arimathea. Saint Germanus of Auxerre

Concerning the *Procession of the Venerable Cross,* see August 1.

Saint Eudocimus was from Cappadocia, the son of pious and most illustrious parents, patricians in rank. He especially cultivated chastity and mercy, the one by never meeting the gaze of a woman, the other by cheerfully providing the needs of the poor. When he was made military commander of Cappadocia, he continued in his righteous ways, showing mercy and uprightness in all his dealings. Having so lived in piety, quietly and without ostentation, he was called from this life at the age of thirty-three, about the year 840, during the reign of the Iconoclast Theophilus. Not long after his burial, his grave became a fountain of unending miracles, as God revealed the virtue that Eudocimus had striven to hide; when his grave was later opened, his body was found incorrupt. His holy relics were translated to Constantinople.

For *Saint Joseph of Arimathea,* see the Sunday of the Myrrh-bearing Women.

Saint Germanus was born in Auxerre of Christian parents of the highest rank. From early childhood he was educated in the schools of Gaul, after which he studied and practised law in Rome. He married a high-born lady of excellent character, then because of his success in the law he was made Duke, or military governor, of the provinces of Armorica and Nervica, corresponding roughly to modern Brittany and Normandy and part of Belgium.

Upon the death of Saint Amator, Bishop of Auxerre, in 418, the clergy, the nobility, and all the people chose Germanus as their bishop. Thus constrained, the Saint accepted this heavy burden laid on him from above and completely changed his life, turning his wife into a sister, renouncing all worldly ease and pomp, and taking up a hard life of extreme fasting, asceticism, and prayer. Like Saint Ambrose of Milan (see Dec. 7), he ascended in a remarkably short time from great worldly success and power to even greater self-denial and sanctity. While labouring as a bishop amidst men, he lived like a solitary in the desert; without breaking his own fast, he generously entertained all who came to him; and while endeavouring to conceal it, he was given the power to work miracles and cast out demons.

He founded a monastery dedicated to Saints Cosmas and Damian just outside Auxerre on the river Yonne, and led the church with such skill that when a deputation from Britain came to tell the Bishops of Gaul that the heresy of Pelagius (see Feb. 29) was spreading throughout the country, Saint Germanus was chosen with Saint Lupus, Bishop of Troyes, the brother of Saint Vincent of Lerins (see May 24), to quell it. This was in the year 429. With their sound preaching and their miracles they drew the faithful back to the truth. The Pelagians challenged them to a debate, at which they spoke first, at great length. Saints Germanus and Lupus refuted their arguments with the power of the Holy Scriptures, and reduced them to silence. Then a military man brought his blind daughter to the bishops. When they told him to take her to the Pelagians, the latter, alarmed that their powerlessness would be exposed, hastily joined her parents in begging the bishops to heal her. Saint Germanus healed her, and this manifestation of the power of God sealed their triumph over heresy.

At the same time the Saxons and the Picts made a joint attack on the Britons, who appealed to the holy Bishops for help against their more powerful enemies. It was Lent, and the instruction given by the bishop in daily sermons brought the greater part of the army to holy Baptism. The enemy advanced, expecting an easy victory over the newly baptized army, which had put aside its weapons and was occupied with prayer. When he learned of the enemy's approach, Germanus, the former military governor, told the troops he would be their commander, and bade them repeat in unison the battle-cry they would hear from him. As the enemy drew near through a valley, the bishops chanted the Alleluia three times, which when it was repeated by the entire army of the Britons echoed between the mountains and so terrified the enemy that they fled in confusion, giving the bishops a victory without bloodshed.

The Saint's sojourn in Britain brought to his attention the spiritual need of the neighbouring island of pagan Ireland. He commissioned Saint Patrick to bring the light of Christ to the Irish, sending him there as a Bishop in 432 (see March 17).

Upon his return to Gaul, Saint Germanus was met by the laments of his people groaning under the weight of taxes beyond the ordinary. To lighten their burden he journeyed to Arles to see Auxiliaris, the Prefect of Gaul. Although the Saint's fame as a man of God and worker of miracles had preceded him, Auxiliaris was stricken with awe in his presence, not having expected such authority, knowledge, and majesty of bearing. He told the bishop his wife had long suffered from a quartan ague accompanied by bodily shaking. When Germanus healed her completely, Auxiliaris gladly granted his request to ease the burden of taxes on his people.

The Saint had hardly returned to Auxerre when tidings came that the followers of Pelagius were again agitating Britain. Accompanied by Saint Severus, Bishop of Treves,

who had been a disciple of Saint Lupus of Troyes, he returned to Britain about the year 446 and made short work of confuting the heretics both with sound doctrine and miraculous healings. This time the preachers of heresy were banished from Britain to the continent, finally eradicating the Pelagian heresy from Britain.

Once again, Germanus had hardly returned to Auxerre when he was asked for protection by a deputation from Armorica. That region had revolted, and Aetius the Magnificent, who governed the western half of the Roman Empire, sent Goar, King of the Alans, to put down the revolt. The people of Armorica, knowing Goar's savagery and his greed to plunder their wealth, begged the bishop to defend them. Disregarding his own old age and the ferocity of the barbarian King, Saint Germanus went to meet him as he was marching upon Armorica with his army. The Saint first petitioned him, then rebuked him when ignored, and finally seized the bridle of Goar's horse, halting him with his whole army. Goar marvelled at the Saint's dignity and fearlessness, dismounted, and ended by agreeing to the Bishop's request for pardon and peace, on the condition that he make the same request either to Aetius or to the Emperor Valentinian III.

The elderly bishop therefore undertook the laborious journey across Gaul and over the Alps to Ravenna, the capital of the western part of the Empire. Out of humility, he concealed his identity when entering Italy, but while attending a church feast in Milan he was revealed when a demon-possessed member of the congregation cried out asking him why he was not content to have driven them, that is, the demons, out of Gaul, but also pursued them into Italy, concluding, "Why do you scour the whole world? Take a rest and let us have a rest ourselves." Thus discovered, he was asked by the local bishops to heal the man who had made him known, and he took him aside privately and freed him of the demon. The miracle-worker of Gaul now began filling Italy with miracles, including resurrecting the dead son of a man named Volusianus. While Germanus was in Ravenna, the Armoricans rebelled a second time, making it impossible for the Emperor to grant the pardon that the bishop had come to ask. Here it was God's will that the Saint, having served as a bishop for thirty years in unceasing labours, having shone with glory as the greatest wonder-worker Gaul had seen after Saint Martin (see Nov. 12), having cleansed Britain of heresy, consecrated to God Saint Genevieve the protectress of Paris (see Jan. 3), sent Patrick to enlighten Ireland, and awed Ravenna with apostolic authority, went to his rest on July 31, 448. His holy body was taken back to Auxerre accompanied by an unbroken procession of worshippers, arriving on September 22, and was buried there on October 1.

Dismissal Hymn of the Cross. First Tone

SAVE, O Lord, Thy people and bless Thine inheritance; grant Thou unto the faithful victory over adversaries. And by the power of Thy Cross do Thou preserve Thy commonwealth.

Dismissal Hymn of Saint Eudocimus. Fourth Tone. Be quick to anticipate

THE One that hath called thee from the earth to Heaven to dwell * preserveth thy body uncorrupted after thy death, O saintly Eudocimus; * for in living modestly and chastely, O blest one, * thou didst keep thy flesh free of all stain and defilement; * with boldness, therefore, pray unto Christ that we may all be saved.

Dismissal Hymn of Saint Joseph. Second Tone

THE noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for

burial in a new tomb. But on the third day Thou didst arise, O Lord, granting great mercy to the world.

Another of Saint Joseph. Plagal of First Tone. Let us worship the Word

Let us honour the man that gave burial to God * and showed compassion to Him by Whose mercy all things exist: * Christ the Angel of Great Counsel's Noble Counsellor: * who gave his narrow grave to Christ * and received as recompense the vast spaciousness of Heaven, * where he entreateth the Saviour to show His mercy to those praising him.

Dismissal Hymn of Saint Germanus. Fourth Tone. Be quick to anticipate

In Gaul and in Britain thy good name is truly renowned, * for thou didst strive steadfastly against the doctrines of foul Pelagius of evil fame. * Wherefore, O Germanus, we entreat thee with fervour: * drive all evil teaching from thy land and rekindle * the flame of Orthodoxy anew by thine unceasing prayers.

Kontakion of the Cross. Second Tone. Thou soughtest the heights

With far-shining beams, * the Cross of Christ doth go about * throughout all the earth, * bestowing life and grace on all. * Let us draw nigh as to a saving beacon in the night of this world; * for the Lord, Who was nailed thereto, * through it doth bestow forgiveness on all men.

Kontakion of Saint Eudocimus. Third Tone. On this day the Virgin

Thine august memorial * this day hath called us together * at the sacred and divine * shrine of thy ven'rable relics. * Wherefore they that come and worship * are all delivered * from all harm caused by the demons' accursed malice, * O Eudocimus most blessed, * and they are rescued * swiftly from every disease.

Kontakion of Saint Joseph. Fourth Tone. On this day Thou hast appeared

In his own tomb newly hewn, * the noble Joseph * laid Thy Body, O Christ God; * from whence in three days Thou didst rise, * thus slaying death by Thy death, O Lord, * and granting life unto all who believe in Thee.

Kontakion of Saint Germanus. Plagal of Fourth Tone

As a disciple of the blessed Amator, thou didst enlighten Auxerre. And thy life and virtue were made known throughout the British Isles and all the land of Gaul. Hence, the Lord God of wonders wrought mighty deeds and great signs through thee. Wherefore, O Germanus, we honour thee.

August

The month of August hath thirty-one days.
The day hath thirteen hours, and the night eleven.

✝ 1. The Procession of the Precious and Life-giving Cross. The Holy Seven Maccabee Children, Solomone Their Mother, and Eleazar Their Teacher.

Because of the many diseases that occur in the month of August, the custom prevailed of old in Constantinople to carry the precious *Wood of the Cross* in procession throughout the city for its sanctification and its deliverance from illnesses. It was brought forth from the imperial treasury on the last day of July and placed upon the Holy Table of the Great Church of the Holy Wisdom; and beginning today, until the Dormition of the Theotokos, it was carried in procession throughout the city and was set forth for veneration before the people.

The names of the *Holy Maccabees* are Abim, Anthony, Guria, Eleazar, Eusebona, Achim, and Marcellus. They were Jews by race and exact keepers of the Laws of the Fathers. They lived in the reign of Antiochus, who was surnamed Epiphanes ("Illustrious"), the king of Syria and an implacable enemy of the Jews. Having subjugated their whole nation and done many evil things to them, not sparing to assail the most sacred matters of their Faith, he constrained them, among other things, to partake of swine's flesh, which was forbidden by the Law. Then these pious youths, on being apprehended together with their mother and their teacher, were constrained to set at nought the Law, and were subjected to unspeakable tortures: wrackings, the breaking of their bones, the flaying of their flesh, fire, dismemberment, and such things as only a tyrant's mind and a bestial soul is able to contrive. But when they had endured all things courageously and showed in deed that the mind is sovereign over the passions and is able to conquer them if it so desires, they gloriously ended their lives in torments, surrendering their life for the sake of the observance of the divine Law. The first to die was their teacher *Eleazar,* then all the brethren in the order of their age. As for their wondrous mother *Solomone,* "filled with a courageous spirit, and stirring up her womanish thoughts with a manly wrath" (II Macc. 7:21), she was present at her children's triumph over the tyrant, strengthening them in their struggle for the sake of their Faith, and enduring stoutheartedly their sufferings for the sake of their hope in the Lord. After her last and youngest son had been perfected in martyrdom, when she was about to be seized to be put to death, she cast herself into the fire that they might not touch her, and was thus deemed worthy of a blessed end together with her sons, in the year 168 before Christ.

The Fast for the Dormition of the Theotokos begins on this day.

Dismissal Hymn of the Cross. First Tone

SAVE, O Lord, Thy people and bless Thine inheritance; grant Thou unto the faithful victory over adversaries. And by the power of Thy Cross do Thou preserve Thy commonwealth.

Dismissal Hymn of the Martyrs. Fourth Tone

LET us acclaim the seven Maccabee children with their mother, the holy Solomone, and their teacher Eleazar; for they excelled in lawful contest as guardians and keepers of the teachings of the Law. And now, as gloriously triumphant Martyrs of Christ, they intercede unceasingly for the world.

Kontakion of the Cross. Fourth Tone. The Original Melody

THOU Who wast raised up on the Cross of Thine own will, * O Christ our God, do Thou bestow Thy compassions * upon this, Thy new commonwealth named after Thee. * Gladden with Thy sov'reign might * our most Orthodox hierarchs, * and vouchsafe them victory * over every false teaching; * and as Thy help in war may they possess * the weapon of peace, the trophy invincible.

Kontakion of the Martyrs. Second Tone. Thou soughtest the heights

THE Wisdom of God's * own seven pillars are ye all, * a seven-branched lamp * that shineth with the Light Divine, * ye Great Martyrs that were before the Martyrs, O all-wise Maccabees, * with them pray ye the God of all * that we who now sing your praises may be saved.

✢ 2. The Translation of the Holy Relics of Saint Stephen the First Martyr and Archdeacon.

After the First Martyr had been stoned to death (see Dec. 27), Gamaliel, his teacher, encouraged certain of the Christians to go by night and take up the Saint's body and bury it in his field, which was at a distance of some twenty miles from Jerusalem and was called by his name, "Kaphar-gamala," that is, "the field of Gamala," where Gamaliel himself was later buried. About the year 427, a certain pious man called Lucian, who was the parish priest of a church near to that field, received from God a revelation in a dream concerning the place where the First Martyr was buried. He immediately made this known to John, the Patriarch of Jerusalem. Thus, coming to the place indicated, and digging there, they found a box with the word "Stephen" in Aramaic letters. On opening it, they took these most sacred relics and transferred them to Jerusalem with great honour and in the company of a very great multitude of the faithful.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THE crown of the Kingdom hath adorned the brow of thy head * because of the contests that thou hast endured for Christ God, thou first of the martyred Saints; * for when thou hadst censured the Jews' madness, thou sawest * Christ thy Saviour standing at the right hand of the Father. * O Stephen, ever pray Him for us, that He would save our souls.

Kontakion. Plagal of Fourth Tone

THOU wast the first to be sown upon earth by the Heavenly Husbandman, O all-famed Stephen; thou wast the first to shed thy

blood upon the earth for Christ, O blessed one; thou wast the first to be honoured by Him with the crown of victory in Heaven, as the spearhead of the athletes, O first crowned champion of the Martyrs.

✝ 3. Our Righteous Fathers Isaacius, Dalmatus, and Faustus.

Of these, *Saint Isaacius* is celebrated also on May 30. He became a monk at an early age and was a worker of every virtue; a zealot for the Orthodox Faith, he was also deemed worthy of the gift of prophecy. The Saint dwelt in a small hut near Constantinople. When Valens the Arian marched against the Goths, who were at the Danube River, this righteous one went out himself to meet the Emperor and, taking in hand the reins of the Emperor's horse, said to him with boldness that God had incited the barbarians to come against him, since he himself had incited many to speak against God in blasphemy, and had driven God's true worshippers out of the divine houses of prayer. Furthermore, he told him, if he ceased fighting against God by means of heresy and returned the good shepherds (that is, the Orthodox bishops) to the flock of Christ, he would easily gain the victory over his enemies. However, if he did not desist from these things, nor have God as his ally, at the very outset of the battle both he and his army would certainly be destroyed. "Learn from experience," he said, "that it is hard to kick against the pricks. Thou shalt not return, and this expedition will be destroyed." But the emperor became angry and had the righteous one locked in prison that he might punish him and put him to death on his return after he conquered the barbarians. But he was utterly defeated and was burned alive in a certain village in the year 378 (Theodoret of Cyrrhus, *Eccl. Hist.*, ch. 4:31–32). When his surviving soldiers returned from the war, wishing to tempt the Saint, they came to him and said, "Prepare to make thy defence before the Emperor, who is coming to fulfil what he spoke against thee." But the Saint answered, "It has already been seven days that I smelled the stink of his bones, which were burned in the fire." Thus the righteous one was released from prison. All marvelled because of his prophecy, and he became even more wondrous by means of the zeal he displayed in behalf of Orthodoxy in 381, when the Second Ecumenical Council was convoked. After this, a monastery was built in Constantinople for him, and he piously shepherded those struggling with him in asceticism. Having served as an example of the monastic life for them, he reposed in peace about the end of the fourth century, leaving Dalmatus as his successor.

As for *Saint Dalmatus,* he was at first a soldier in the second division of the soldiers known as the *Scholarii*. Later, however, he forsook all things and taking his son *Faustus,* went to the above-mentioned monastery of Saint Isaacius, where he donned the monastic habit. Through his virtue he became venerable in the sight of all. He was present at the Third Ecumenical Council that was convoked in Ephesus in 431, and there displayed his zeal for Orthodoxy against Nestorius. The Council elected him archimandrite of the monasteries in Constantinople. Having lived for more than eighty years, he reposed in the Lord.

Dismissal Hymn. Fourth Tone

O God of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Kontakion. Second Tone

With hymns let us extol Isaacius, Dalmatus, and Faustus as Christ's servants, who shone forth brilliantly in asceticism in the world, and overturned the heresies by faith; for they cry out in behalf of us all.

✢ 4. The Holy Seven Youths of Ephesus.

See October 22 for the account of these Saints.

Dismissal Hymn. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion. Fourth Tone. Thou Who wast raised up

THEY that scorned all things in the world as corrupted * and found the gifts that nothing ever corrupteth, * behold, they died, and yet corruption touched them not. * Wherefore, after many years * once again they all rose up, * burying all unbelief * of malicious revilers. * Ye faithful, let us laud the seven youths * with hymns of praise on this day, while extolling Christ.

✢ 5. The Forefeast of the Holy Transfiguration of Our Lord Jesus Christ. The Holy Martyr Eusignius.

This Martyr was from Antioch, and had been a soldier from the time of the reign of Constantius Chlorus (the father of Saint Constantine the Great) to that of Julian the Apostate. He censured Julian's ungodliness and reminded him that he was the nephew of Saint Constantine the Great, the first Christian emperor. He reminded him further, that from his tender youth he had been nourished on the milk of piety and instructed in the Faith of Christ, had been a fellow student of Basil the Great and Gregory the Theologian, had been a reader of the Church of Nicomedia, and that he had set all these things at nought and become a transgressor of the promises made in his divine Baptism, and had offered to the idols the adoration that is due to God alone. Reminding the Apostate of all these things and reproving him, he was beheaded in the year 361, having lived altogether 110 years, and been a soldier for more than sixty.

Dismissal Hymn of the Forefeast. Fourth Tone. Be quick to anticipate

COME, let us all welcome the Transfiguration of Christ, * and joyously celebrate the bright prefestival, O ye faithful, and let us cry: * Nigh at hand now is the day of God-given gladness, * as the Sovereign Master goeth up on Mount Tabor * to flash forth with the beautiful light of His Divinity.

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Forefeast. Fourth Tone. On this day Thou hast appeared

All of mortal nature now * divinely shineth * on this day with the divine * Transfiguration ere the time; * and in great gladness, she crieth out: * Christ is transfigured, and saveth the race of man.

Kontakion of the Martyr. Plagal of Fourth Tone
As first-fruits of our nature

As to a man of godly mind and Martyr for true piety, * today the Church doth give honour and glory to supremely wise Eusignius; * and his all-hallowed contests * doth she praise, as she ever crieth out: By his prayers, * preserve Thy lowly servants, O Thou Who art greatly merciful.

✢ 6. The Transfiguration of Our Lord, and God, and Saviour, Jesus Christ.

Our Lord had spoken to His disciples many times not only concerning His Passion, Cross, and death, but also concerning the coming persecutions and afflictions that they themselves would endure. Since all these evils were near at hand, but the enjoyment of good things which they hoped to receive in their stead was yet to come, our Saviour desired to give them full assurance, evidently and openly, concerning that glory which is prepared for those who endure to the end. Therefore, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvellous effulgence of light, there appeared those pinnacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17:5).

Such are the marvels, truly worthy of God, celebrated in this present feast, which is an image and prefiguring of the future state of the righteous, whose splendour the Lord spoke of, saying: "Then shall the righteous shine forth as the sun" (Matt. 13:43). It is because of this that the Kontakion of this Feast is said daily (when there is not a great feast) in the Service of the Typica in perpetual commemoration of the glory that will be the lot of the Saints. According to tradition, the Lord's Transfiguration came to pass forty days before His Crucifixion; this is why the Transfiguration is celebrated forty days before the Exaltation of the Cross.

Rest from labour. Fish allowed.

Dismissal Hymn. Grave Tone

Thou wast transfigured on the mountain, O Christ our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending, through the prayers of the Theotokos. Light-bestower, glory to Thee.

Kontakion. Grave Tone

On the mount Thou wast transfigured, and Thy disciples, as much as they could bear, beheld Thy glory, O Christ our God; that when they should see Thee crucified, they would know Thy Passion to be willing, and would preach to the world that Thou, in truth, art the Effulgence of the Father.

✢ 7. The Holy Righteous Martyr Dometius.

This Martyr, who lived during the reign of Saint Constantine the Great, was a Persian by race and an idolater by religion. He was catechized by a certain Christian named Abarus. He went to Nisibis, a city of Mesopotamia, where he was baptized and donned the monastic habit in a certain monastery. He afterwards ascended a mountain and there endured in extreme ascetical struggles, working miracles for those that came to him, and converting many unbelievers. Julian the Apostate learned of these things as he was marching against the Persians in 363, and at his command the Saint and his two disciples were stoned to death, as they were chanting the Sixth Hour.

Dismissal Hymn and Kontakion of the Feast
(*See August 6*)

✢ 8. Saint Emilian the Confessor, Bishop of Cyzicus.

This Saint was one of the illustrious Orthodox Bishops called to Constantinople by the holy Patriarch Nicephorus to defend the veneration of the holy icons against Leo the Armenian (see Mar. 8). Saint Emilian was sent into exile by Leo about the year 815, and gave up his soul to the Lord amidst many afflictions and sufferings for the sake of his confession.

Dismissal Hymn and Kontakion of the Feast
(*See August 6*)

✢ 9. The Holy Apostle Matthias.

After Judas by transgression fell from his apostleship (Acts 1:25), and hanging himself out of despair ended his life with a wretched and shameful death (Matt. 27:5), then, that the number of the Twelve not be lacking, all the disciples gathered in one place after the Ascension of the Saviour (the number of men and women being 120), and they chose two men from among them, Joseph, called Barsabas, who was also surnamed Justus, and Matthias, and they set them in the midst. Then they prayed to God and cast lots, "and the lot fell upon Matthias, and he was numbered with the eleven Apostles" (Acts 1:15–26). And thus, having taken the place of Judas, Matthias fulfilled the work of apostleship and the prophecy concerning Judas, which the Holy Spirit foretold by the mouth of David: "And his bishopric let another take" (Ps. 108:7). After this, it is said, Matthias preached the Gospel in Ethiopia, and completed his life there in martyrdom.

Dismissal Hymn of the Feast

Thou wast transfigured . . . (*See August 6*)

Dismissal Hymn of the Apostle. Third Tone

O HOLY Apostle Matthias, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion of the Feast

On the mount . . . (*See August 6*)

Kontakion of the Apostle. Fourth Tone. On this day Thou hast appeared

TRULY, into all the world * thy sound hath gone forth * as a brightly-beaming sun; * and it enlighteneth by grace * the Church of all nations on the earth, * O wonderworking Matthias, Apostle of Christ.

✢ 10. The Holy Martyr Laurence, Archdeacon of Rome.

This Saint, who was born in Spain, was the archdeacon of the Church of Rome, caring for the sacred vessels of the Church and distributing money to the needy. About the year 257, a harsh persecution was raised up against the Christians by Valerian. Pope Sixtus, who was from Athens, was commanded to worship the idols, and refused; before his martyrdom by beheading, he committed to Laurence all the sacred vessels of the Church. When Laurence was arrested and brought before the prefect, he was questioned concerning the treasures of the Church; he asked for three days' time to prepare them. He then proceeded to gather all the poor and needy, and presented them to the prefect and said, "Behold the treasures of the Church." The prefect became enraged at this and gave command that Laurence be racked, then scourged with scorpions (a whip furnished with sharp iron points—compare II Chron. 10:11), then stretched out on a red-hot iron grill. But the courageous athlete of Christ endured without groaning. After he had been burned on one side, he said, "My body is done on one side; turn me over on the other." And when this had taken place, the Martyr said to the tyrants, "My flesh is now well done, you may taste of it." And when he had said this, and had prayed for his slayers in imitation of Christ, he gave up his spirit on August 10, 258.

Dismissal Hymn of the Feast

Thou wast transfigured . . . (*See August 6*)

Dismissal Hymn of the Martyr. Fourth Tone
Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Feast

On the mount . . . (*See August 6*)

Kontakion of the Martyr. Second Tone. Thou soughtest the heights

AFLAME in thy heart, * O Laurence, with the fire divine, * thou burntest away * the fire of passions utterly, * O firm staff of athletes, O thou God-bearing Martyr; and thou in truth * while contesting didst cry with faith: * Nothing shall separate me from the love of Christ.

✢ 11. The Holy Martyr Euplus the Deacon.

This Martyr was from Catania in Sicily and contested during the reign of Diocletian. He presented himself of his own accord to Calvisianus the Governor, who put him to exceedingly harsh torments. As Euplus was on the rack, Calvisianus commanded him to worship Mars, Apollo, and Aesculapius; he answered he worshipped the Father, Son, and Holy Spirit. He was beheaded in the year 304.

Dismissal Hymn of the Feast

Thou wast transfigured . . . (*See August 6*)

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

THY Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of the Feast

On the mount . . . (*See August 6*)

Kontakion of the Martyr. First Tone. The soldiers standing guard

WHILE bearing in thy hands the divine laws of Christ God, * thou camest to thy foes, in the stadium crying: * Now being self-called, I come to contend with most firm resolve. * Wherefore, having bent thy neck in great jubilation, * thou wast then beheaded with the sword, O wise Euplus, * completing thy valiant course.

✢ 12. The Holy Martyrs Photius and Anicetus.

These Martyrs contested in Nicomedia about the year 288. When Diocletian stirred up his persecution of the Christians, Anicetus presented himself openly and said that all who worship idols are blind and senseless. He was beaten with rods so ruthlessly that his bones appeared from the rents and wounds in his flesh. As he was suffering further torments, his nephew Photius came and embraced him, calling him his father and his uncle. He was also put to many tortures with him. They were then imprisoned together for three years. Finally they were cast into a furnace, where they gave up their spirits, and their bodies were preserved unharmed. Saint Anicetus is one of the Holy Unmercenaries.

The hymns of Saints Maximus the Confessor and Tikhon of Zadonsk are transferred to this day because of the Apodosis of the Feast of the Holy Transfiguration.

Dismissal Hymn of the Feast

Thou wast transfigured . . . (*See August 6*)

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless pre-

sumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of Saint Maximus. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of monastics, O wise Maximus, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Dismissal Hymn of Saint Tikhon. Plagal of Fourth Tone

FROM thy youth thou didst love Christ, O blessed one, and thou wast a model to all in word, life, love, spirit, faith, purity, and humility. Wherefore, thou hast now taken up thy dwelling in the heavenly mansions where, as thou standest before the throne of the Most Holy Trinity, do thou pray, O Saint Tikhon, that our souls be saved.

Kontakion of the Feast

On the mount . . . (*See August 6*)

Kontakion of the Martyrs. Second Tone. Thou soughtest the heights

WITH anthems of praise, * ye faithful, let us all extol * the warriors of God, * the yoke-pair of Christ's majesty; * and let all of us who love martyrs' contests crown with our hymns of song * the staunch heralds of piety, * who truly were friends and lovers of our God.

Kontakion of Saint Maximus. Second Tone

DIVINELY-INSPIRED champion of the Church, sure and brilliant exponent of Orthodoxy, harp and instrument of piety, and divine and sacred adornment of monastics: cease not to intercede for us all.

Kontakion of Saint Tikhon. Plagal of Fourth Tone

O SUCCESSOR of the Apostles, adornment of hierarchs, teacher of the Orthodox Church: pray to the Master of all to grant peace to the world and great mercy to our souls.

✝ 13. The Apodosis of the Feast of the Holy Transfiguration. Saint Maximus the Confessor. Saint Tikhon of Zadonsk.

See January 21 for the life of *Saint Maximus the Confessor.*

Saint Tikhon of Zadonsk was born in 1724 into a very poor family of the Novgorod province, and was named Timothy in holy Baptism. In his youth he was sent to seminary in Novgorod where he received a good education and later taught Greek and other subjects. Having received the monastic tonsure with the name Tikhon, in the same year he was ordained deacon and priest, and appointed two years later as rector of the Seminary in Tver. In 1761 he was consecrated bishop of Kexholm and Ladoga, and in 1763 nominated bishop of Voronezh, a difficult diocese to administer because of its large size and transient population, which included many schismatics. Feeling the burden of the episcopacy to be beyond his strength, the Saint resigned in 1767, retiring first to the Monastery of Tolshevo, and later to the monastery at Zadonsk, where he remained until

his blessed repose. In retirement, he devoted all his time to fervent prayer and the writing of books. His treasury of books have earned him the title of "the Russian Chrysostom," whose writings he employed extensively; simple in style, replete with quotes from the Holy Scriptures, they treat mostly of the duties of Christians, with many parables taken from daily life. In them the Christian is taught how to oppose the passions and cultivate the virtues. A large collection of the Saint's letters are included in his works, and these give a wealth of spiritual guidance directed both to the laity and monastics.

Saint Tikhon reposed in peace in 1783, at the age of fifty-nine. Over sixty years later, in 1845, when a new church was to be built in Zadonsk in place of the church where he was buried, it was necessary to remove his body. Although interred in a damp place, his relics were found to be whole and incorrupt; even his vestments were untouched by decay. Many miracles were worked by Saint Tikhon after his death, and some three hundred thousand pilgrims attended his glorification on August 13, 1863. He is one of the most beloved Russian Saints, and is invoked particularly for the protection and upbringing of children.

Dismissal Hymn and Kontakion of the Feast
(*See August 6*)

✝ 14. The Forefeast of the Dormition of the Most Holy Theotokos. The Holy Prophet Michaias (Micah).

This Prophet (whose name means "who is like God?"), was a Morasthite from the land of Judah. He prophesied more than fifty years in the days of Joatham, Ahaz, and Hezekias, Kings of Judah. These kings reigned in the eighth century before Christ. From this it is clear that this Michaias is not the one who was the son of Iembla (or Imlah—III Kingdoms 22:8), who censured Ahab and was murdered by Ahab's son Joram, as the *Synaxaristes* says; for this Joram reigned the ninth century before Christ. Yet Michaias was still prophesying, as mentioned above, in the days of Hezekias, who was a contemporary of Hosea and Esaias, and of Hoshea, the last king of the ten tribes of Israel, when that kingdom was destroyed by Salmanasar (Shalmaneser), King of the Assyrians (IV Kingdoms 17:1–16; 18:1). This Michaias is sixth in rank among the minor Prophets. His book of prophecy is divided into seven chapters; he prophesied that the Christ would be born in Bethlehem (Michaias 5:2). In the reign of Saint Theodosius the Great, the holy relics of the Prophets Michaias and Abbacum were found through a divine revelation to Zebennus, Bishop of Eleutheropolis (Sozomen, *Eccl. Hist.*, Book VII, 29).

Dismissal Hymn of the Forefeast. Fourth Tone. Be quick to anticipate

In faith, O ye people, leap for joy while clapping your hands; * and gather in gladness on this day with longing and shout in radiant jubilance. * For the Theotokos cometh nigh to departing * from the earth unto the heights; and we glorify her * with glory as the Mother of God in our unceasing hymns.

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Michaias, O Lord, through him we beseech Thee to save our souls.

Kontakion of the Forefeast. Fourth Tone. On this day Thou hast appeared

In the Immaterial * Spirit, the whole world * hath been mystically adorned * upon thy glorious memory; * and it doth cry to thee joyously: * Rejoice, O Virgin, thou boast of the Christian race.

Kontakion of the Prophet. Same Melody

WITH the Holy Spirit's beams * wast thou enlightened, * setting forth in prophecy * the condescension of Christ God, * O blest Michaias; and by His grace * we who revere thee are saved from eternal death.

✝ 15. The Dormition of Our Most Holy and Glorious Lady, the Theotokos and Ever-virgin Mary.

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Saviour was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But a certain Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honour the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the *artos* (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned of the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4).

Rest from labour. Fish allowed.

Dismissal Hymn. First Tone

IN giving birth, thou didst preserve thy virginity; in thy dormition, thou didst not forsake the world, O Theotokos. Thou wast translated unto life, since thou art the Mother of Life; and by thine intercessions dost thou redeem our souls from death.

Kontakion. Second Tone

THE grave and death could not hold the Theotokos, who is unsleeping in her intercessions and an unfailing hope in her mediations. For as the Mother of Life she was translated to life by Him Who dwelt in her ever-virgin womb.

✢ 16. The Translation of the Holy Icon Not Made by Hands of Our Lord Jesus Christ from Edessa to Constantinople. The Holy Martyr Diomedes. The Elder Joseph the Hesychast of Mount Athos.

When the fame of our Lord Jesus Christ came to Abgar, the ruler of Edessa, who was suffering from leprosy, Abgar sent a messenger named Ananias, through him asking the Saviour to heal him of his disease, while bidding Ananias bring back a depiction of Him. When Ananias came to Jerusalem, and was unable to capture the likeness of our Lord, He, the Knower of hearts, asked for water, and having washed His immaculate and divine face, wiped it dry with a certain cloth, which He gave to Ananias to take to Abgar; the form of the Lord's face had been wondrously printed upon the cloth. As soon as Abgar received the cloth, which is called the Holy Napkin (Mandylion), he reverenced it with joy, and was healed of his leprosy; only his forehead remained afflicted. After the Lord's Death, Resurrection, and Ascension, the Apostle Thaddaeus (see Aug. 21) came to Edessa, and when he had baptized Abgar and all his men, Abgar's remaining leprosy also was healed. Abgar had the holy image of our Saviour fixed to a board and placed at the city gate, commanding that all who entered the city reverence it as they passed through. Abgar's grandson, however, returned to the worship of the idols, and the Bishop of Edessa learned of his intention to replace the Holy Napkin with an idol. Since the place where it stood above the city gate was a rounded hollow, he set a burning lamp before the Holy Napkin, put a tile facing it, then bricked up the place and smoothed it over, so that the holy icon made without hands was no longer to be seen, and the ungodly ruler gave no further thought to it.

With the passage of time, the hidden icon was forgotten, until the year 615, when Chosroës II, King of Persia, was assaulting the cities of Asia, and besieged Edessa. The Bishop of Edessa, Eulabius, instructed by a divine revelation, opened the sealed chamber above the city gate and found the Holy Napkin complete and incorrupt, the lamp burning, and the tile bearing upon itself an identical copy of the image that was on the Holy Napkin. The Persians had built a huge fire outside the city wall; when the Bishop approached with the Holy Napkin, a violent wind fell upon the fire, turning it back upon the Persians, who fled in defeat. The Holy Napkin remained in Edessa, even after the Arabs conquered it, until the year 944, when it was brought with honour and triumph to Constantinople in the reign of Romanus I, when Theophylact was Ecumenical Patriarch. The Holy Napkin was enshrined in the Church of the most holy Theotokos called the *Pharos*. This is the translation that is celebrated today.

The holy *Martyr Diomedes* was from Tarsus in Cilicia, a physician who treated bodies with his healing art and souls with his piety. In the days of the Emperor Diocletian, about the year 288, Diomedes left Tarsus and came to Nicaea, where he benefited many both as a physician and as a preacher of the Faith. He was accused to Diocletian, who sent men to fetch him. When they arrived, although finding that he had already given up his soul to the Lord, they cut off his head to take it to the Emperor, and because of their inhumanity were stricken with blindness. When Diocletian saw the Saint's head, he commanded them to take it back and put it on the body in its place; when they had done so, they received their sight again. Saint Diomedes is one of the Holy Unmercenaries.

The Elder *Joseph the Hesychast*, who was originally named Franciscos, was born of poor parents in 1897 on the island of Paros in the Cyclades. He was hard-working in his youth but not especially pious. When he began reading the Lives of the Saints, he was so struck by the glory that the Saints received from God that he underwent a spiritual transformation. He began going alone into the countryside to pray and struggle in fasting and vigil. He was drawn to the Holy Mountain, Athos, to seek out as guides holy ascetics of the stature he had read about in the Lives of the Saints. Franciscos went to Athos to become a monk in 1921.

Desiring an extreme asceticism that would lead him to perfection in prayer and the love of God, he did not find what he was looking for and was assailed with despair that he might never find it. But divine Providence came to his aid, first with a visitation of grace that gave him inner assurance, and the gift of the unceasing Jesus Prayer in his heart that never left him for the rest of his life, and then by uniting him with a like-minded fellow-ascetic, Father Arsenius, who was from Pontus in Asia Minor, had known the Elder Ieronymos of Aegina in the Holy Land (see Oct. 3), and also longed for the life of stillness in the wilderness of the Holy Mountain.

To avoid the snares of self-will and spiritual delusion, the pair submitted themselves to a simple and godly Elder named Ephraim, who approved their zeal for prayer and gave them latitude to pursue a life of intense inner attentiveness separated from the distractions of community life. Under Father Ephraim's direction, Franciscos was tonsured a monk with the name of Joseph. After the repose of the Elder Ephraim in 1929, Fathers Joseph and Arsenius increased their asceticism. Not finding an Elder equal to the life of extreme stillness and asceticism that they sought, they thought it unprofitable to be without an Elder. When Joseph told Arsenius, who had seniority, that he ought to be the Elder, Father Arsenius objected that his simplicity made him more suitable for obedience, and insisted that Joseph become the Elder, which came to pass. For some three decades they inseparably shared the temptations and deprivations of a very hard and strict way of life.

With heroic fortitude and unshakeable faith in God, the Elder Joseph passed through the fierce and unrelenting temptations of demons, bodily infirmity and pain, and the antipathy of those who judged him to be in spiritual delusion. He was strengthened and rewarded with great gifts of prayer, visitations of divine grace, and visions of heavenly mysteries and of the Lord Himself and His all-holy Mother. Out of great veneration for her, he prayed to be taken on the feast of her Holy Dormition. His prayer was heard, and he fell asleep in peace on August 15, 1959. The Elder Arsenius, who had expected to die first, since he was some ten years older, outlived him by almost a quarter of a century, reposing in 1983.

Although the Elder Joseph never received a higher education, by the end of his life he was so illuminated by the grace of the Holy Spirit that he was able to read the Holy Scriptures and such advanced texts as the *Philokalia* with deep understanding (see Saint Macarius of Corinth, Apr. 17). He has left behind many letters of spiritual direction that reveal a wisdom not acquired by mere study, but given by God through a lifetime of inner purification and prayer.

Dismissal Hymn of Our Saviour. Second Tone

We worship Thine immaculate icon, O Good One, asking the forgiveness of our failings, O Christ our God; for of Thine own will wast Thou well-pleased to ascend the Cross in the flesh, that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. Wherefore, we cry to Thee thankfully: Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

Dismissal Hymn of the Feast

In giving birth . . . (*See August 15*)

Dismissal Hymn of the Elder Joseph. Fourth Tone

Having mortified the flesh by thine ascetical life, thou didst lift thy mind and thoughts from the things of earth, O Joseph, our righteous Father. Thou didst see in divine vision the assembly of the

saved; thou didst show the path of salvation to them that desired it. Wherefore, do thou also preserve and save them that honour thy memory.

Kontakion of the Feast

The grave and death . . . (*See August 15*)

Kontakion of the Elder Joseph. Plagal of Fourth Tone
To thee, the Champion Leader

UNCEASING prayer and streams of tears did cleanse and render pure * thy blest soul's raiment, and, rejoicing with the choirs of saints, * thou wast led unto the bridal feast of the Master; * for thy life was one in word and deed with Christ God's chosen ones. * Hence, salvation is bestowed on them that seek thy prayers * and who cry to thee: * Rejoice, O Joseph, our guide in truth.

✢ 17. The Holy Martyr Myron.

Saint Myron was a priest during the reign of Decius, when Antipater was ruler of Achaia. On the day of our Lord's Nativity, Antipater entered the church to seize the Christians and punish them. Saint Myron, kindled with holy zeal, roundly insulted Antipater, for which he was hung up and scraped, then cast into a raging furnace, but was preserved unharmed. When Myron refused to worship the idols, Antipater commanded that strips be cut in the Saint's flesh from his shoulders to his feet; the Saint took one of the strips of his flesh and flung it in the tyrant's face. He was beaten, and scraped again upon his beaten flesh; then he was thrown to wild beasts, but when Antipater saw them leaving off their fierce nature and protecting the Saint from harm, he was overcome with unbearable shame and slew himself. The Saint was then sent to Cyzicus, where the proconsul had him beheaded, about the year 250.

Dismissal Hymn and Kontakion of the Feast
(*See August 15*)

Kontakion of the Martyr. Second Tone. Thou soughtest the heights

SINCE thou didst love Christ * from childhood, O all-lauded one, * and strictly didst keep * His precepts and divine commands, * thou didst run whole-heartedly unto Him, O Myron, and foundest rest * and with Angels glorifiest Him, * while asking divine forgiveness for us all.

✢ 18. The Holy Martyrs Florus and Laurus.

These Martyrs were twin brothers, and stonemasons. After the martyrdom of their teachers Proclus and Maximus, they left Byzantium and came to the city of Ulpiana in Illyricum, where a certain Licinius hired them to build a temple for the idols. The wages he gave them, they distributed to the poor, and when the temple was built, Florus and Laurus gathered the paupers, and with their help put ropes about the necks of the idols, pulled them to the ground, and furnished the temple as a church. When Licinius learned of this, he had the paupers burned alive in a furnace. Florus and Laurus were tormented, then cast into a deep well, where they gave up their souls to the Lord. When their holy relics were recovered years later, they poured forth myrrh and worked many miracles; they were enshrined in Constantinople.

Dismissal Hymn and Kontakion of the Feast
(See August 15)

✝ 19. The Holy Martyr Andrew the Commander and the 2,593 Martyred With Him.

During the reign of Maximian, about the year 289, Antiochus the Commander-in-Chief of the Roman forces sent Andrew with many other soldiers against the Persians, who had overrun the borders of the Roman dominion. Saint Andrew persuaded his men to call upon the Name of Christ, and when they had defeated the Persians with unexpected triumph, his soldiers believed in Christ with him. Antiochus, learning of this, had them brought before him. When they confessed Christ to be God, he had Andrew spread out upon a bed of iron heated fiery hot, and had the hands of his fellow soldiers nailed to blocks of wood. Antiochus then commanded some thousand soldiers to chase the Saints beyond the borders of the empire. Through the instructions of Saint Andrew, these soldiers also believed in Christ. At the command of Antiochus, they were all beheaded in the mountain passes of the Taurus mountains of Cilicia.

Dismissal Hymn and Kontakion of the Feast
(See August 15)

✝ 20. The Holy Prophet Samuel.

This most holy man, a Prophet of God from childhood, was the last Judge of the Israelite people, and anointed the first two Kings of Israel. He was born in the twelfth century before Christ, in the city of Armathaim Sipha, from the tribe of Levi, the son of Elkanah and Hannah (Anna). He was the fruit of prayer, for his mother, being barren, conceived him only after she had supplicated the Lord with many tears; wherefore she called him *Samuel,* that is, "heard by God." As soon as Hannah had weaned him, she brought him to the city of Silom (Shiloh), where the Ark was kept, and she consecrated him, though yet a babe, to the service of God, giving thanks to Him with the hymn found in the Third Ode of the Psalter: "My heart hath been established in the Lord . . ." Samuel remained in Silom under the protection of Eli the priest. He served in the Tabernacle of God, and through his most venerable way of life became well-pleasing to God and man (I Kingdoms 2:26). While yet a child, sleeping in the tabernacle near the Ark of God, he heard the voice of God calling his name, and foretelling the downfall of Eli; for although Eli's two sons, Ophni and Phineas, were most lawless, and despisers of God, Eli did not correct them. Even after Samuel had told Eli of the divine warning, Eli did not properly chastise his sons, and afterwards, through various misfortunes, his whole house was blotted out in one day.

After these things came to pass, Samuel was chosen to be the protector of the people, and he judged them with holiness and righteousness. He became for them an example of all goodness, and their compassionate intercessor before God: "Far be it from me that I should sin against the Lord in ceasing to pray for you; yea, I will serve the Lord, and show you the good and the right way" (*ibid.* 12:23). When he asked them—having God as witness—if he ever wronged anyone, or took anyone's possessions, or any gift, even so much as a sandal, they answered with one voice: "Thou hast not defrauded us, nor oppressed us, nor afflicted us, neither hast thou taken anything from anyone's hand" (*ibid.* 12:4). When Samuel was old, the people asked him for a king, but he was displeased with this, knowing that God Himself was their King. But when they persisted, the Lord commanded him to anoint them a king, saying, "They have not rejected thee, but they have rejected Me from reigning over them" (*ibid.* 8:7); so Samuel anointed Saul. But Saul transgressed the command of God repeatedly, so Samuel anointed David. Yet, since Samuel was a man of God, full of tender mercy, when the Lord told

him that He had rejected Saul, Samuel wept for him the whole night long (*ibid.* 15:11); and later, since he continued to grieve, the Lord said to him, "How long wilt thou mourn for Saul?" (*ibid.* 16:1). Having lived blamelessly some ninety-eight years, and become an example to all of a God-pleasing life, he reposed in the eleventh century before Christ. Many ascribe to him the authorship of the Books of Judges, and of Ruth, and of the first twenty-four chapters of the First Book of Kingdoms (I Samuel).

Dismissal Hymn of the Feast

In giving birth . . . (*See August 15*)

Dismissal Hymn of the Prophet. Second Tone

As we celebrate the memory of Thy Prophet Samuel, O Lord, through him we beseech Thee to save our souls.

Kontakion of the Feast

The grave and death . . . (*See August 15*)

Kontakion of the Prophet. Plagal of Fourth Tone
To thee, the Champion Leader

THY hallowed mother dedicated thee unto the Lord * even before she had conceived thee; and when thou wast born, * thou didst serve Him from thine infancy like an Angel. * And, O Prophet of the Most High, for thy fervent faith, * thou wast granted to foretell things that should come to pass. * Hence, we cry to thee: * Rejoice, O venerable Samuel.

✝ 21. The Holy Apostle Thaddaeus. The Holy Martyr Bassa and Her Sons Theognis, Agapius, and Pistus.

The *Apostle Thaddaeus* was from Edessa, a Jew by race. When he came to Jerusalem, he became a disciple of Christ, and after His Ascension he returned to Edessa. There he catechized and baptized Abgar (see Aug. 16). Having preached in Mesopotamia, he ended his life in martyrdom. Though some call him one of the Twelve, whom Matthew calls "Lebbaeus, whose surname was Thaddaeus" (Matt. 10:3), Eusebius says that he is one of the Seventy: "After [Christ's] Resurrection from the dead, and His ascent into Heaven, Thomas, one of the twelve Apostles, inspired by God, sent Thaddaeus, one of the seventy disciples of Christ, to Edessa as a preacher and evangelist of Christ's teaching" (*Eccl. Hist.* I:13).

The *Martyrs* were from Edessa of Macedonia. Bassa was the wife of a certain Valerian, a priest of the idols, to whom she bore three sons and raised them in piety. She was betrayed with her sons to the proconsul by her own husband; each of her sons was tormented before her and beheaded. For refusing to worship the idols, she was imprisoned, cast into water and then fire, was stoned, and remaining unharmed, was brought to the temple to worship the idols. Laying hold upon the idol of Zeus, she overturned it and broke it to pieces. After being preserved through further torments, she was beheaded, about the year 290, in the reign of Maximian.

Dismissal Hymn of the Feast

In giving birth . . . (*See August 15*)

Dismissal Hymn of the Apostle. Third Tone

O HOLY Apostle Thaddaeus, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Kontakion of the Feast

The grave and death . . . (*See August 15*)

Kontakion of the Apostle. Third Tone. On this day the Virgin

THE Apostle's joyous feast * is come with radiant splendour; * let us keep it on this day * with jubilation and gladness. * For to them who ever honour * him in sincere faith, * it doth grant their sins' forgiveness and true divine health; * for he hath great boldness as a * divine initiate * of Christ's omnipotent grace.

Kontakion of the Martyrs. Plagal of Fourth Tone
To thee, the Champion Leader

VALIANTLY following the footsteps of Solomone, * thou gavest courage to thy sons to suffer martyrdom, * O divinely-blessed Bassa, thou rock of courage. * And when thou hadst thrice endured thy three sons' sufferings, * thou through many grievous torments wast joined unto them. * Hence, we cry to you: * Rejoice, O victors in martyrdom.

✢ 22. The Synaxis of the Icon of the Mother of God of Prusa. The Holy Martyr Agathonicus.

The wonderworking icon of the *Mother of God of Prusa* was saved from destruction at the hands of the Iconoclasts in the ninth century, when a certain nobleman of Prusa (near Constantinople) brought it secretly to Greece. There he lost the icon, but it miraculously appeared in a cave in the area of Litza and Agrapha, where the monastery and the shrine of the icon are presently found. The feast today was established in commemoration of the many signs and healings that the holy Theotokos has wrought through the icon.

The *Martyr Agathonicus,* because he converted pagans to Christ, was seized in Nicomedia, violently beaten, haled about in bonds, and beheaded in Selyvria, during the reign of Maximian, in the year 298.

The hymns of Saint Irenaeus and Saint Lupus are transferred to this day because of the Apodosis of the Feast of the Dormition of the Theotokos.

Dismissal Hymn of the Feast

In giving birth . . . (*See August 15*)

Dismissal Hymn of the Mother of God. First Tone
While Gabriel was saying

O LADY, by thine icon of Prusa, thou art shown forth * as the great protectress of Greece and a worker of dread wonders; * for thou grantest sight unto the blind, * O thou all-spotless Virgin Mariam; * thou dost cast out wicked demons and healest all * that flee unto thee while crying: * Glory unto thy childbirth without seed. * Glory to Him that hath made thee wondrous. * Glory to Him that worketh such manner of marvels through thee.

Dismissal Hymn of the Martyrs. Fourth Tone
Be quick to anticipate

THY Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Dismissal Hymn of the Hieromartyr. Plagal of First Tone
Let us worship the Word

LET us praise Irenaeus, the hierarch of the Lord, * the Holy Spirit's pure vessel and radiant star of Lyons; * for he kept the holy Faith free from all heresy * by his divinely-written books, * which still guide the Church of Christ into that most peaceful haven. * Wherefore, now crowned as a Martyr, he intercedeth that our souls be saved.

Kontakion of the Feast

The grave and death . . . (*See August 15*)

Kontakion of the Mother of God. Third Tone. On this day the Virgin

WE observe the joyous feast * of thy pure icon with longing, * since it hath been shown to be * our strength and shelter in suff'rings; * thou hast proved our ready helper * in all misfortunes; * for this cause, O Virgin Mother of God our Saviour, * we extol thy mighty marvels * with faith, O thou who * didst bear the God of all things.

Kontakion of Saint Agathonicus. First Tone. The soldiers standing guard

O MAN of godly mind, as the namesake of goodness, * thou utterly didst hate that which wicked men worshipped; * and no pains could frighten thee, O divine Agathonicus. * Wherefore, thou becam-

est a good heir of all good things, * worthily receiving with thy brave fellow athletes * the crown incorruptible.

Kontakion of the Hieromartyr. Fourth Tone
On this day Thou hast appeared

Let us laud the Saint of God, * famed Irenaeus, * who bare witness for the Faith * both by his words and precious blood; * for he refuted grave heresies * and kept the Church in the peace of our Master Christ.

Kontakion of Saint Lupus. Second Tone
Thou soughtest the heights

Since thou wast a bold * and steadfast warrior of the Lord, * thou wholly didst crush * the forces of the enemy; * for thy love of God overcame in contest his wicked villainy, * and thy struggles surpassed man's strength. * O Lupus, entreat the Lord to save us all.

✢ 23. The Apodosis of the Feast of the Dormition of the Theotokos.[1] Our Father Among the Saints Irenaeus, Bishop of Lyons. The Holy Martyr Lupus.

The *Holy Hieromartyr Irenaeus* was born in Asia Minor about the year 120, and in his youth was a disciple of Saint Polycarp, Bishop of Smyrna (see Feb. 23). Saint Irenaeus was sent to Lyons in Gaul, to be a fellow labourer of Pothinus, Bishop of Lyons (celebrated June 2), who had also been a disciple of Saint Polycarp. After the martyrdom of Saint Pothinus, Saint Irenaeus succeeded him as Bishop of Lyons. Besides the assaults of paganism, Irenaeus found himself compelled to do battle with many Gnostic heresies, against which he wrote his greatest work, *A Refutation and Overthrow of Knowledge Falsely So Called.* He was also a peace-maker within the Church. When Victor, Bishop of Rome, was prepared to excommunicate the Christians of Asia Minor for following a different tradition of celebrating Pascha, Irenaeus persuaded him to moderate his zeal, and mediated peace. He made Lyons an illustrious bastion of Orthodoxy and a school of piety, and sealed his confession with martyrdom about the year 202, during the reign of Septimius Severus. He is not to be confused with Saint Irenaeus, Bishop of Sirmium, also celebrated today, who was beheaded and cast into a river in 304 under Diocletian.

The *Holy Martyr Lupus* was a devoted servant of the holy Great Martyr Demetrius, and was present at his martyrdom. Later, when his own labours in confession of the Faith became known to the rulers, Saint Lupus himself was arrested, given over to torture, and finally beheaded for Christ.

Dismissal Hymn and Kontakion of the Feast
(*See August 15*)

1. According to one manuscript tradition, the after-feast of the Dormition of the Theotokos extends to the 28th, thereby consecrating to her almost the whole month of August. This tradition is maintained to this day on the Holy Mountain, Athos; from a manuscript in the Monastery of the Holy Trinity on Halki, dated 1610, we know that this was the usage of parishes in the area of Constantinople also. Nevertheless it was apparently not universal; the first printed edition of the *Typicon* of the Monastery of Mar Sabbas near Jerusalem (1540) specifies that the Apodosis is on the 23rd, not the 28th.

✢ 24. The Holy Hieromartyr Eutyches, Disciple of Saint John the Theologian. The Translation of the Holy Relics of our Father Among the Saints Peter, Metropolitan of Moscow. Saint Cosmas of Aetolia, Equal to the Apostles.

Saint Eutyches was a disciple of Saint John the Theologian and a fellow labourer of the holy Apostle Paul. He preached the Gospel in many places, pulled down the idols' temples, and suffered imprisonments and many torments at the hands of the idolaters. He finally reposed in peace in deep old age in his native city of Sebastia, near Tarsus.

On this day we also commemorate the translation of the holy relics of *Saint Peter, Metropolitan of Moscow,* which took place in the year 1646 (see also Dec. 21).

Our *holy Father Cosmas* was from the town of Mega Dendron (Great Tree) of Aetolia. At the age of twenty, he went to study at the school of the Monastery of Vatopedi on the Holy Mountain. Later, he came to the Athonite Monastery of Philotheou where he was tonsured. With the blessing of his abbot, he departed for Constantinople where he learned the art of rhetoric, and thereafter, he began to preach throughout all the regions of northern Greece, the Ionian Islands, but especially in Albania, for the Christian people there were in great ignorance because of the oppression and cruelty of the Moslems. Finally, in 1776, after having greatly strengthened and enlightened the faithful, working many signs and wonders all the while, he was falsely accused by the leaders of the Jewish people and was executed by strangulation by the Moslem Turks in Albania.

Dismissal Hymn of Saint Eutyches. Fourth Tone

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Eutyches. Intercede with Christ our God that our souls be saved.

Dismissal Hymn of Saint Peter. Fourth Tone

On this day hath come the glorious feast of the translation of thy precious relics, O Saint Peter, which doth exceedingly gladden thy flock and all Christian people. Fail not to pray for them to Christ our God Who entrusted His flock to thee, that it be kept unharmed from enemies, and that our souls be saved.

Dismissal Hymn of Saint Cosmas. Fourth Tone

With odes let us acclaim renowned Cosmas, who gloriously excelled among the choirs of martyrs, priests, and ascetics. And let us gather in praise of his memory, for he dispenseth healing to them that have recourse to him with faith; since, as an equal of the Apostles, he hath boldness before Christ.

Kontakion of Saint Eutyches. Third Tone. On this day the Virgin

O God-bearing Eutyches, * as the Apostles' successor, * and a most becoming rule * and good example to bishops, * thou wast also glorified with * martyric glory; * and thou shonest like the sun, en-

lightening all men, * driving off the night of error. * Hence, we revere thee, * O godly servant of Christ.

Kontakion of Saint Peter. Plagal of Fourth Tone

SINCE thou art a most outstanding physician and abundant well-spring of miracles, we thy spiritual children have gathered today in love for the translation of thy precious relics, O hierarch Peter, and we pray thee: Intercede with Christ God that, by thy venerable translation, we be granted victory over our enemies, and that by thy prayers to God we be delivered from all evil, that with joy of soul and gladness of heart, we may thankfully cry to thee and say: Rejoice, O Father Peter, adornment of bishops and of all the Orthodox faithful.

Kontakion of Saint Cosmas. Fourth Tone. Thou Who wast raised up

COME from Aetolia, O God-bearing Father, * thou didst become a righteous monk on Mount Athos; * and as a true initiate of the glory of God, * thou didst preach the word of truth * to all men, O most blest one, * and didst bring them all to Christ * as a true emulator * of the Apostles' choir, and thou didst prove * a hieromartyr in shedding thy sacred blood.

✝ 25. The Translation of the Sacred Relics of the Holy Apostle Bartholomew. The Holy Apostle Titus, First Bishop of Crete.

Concerning the *Apostle Bartholomew*, see June 11.

Saint Titus was a Greek by race, and an idolater. But having believed in Christ through the Apostle Paul, he became Paul's disciple and follower and laboured with him greatly in the preaching of the Gospel. When Paul ordained him bishop of Crete, he later wrote to him the Epistle which bears his name. Having shepherded in an apostolic manner the flock that had been entrusted to him, and being full of days, he reposed in peace, some ninety-four years of age.

Dismissal Hymn. Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Kontakion of the Apostle Bartholomew. First Tone
The soldiers standing guard

THE marvellous return of thine all-holy relics * is now for us the cause of a feast bright and joyous, * O all-famed Bartholomew, thou Apostle of God the Lord. * Paying homage to thy feast, we piously honour * thee, the lamp whose light doth never dim; and we worship * and magnify Christ our God.

Kontakion of the Apostle Titus. Second Tone. Thou soughtest the heights

O YOKE-MATE of Paul, * together with him, thou didst preach * the tidings to us * of saving grace bestowed of God, * O Apostle

Titus, blest and elect revealer of mysteries; * for which cause we cry out to thee: * Cease not to entreat Christ God for all of us.

✠ 26. The Meeting of the Icon of the Mother of God of Vladimir. The Holy Martyrs Adrian and Natalie.

In all probability, the icon of the *Mother of God of Vladimir* was painted in Constantinople. In the twelfth century, Patriarch Luke Chrysoberges sent it to Kiev to Great Prince Yuri Dolgoruky. The icon was kept in the convent at Vyshgorod, whence the holy Prince Andrew of Bogoliubovo brought it to Vladimir. The icon is one of the most venerated in Russia, having been carried by princes in military campaigns, prayed before by rulers for the welfare of the people, and flocked to by the faithful of all walks of life. At the election of metropolitans and patriarchs, the names of the candidates were placed before this holy icon, and after prayer, the lot chosen; Patriarch Tikhon the Confessor (see March 24) was elected this way. The icon is celebrated also on June 23 and May 21, the last feast being established to commemorate the deliverance of Moscow in 1521 from the onslaught of the Tartar Khan Makhmet-Girei.

The holy *Martyrs Adrian and Natalie* confessed the Christian Faith during the reign of Maximian, in Nicomedia, in the year 298. Adrian was a pagan; witnessing the valour of the Martyrs, and the fervent faith with which they suffered their torments, he also declared himself a Christian and was imprisoned. When this was told to his wife Natalie, who was secretly a believer, she visited him in prison and encouraged him in his sufferings. Saint Adrian's hands and feet were placed on an anvil and broken off with a hammer; he died in his torments. His blessed wife recovered part of his holy relics and took it to Argyropolis near Byzantium, and reposed in peace soon after.

Dismissal Hymn of the Mother of God. Fourth Tone

TODAY the most glorious city of Moscow rejoiceth radiantly, for it receiveth as a ray of the sun thy wonderworking icon, O Lady; and as we now have recourse thereto, we pray to thee and cry: O most wonderful Lady Theotokos, pray to Christ our God, Who was incarnate of thee, that this city and all Christian cities and countries be kept unharmed from all assaults of the enemy, and that our souls be saved, for He is merciful.

Dismissal Hymn of the Martyrs. Third Tone. Thy confession

THOU didst deem that Faith which hath salvation * to be riches never lost or plundered. * Thou forsookest thy fathers' impiety, * and thou didst follow thy Master, becoming rich * in His divine gifts, O glorious Adrian. * With the godly-minded Natalie, who emboldened thee, * entreat Christ God, O Martyr, that our souls be saved.

Kontakion of the Mother of God. Plagal of Fourth Tone

O CHAMPION Leader, defender of our souls, we joyfully celebrate the festival of thy meeting, O our Lady Theotokos; for thou hast delivered us from evils by the coming of thy precious icon, and as is meet we cry unto thee: Rejoice, thou Bride unwedded.

Kontakion of the Martyrs. Fourth Tone. On this day Thou hast appeared

HAVING wisely laid to heart * all the divine words * of thy godly-minded wife, * Adrian, Martyr of Christ God, * in torments thou

strovest ardently; * and with thy yoke-mate thou now hast received thy crown.

✝ 27. The Holy Martyr Phanurius. Our Righteous Father Pimen.

Little is known of the *holy Martyr Phanurius,* except that which is depicted concerning his martyrdom on his holy icon, which was discovered in the year 1500 among the ruins of an ancient church on Rhodes, when the Moslems ruled there. Thus he is called "the Newly-Revealed." The faithful pray to Saint Phanurius especially to help them recover things that have been lost, and because he has answered their prayers so often, the custom has arisen of baking a *Phaneropita* ("Phanurius-Cake") as a thank-offering.

Saint Pimen was from Egypt and shone forth in the ascetical life in Scete in the fourth century; he was renowned for his discretion. Many of his sayings and deeds are preserved in the *Paradise of the Fathers* and the *Sayings of the Fathers.*

Dismissal Hymn of the Martyr. Fourth Tone. Be quick to anticipate

A HEAVENLY song of praise is brightly sung on the earth; * the hosts of the Angels keep an earthly festival now in splendour and radiant joy; * from on high, they praise with hymns thy suff'rings and struggles; * and below, the Church doth laud the heavenly glory * thou foundest by thy contests and pains, O glorious Phanurius.

Dismissal Hymn of the Righteous One. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Pimen our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion of the Martyr. Third Tone. On this day the Virgin

FROM a vile captivity, * thou didst deliver the Lord's priests, * and, O godly-minded one, * didst break their bonds by divine might; * thou didst bravely shame the tyrants' * audacious madness, * giving joy unto the Angels, O thou Great Martyr. * O Phanurius most glorious, * we all revere thee * as a true warrior of God.

Kontakion of the Righteous One. Fourth Tone
On this day Thou hast appeared

THE most holy memory, * O righteous Father, * of thy many valiant deeds * is come today and maketh glad * the souls of pious and godly folk, * our righteous Father, great Pimen of godly mind.

✝ 28. Our Righteous Father Moses the Ethiopian. The Synaxis of the Fathers of the Far Caves in Kiev. Our Righteous Father Job of Pochaev.

Saint Moses, who is also called Moses the Black, was a slave, but because of his evil life, his master cast him out, and he became a ruthless thief, dissolute in all his ways. Later, however, coming to repentance, he converted, and took up the monastic life under Saint Isidore of Scete. He gave himself over to prayer and the mortification of the carnal mind with such diligence that he later became a priest of exemplary virtue. He was revered by all for his lofty ascetical life and for his great humility. Once the Fathers

in Scete asked Moses to come to an assembly to judge the fault of a certain brother, but he refused. When they insisted, he took a basket which had a hole in it, filled it with sand, and carried it on his shoulders. When the Fathers saw him coming they asked him what the basket might mean. He answered, "My sins run out behind me, and I do not see them, and I am come this day to judge failings which are not mine." When a barbarian tribe was coming to Scete, Moses, conscious that he himself had slain other men when he was a thief, awaited them and was willingly slain by them with six other monks, at the end of the fourth century. He was a contemporary of Saint Arsenius the Great (see May 8).

On this day, we celebrate the *Synaxis of the Kiev Cave Fathers* who were laid to rest in the Far Caves of Saint Theodosius in Kiev (see also Sept. 22–28).

Saint Job of Pochaev was born about 1551 in southwest Galicia of a pious Orthodox family. In his tenth year the Saint departed for the Ugornitsky Monastery of our Saviour in the Carpathian Mountains. Tonsured after two years, he was ordained hieromonk about 1580. Renowned for his meekness and humility, Job was invited by the great zealot for Holy Orthodoxy in Carpatho-Russia, Prince Constantine Ostrozhky, to be abbot of the Monastery of the Cross in Dubno. In his zeal for the preservation and propagation of the Orthodox Faith, and to counteract the propaganda of the Uniates, he printed and widely disseminated Orthodox spiritual and liturgical books. About 1600 he removed to the Mountain of Pochaev where at the insistence of the brethren, he became abbot of the Monastery of the Dormition of the Theotokos, which he enlarged and made to flourish. Through his labours, a large printing works was founded at Pochaev and greatly assisted in the nurture of the Orthodox faithful in that region. His monastery became the center of the Orthodox Church in western Ukraine. The saint reposed, having taken the schema with the name of John, in 1651, at the advanced age of one hundred.

Dismissal Hymn of Saint Moses. First Tone

THOU didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Moses, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

Dismissal Hymn of the Kiev Cave Fathers. Fourth Tone

TOGETHER with the whole assembly of the monastic Saints, we honour today the noetic sun and brilliant moon of the founding Fathers of the Kiev Caves. For these illumine the firmament of the Church and enlighten them that toil in the darkness of the passions. By their prayers, they grant help from Christ God in the time of all tribulations and they make entreaty for the deliverance of our souls.

Dismissal Hymn of Saint Job. Fourth Tone

HAVING acquired the patience of the long-suffering forefather, having resembled the Baptist in abstinence, and sharing the divine zeal of both, thou wast granted to receive their names, and wast a fearless preacher of the true Faith. In this way thou didst bring a mul-

titude of monastics to Christ, and thou didst strengthen all the people in Orthodoxy, O Job, our holy Father. Pray that our souls be saved.

Kontakion of Saint Moses. Third Tone. Thy confession

O ALL-BLEST and righteous Father Moses, * thou didst drive away the passions' darkness, * being richly illumined with light divine; * and with thy vigilant prayers, thou didst wither up * the wanton pride of the flesh, and didst mount on high * to the citadel above, where do thou continually * entreat Christ God to grant great mercy unto us.

Kontakion of the Kiev Cave Fathers. Plagal of Fourth Tone

O HOLY and righteous servants of God from the Kiev Caves, the chosen of the generations, ye have shone forth in these hills by your virtues; the earth hath not concealed you, but rather Heaven and the dwellings of Paradise have been opened unto you. Wherefore, we offer hymns of praise unto God Who hath glorified you. Since ye have boldness, make intercession by your prayers, that they who venerate your whole assembly be delivered from all misfortunes, since ye are our intercessors and mediators before God.

Kontakion of Saint Job. Fourth Tone

THOU wast a pillar of the true Faith, a zealot for the commandments of the Gospel, a convicter of pride, an intercessor and teacher of the humble. Wherefore, ask that forgiveness of sins be granted unto them that bless thee; and do thou keep thy community unharmed, O Job our Father, who dost resemble the much-suffering patriarch.

✝ 29. The Beheading of the Holy and Glorious Prophet, Forerunner, and Baptist John.

The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Esaias 40:3; Mal. 3:1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Saviour; and finally, after he had pointed out to the people the very Saviour, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2–18; John 1:29–36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the tetrarch of Galilee, the son of Herod the Great. This

man had a lawful wife, the daughter of Arethas (or Aretas), the king of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32). Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his late brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6:18). Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her—with an oath more foolish than any foolishness—that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger. Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6:21–29). Concerning the finding of his holy head, see February 24 and May 25.

Rest from labour. A Fast is observed today, whatever day of the week it may be.

Dismissal Hymn. Second Tone

THE memory of the just is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O Forerunner; for thou hast proved to be truly even more venerable than the Prophets, since thou wast granted to baptize in the running waters Him Whom they proclaimed. Wherefore, having contested for the truth, thou didst rejoice to announce the good tidings even to those in Hades: that God hath appeared in the flesh, taking away the sin of the world and granting us great mercy.

Kontakion. Plagal of First Tone

THE glorious beheading of the Forerunner was a certain divine dispensation, that the coming of the Saviour might also be preached to those in Hades. Let Herodias lament, then, that she demanded a wicked murder; for she loved not the Law of God, nor eternal life, but one false and fleeting.

✢ 30. Our Fathers Among the Saints Alexander, John, and Paul the New, Archbishops of Constantinople. The Synaxis of the Holy Hierarchs of Serbia. The Synaxis of the Holy New Martyrs of Serbia.

Saint Alexander was sent to the First Ecumenical Council in Nicaea as the delegate of Saint Metrophanes, Bishop of Constantinople (see June 4), to whose throne he suc-

ceeded in the year 325. When Arius had deceitfully professed allegiance to the Council of Nicaea, Saint Alexander, knowing his guile, refused to receive him into communion; Arius' powerful partisans threatened that they would use force to bring Arius into the communion of the Church the following day. Saint Alexander prayed fervently that God might spare the Church; and as Arius was in a privy place relieving nature, his bowels gushed forth with an effusion of blood, and the arch-heresiarch died the death of Judas. Saint Alexander was Bishop from 325 until 337, when he was succeeded by Saint Paul the Confessor, who died a martyr's death at the hands of the Arians (see Nov. 6).

The *Saint John* commemorated here appears to be the one who was patriarch during the years 562–577, surnamed "Scholasticus," who is also commemorated on February 21. He was from Antioch, where he had been a lawyer (*scholasticus*); he was made presbyter, then was sent to Constantinople as representative (*apocrisiarius*) of the Patriarch of Antioch, and was appointed Patriarch of Constantinople by the Emperor Justinian.

Saint Paul was Bishop of Constantinople during the years 687–693, in the reign of Emperor Justinian II, and presided over the Quinisext Council in 692.

The Synaxis of the Holy Hierarchs of Serbia: The Saints commemorated on this day are: Sabbas, First Archbishop and enlightener of Serbia (see Jan. 14); Arsenius, his successor, a great hierarch and wonderworker; Sabbas II, son of Saint Stephen, the first-crowned King of Serbia; Nicodemus, abbot of Hilandar, later Archbishop of Serbia; Joannicius, Archbishop, later Patriarch from 1346 to 1349; Patriarch Ephraim, an ascetic, who crowned Prince Lazarus, and later left the patriarchate to live in solitude; Spyridon, Ephraim's successor, who reposed in 1388; Macarius, who printed many church books in Serbia and abroad, was very zealous in renovating and adorning churches, and reposed in 1574; Gabriel, Archbishop, who took part in the Church Council of Moscow during the patriarchate of Nicon, for which the Turks accused him of treason and hanged him in Prusa in the year 1656. Also commemorated are Eustathius, James, Daniel, Sabbas III, Gregory, Cyril (Patriarch), John, Maximus, and Nicon. Many of them laboured in asceticism on the Holy Mountain, and all were "good and faithful servants, good labourers in the vineyard of the Lord."

The Holy New Martyrs of Serbia: During the Second World War (1939–1945), the Ustashi government of Roman Catholic Croatia, in alliance with the Nazi government of Germany, and with the approval and support of the papal hierarchy, undertook an unspeakably bitter persecution of the Orthodox Serbian people with the aim either of converting them to papism, or driving them away, or killing them. The Orthodox Serbs who would not accept papism were put into extermination camps; some were tortured inhumanly by knifing; some were found with their eyes put out, their noses and ears cut off, and fires having been lighted upon their chests; whole villages were slaughtered, the children being impaled on stakes; unborn babes were slain in their mothers' wombs; many perished in camps from hunger and sickness; many thousands were herded like beasts and burned in their churches, which were destroyed with their monasteries and homes. Over 700,000 Serbian Orthodox Christians suffered cruel martyrdom during this period, including many of the clergy and defenceless women and children.

Dismissal Hymn of the Forerunner

The memory of the just . . . (*See August 29*)

Dismissal Hymn of the Hierarchs of Constantinople. Fourth Tone

O God of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Dismissal Hymn of the Hierarchs of Serbia. Fourth Tone

OUR first Hierarchs and God-bearing Fathers, as enlighteners of Serbia, her holy chief shepherds and patriarchs, true guardians of the apostolic traditions, unshakeable pillars and teachers of Orthodoxy, entreat Christ, the Master of all, for the peace of the world and great mercy for our souls.

Dismissal Hymn of the Martyrs. First Tone. The soldiers standing guard

THE scarlet of your blood, shed for Christ's sake, O Martyrs, * doth ornament the Church like fine linen and purple. * The crimson seed of the Faith is again sown with gen'rous hand. * Lo, the rushings of this river make glad God's City, * and her enemies are thereby drowned in confusion. * O Serbia, exult with joy!

Kontakion of the Forerunner

The glorious beheading . . . (*See August 29*)

Kontakion of the Hierarchs of Constantinople. Plagal of Fourth Tone
To thee, the Champion Leader

AFLAME with love for Christ, ye took His yoke upon yourselves; * and since ye emulated well His life upon the earth, * ye were also made partakers of His great glory. * Now, O Fathers Alexander the divinely-wise, * wondrous John, and glorious Paul, ye stand before His throne; * wherefore, fervently * intercede with Him to save our souls.

Kontakion of the Hierarchs of Serbia. Third Tone

YE that sat on the episcopal throne lived most piously and guided your people unto the knowledge of God, thereby becoming well-pleasing unto Him. Hence, ye were glorified by Him with incorruption and miracles, as initiates of the grace of God.

Kontakion of the Martyrs. Fourth Tone. On this day Thou hast appeared

LIKE a firmament of stars * brilliant with glory * did these holy Martyrs shine * amidst a nation most perverse. * Let us beseech them with fervour now * that they preserve us in Orthodox piety.

✝ 31. The Deposition of the Precious Sash (Cincture) of Our Most Holy Lady Theotokos. The Holy Hieromartyr Cyprian of Carthage.

Although the historical accounts differ somewhat, the *Deposition* that is celebrated today took place most likely during the reign of Emperor Arcadius (395–408), when the precious Cincture of the Mother of God was brought from Zela in Cappadocia to Constantinople, and placed in the Church of the Theotokos in the district of Constantinople called Chalcoprateia.

Saint Cyprian was born of pagan parents at Carthage in Roman Africa about the year 190. An eloquent teacher of rhetoric, he was converted and baptized late in life, and his

conversion from a proud man of learning to a humble servant of Christ was complete; he sold his great possessions and gave them to the poor, and because of his zeal and virtue, was ordained presbyter in 247, then Bishop of Carthage in 248. He was especially steadfast in defending the sanctity and uniqueness of the Baptism of the Church of Christ against the confusion of those who would allow some validity to the ministrations of heretics; his writings continue to guide the Church even in our own day. Having survived the persecution of Decius about the year 250, he was beheaded in confession of the Faith during the persecution of Valerian in 258, on September 14; that day being the feast of the Exaltation of the Cross, his feast is kept today.

Wine and oil allowed.

Dismissal Hymn of the Mother of God. Plagal of Fourth Tone

OEVER-VIRGIN Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investure, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee nature and time are made new. Wherefore, we implore thee to grant peace to the world, and great mercy to our souls.

Dismissal Hymn of the Saint. Plagal of Fourth Tone

GUIDE of Orthodoxy, teacher of piety and holiness, luminary of Carthage, God-inspired adornment of confessors, O wise Cyprian, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Kontakion of the Mother of God. Second Tone

THY precious sash, O Theotokos, which encompassed thy God-receiving womb, is an invincible force for thy flock, and an unfailing treasury of every good, O only Ever-virgin Mother.

Kontakion of the Saint. First Tone. The soldiers standing guard

WE honour thee, O Cyprian, as a true shepherd * who with thy sacred words and divinely-wise doctrines * hast shown us the bound'ry-stones marking out the one Church of Christ. * Even unto death didst thou bear witness with courage; * wherefore, we extol thee as a hierarch and Martyr. * Entreat that we all be saved.

THE END OF THE MENOLOGION

Troparia

OF THE MOVEABLE FEASTS OF THE TRIODION AND PENTECOSTARION

Triodion

✢ The Sunday of the Publican and Pharisee.

The Pharisees were an ancient and outstanding sect among the Jews known for their diligent observance of the outward matters of the Law. Although, according to the word of our Lord, they "did all their works to be seen of men" (Matt. 23:5), and were hypocrites (*ibid.* 23:13, 14, 15, etc.), because of the apparent holiness of their lives they were thought by all to be righteous, and separate from others, which is what the name Pharisee means. On the other hand, Publicans, collectors of the royal taxes, committed many injustices and extortions for filthy lucre's sake, and all held them to be sinners and unjust. It was therefore according to common opinion that the Lord Jesus in His parable signified a virtuous person by a Pharisee, and a sinner by a Publican, to teach His disciples the harm of pride and the profit of humble-mindedness.

Since the chief weapon for virtue is humility, and the greatest hindrance to it is pride, the divine Fathers have set these three weeks before the Forty-day Fast as a preparation for the spiritual struggles of virtue. This present week they have called *Harbinger,* since it declares that the Fast is approaching; and they set humility as the foundation for all our spiritual labours by appointing that the parable of the Publican and the Pharisee be read today, even before the Fast begins, to teach, through the vaunting of the Pharisee, that the foul smoke of self-esteem and the stench of boasting drives away the grace of the Spirit, strips man of all his virtue, and casts him into the pits of Hades; and, through the repentance and contrite prayer of the Publican, that humility confers upon the sinner forgiveness of all his wicked deeds and raises him up to the greatest height.

All foods allowed the week that follows this Sunday.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Kontakion. Fourth Tone. On this day Thou hast appeared

LET us flee the Pharisee's * conceited vaunting; * let us learn the Publican's * humility, and cry with groans * unto the Saviour: Thou Who alone * art swiftly reconciled, be gracious unto us.

✢ The Sunday of the Prodigal Son.

Through the parable of today's Gospel, our Saviour has set forth three things for us: the condition of the sinner, the rule of repentance, and the greatness of God's compassion. The divine Fathers have put this reading the week after the parable of the Publi-

can and Pharisee so that, seeing in the person of the Prodigal Son our own wretched condition—inasmuch as we are sunken in sin, far from God and His Mysteries—we might at last come to our senses and make haste to return to Him by repentance during these holy days of the Fast.

Furthermore, those who have wrought many great iniquities, and have persisted in them for a long time, oftentimes fall into despair, thinking that there can no longer be any forgiveness for them; and so being without hope, they fall every day into the same and even worse iniquities. Therefore, the divine Fathers, that they might root out the passion of despair from the hearts of such people, and rouse them to the deeds of virtue, have set the present parable at the fore-courts of the Fast, to show them the surpassing goodness of God's compassion, and to teach them that there is no sin—no matter how great it may be—that can overcome at any time His love for man.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Kontakion. Third Tone. On this day the Virgin

FOOLISHLY I sprang away * from Thy great fatherly glory, * and dispersed in wicked deeds * the riches that Thou didst give me. * With the Prodigal I therefore * cry unto Thee now: * I have sinned against Thee, O compassionate Father. * But receive me in repentance; * make me as one of * Thy hired servants, O Lord.

✠ The Saturday Before Meat-Fare Sunday: The Saturday of Souls.

Through the *Apostolic Constitutions* (Book VIII, ch. 42), the Church of Christ has received the custom to make commemorations for the departed on the third, ninth, and fortieth days after their repose. Since many throughout the ages, because of an untimely death in a faraway place, or other adverse circumstances, have died without being deemed worthy of the appointed memorial services, the divine Fathers, being so moved in their love for man, have decreed that a common memorial be made this day for all pious Orthodox Christians who have reposed from all ages past, so that those who did not have particular memorial services may be included in this common one for all. Also, the Church of Christ teaches us that alms should be given to the poor by the departed one's kinsmen as a memorial for him.

Besides this, since we make commemoration tomorrow of the Second Coming of Christ, and since the reposed have neither been judged, nor have received their complete recompense (Acts 17:31; II Peter 2:9; Heb. 11:39–40), the Church rightly commemorates the souls today, and trusting in the boundless mercy of God, she prays Him to have mercy on sinners. Furthermore, since the commemoration is for all the reposed together, it reminds each of us of his own death, and arouses us to repentance.

Dismissal Hymn. Plagal of Fourth Tone

O THOU Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Theotokion. Plagal of Fourth Tone

THEE do we have as a wall and a haven, and an acceptable intercessor with God, Whom thou didst bear, O unwedded Theotokos, thou salvation of the faithful.

Kontakion. Plagal of Fourth Tone

WITH the Saints grant rest, O Christ, to the souls of Thy servants, where there is neither pain, nor sorrow, nor sighing, but life unending.

✢ Meat-Fare Sunday: The Sunday of the Last Judgment.

The foregoing two parables—especially that of the Prodigal Son—have presented to us God's extreme goodness and love for man. But lest certain persons, putting their confidence in this alone, live carelessly, squandering upon sin the time given them to work out their salvation, and death suddenly snatch them away, the most divine Fathers have appointed this day's feast commemorating Christ's impartial Second Coming, through which we bring to mind that God is not only the Friend of man, but also the most righteous Judge, Who recompenses to each according to his deeds.

It is the aim of the holy Fathers, through bringing to mind that fearful day, to rouse us from the slumber of carelessness unto the work of virtue, and to move us to love and compassion for our brethren. Besides this, even as on the coming Sunday of Cheese-fare we commemorate Adam's exile from the Paradise of delight—which exile is the beginning of life as we know it now—it is clear that today's is reckoned the last of all feasts, because on the last day of Judgment, truly, everything of this world will come to an end.

All foods, except meat and meat products, allowed during the week that follows this Sunday.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Kontakion. First Tone

WHEN Thou, O God, wilt come to earth with glory, and all things tremble, and the river of fire floweth before the Judgment Seat, and the books are opened and the hidden things made public, then deliver me from the unquenchable fire, and deem me worthy to stand at Thy right hand, O most righteous Judge.

According to the Triodion, Alleluia *is chanted on Wednesday and Friday in Cheese-Fare Week.*

✢ Cheese-Fare Saturday: The Commemoration of All Our Righteous and God-bearing Fathers and Mothers Who Shone Forth in the Ascetical Life.

The God-bearing Fathers, after preparing us through the preceding feasts for the stadium of spiritual struggles, now set before us the men and women who have passed their lives in a manner pleasing to God, so that by their example they might make us more eager in the work of virtue and more courageous against the passions. And as experienced generals, when they prepare their soldiers for battle, urge their soldiers on by recalling for them the heroic exploits of excellent men, so that the soldiers take courage and charge wholeheartedly against the enemy; even so the God-bearing Fathers do for our sakes now, by appointing this day as a common memorial and feast of all those Saints who by many labours overcame the passions and became well-pleasing to God; so that we too, looking to the life of the righteous, might imitate them as far as possible in contending courageously against the passions and accomplishing the virtues, having it always in mind that the Saints were of the same nature and of like passions with us.

Dismissal Hymn. Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Theotokion. Same Tone

THE mystery hidden from eternity and unknown to the Angels is made manifest through thee, O Theotokos, to those on earth. God became incarnate in an unmingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

Kontakion. Plagal of Fourth Tone. As first-fruits of our nature

As preachers of true piety who silenced all impiety,* Lord, Thou hast made the whole host of God-bearing Saints shine forth with splendour on the world. * By their prayers and entreaties, * keep all them that extol and sincerely magnify Thee * in perfect peace, to chant and to sing to Thee: Alleluia.

✠ Cheese-Fare Sunday: The Sunday of Forgiveness, and the Commemoration of Adam's Exile from Paradise.

The holy Fathers have appointed the commemoration of Adam's exile from the Paradise of delight here, on the eve of the holy Forty-day Fast, demonstrating to us not by simple words, but by actual deeds, how beneficial fasting is for man, and how harmful and destructive are insatiety and the transgressing of the divine commandments. For the first commandment that God gave to man was that of fasting, which the first-fashioned received but did not keep; and not only did they not become gods, as they had imagined, but they lost even that blessed life which they had, and they fell into corruption and death, and transmitted these and innumerable other evils to all of mankind. The God-bearing Fathers set these things before us today, that by bringing to mind what we have fallen from, and what we have suffered because of the insatiety and disobedience of the first-fashioned, we might be diligent to return again to that ancient bliss and glory by means of fasting and obedience to all the divine commands. Taking occasion from today's Gospel (Matt. 6:14–21) to begin the Fast unencumbered by enmity, we also ask forgiveness this day, first from God, then from one another and all creation.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Kontakion. Plagal of Second Tone

O THOU Guide unto wisdom, Bestower of prudence, Instructor of the foolish, and Defender of the poor: establish and grant understanding unto my heart, O Master. Grant me speech, O Word of the Father; for behold, I shall not keep my lips from crying unto Thee: Have mercy, O Merciful One, on me who have fallen.

The Great Fast begins on the Monday that follows Cheese-Fare Sunday.
It should be noted that Alleluia *is chanted on all weekdays of the Holy and Great Fast, as directed by the* Triodion.

✢ The First Saturday of the Fast: The Commemoration of the Miracle of the Kollyva wrought by Saint Theodore the Tyro.

Julian the Apostate, knowing that the Christians purify themselves by fasting most of all during the first week of the Fast—which is why we call it Clean Week—planned to defile them especially at that time. Therefore he secretly commanded that during those days the markets be filled with foods that had been defiled with the blood of animals offered in sacrifice to idols. But by divine command the Martyr Theodore (see Feb. 17) appeared during sleep to Eudoxius, then Archbishop of Constantinople. The Saint revealed to him the tyrant's plan, then told him to call the faithful together immediately on Monday morning and prevent them from purchasing those foods, but rather to make *kollyva* to supply their needs. The bishop asked what *kollyva* might be, and the Saint answered, "*Kollyva* is what we call boiled wheat in Euchaïta." Thus, the purpose of the Apostate was brought to nought, and the pious people who were preserved undefiled for the whole of Clean Week, rendered thanks to the Martyr on this Saturday, and celebrated his commemoration with *kollyva*. These things took place in 362. Wherefore, the Church keeps this commemoration each year to the glory of God and the honour of the Martyr.

Dismissal Hymn. Second Tone

GREAT are the achievements of faith! In the fountain of flame, as by the water of rest, the holy Martyr Theodore rejoiced; for having been made a whole-burnt offering in the fire, he was offered as sweet bread unto the Trinity. By his prayers, O Christ God, save our souls.

Theotokion. Same Tone

ALL thy mysteries are beyond comprehension; all are exceedingly glorious, O Theotokos. Sealed with purity and preserved in virginity, thou wast known to be a true mother, giving birth unto the true God. Do thou entreat Him that our souls be saved.

Kontakion. Plagal of Fourth Tone

HAVING received the Faith of Christ in thy heart as a breastplate, thou didst trample upon the enemy hosts, O much-suffering champion; and thou hast been crowned eternally with a heavenly crown, since thou art invincible.

✢ The First Sunday of the Fast: The Sunday of Orthodoxy.

For more than one hundred years the Church of Christ was troubled by the persecution of the Iconoclasts of evil belief, beginning in the reign of Leo the Isaurian (717–741) and ending in the reign of Theophilus (829–842). After Theophilus' death, his widow the Empress Theodora (celebrated Feb. 11), together with the Patriarch Methodius (June 14), established Orthodoxy anew. This ever-memorable Queen venerated the icon of the Mother of God in the presence of the Patriarch Methodius and the other confessors and righteous men, and openly cried out these holy words: "If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema." Then with common prayer and fasting during the whole first week of the Forty-day Fast, she asked God's forgiveness for her husband. After this, on the first Sunday of the Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people

and restored the holy icons, and again adorned the Church of Christ with them. This is the holy deed that all we the Orthodox commemorate today, and we call this radiant and venerable day the Sunday of Orthodoxy, that is, the triumph of true doctrine over heresy.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Dismissal Hymn. Second Tone

We worship Thine immaculate icon, O Good One, asking the forgiveness of our failings, O Christ our God; for of Thine own will Thou wast well-pleased to ascend the Cross in the flesh, that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. Wherefore, we cry to Thee thankfully: Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

Kontakion. Plagal of Fourth Tone

The undepictable Word of the Father became depictable when He took flesh of thee, O Theotokos; and when He had restored the defiled image to its ancient state, He suffused it with divine beauty. As for us, confessing our salvation, we record it in deed and word.

✢ The Second Saturday of the Fast.

Dismissal Hymn. Second Tone

O apostles, martyrs, prophets, hierarchs, righteous, and just ones, who have finished your course well and have kept the Faith: seeing ye have boldness with the Saviour, beseech Him for us, since He is good, that our souls be saved, we pray.

Dismissal Hymn for the Reposed. Same Tone

Keep Thy servants in remembrance, O Lord, since Thou art good; and do Thou forgive their every sin in this life; for no man is without sin, except for Thee Who art able to grant rest even unto those that have departed hence.

Theotokion. Same Tone

O holy Mother of the Ineffable Light, with reverence we magnify thee, honouring thee with angelic hymns.

Kontakion. Plagal of Fourth Tone

With the Saints grant rest, O Christ, to the souls of Thy servants, where there is neither pain, nor sorrow, nor sighing, but life unending.

✢ The Second Sunday of the Fast: Saint Gregory Palamas, Archbishop of Thessalonica.

This divine Father, who was from Asia Minor, was from childhood reared in the royal court of Constantinople, where he was instructed in both religious and secular

wisdom. Later, while still a youth, he left the imperial court and struggled in asceticism on Mount Athos, and in the Skete at Beroea in northern Greece. He spent some time in Thessalonica being treated for an illness that came from his harsh manner of life. He was present in Constantinople at the Council that was convened in 1341 against Barlaam of Calabria, and at the Council of 1347 against Acindynus, who was of like mind with Barlaam; Barlaam and Acindynus claimed that the grace of God is created. At both these Councils, the Saint contended courageously for the true dogmas of the Church of Christ, teaching in particular that divine grace is not created, but is the uncreated energies of God which are poured forth throughout creation: otherwise it would be impossible, if grace were created, for man to have genuine communion with the uncreated God. Saint Gregory likewise defended *hesychasm*, or the practice of stillness (*hesychia*), whereby this uncreated grace is acquired and the ascetic, being purified of the passions, attains to genuine vision of God through the consecration of his whole being to God in prayer, which practice and vision was also derided by Barlaam and his followers. In 1347 he was appointed Metropolitan of Thessalonica. He tended his flock in an apostolic manner for some twelve years, and wrote many books and treatises on the most exalted doctrines of our Faith; and having lived for a total of sixty-three years, he reposed in the Lord in 1359. His holy relics are kept in the Cathedral of Thessalonica. A full service was composed for his feast day by the Patriarch Philotheus in 1368, when it was established that his feast be celebrated on this day. Since works without right faith avail nothing, we set Orthodoxy of faith as the foundation of all that we accomplish during the Fast, by celebrating the Triumph of Orthodoxy the Sunday before, and the great defender of the teachings of the holy Fathers today.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Dismissal Hymn. Plagal of Fourth Tone

Light of Orthodoxy, pillar and teacher of the Church, adornment of monastics, invincible champion of theologians, O Gregory thou wonderworker, boast of Thessalonica, herald of grace: ever pray that our souls be saved.

Kontakion. Plagal of Fourth Tone. To thee, the Champion Leader

With one accord, we praise thee as the sacred and divine * vessel of wisdom and clear trumpet of theology, * O our righteous Father Gregory of divine speech. * As a mind that standeth now before the Primal Mind, * do thou ever guide aright and lead our mind to Him, * that we all may cry: * Rejoice, O herald of grace divine.

✠ The Third Saturday of the Fast.

See the Second Saturday of the Fast for the Dismissal Hymns and Kontakion of this day.

✠ The Third Sunday of the Fast: The Worship of the Precious and Life-giving Cross.

With the help of God, we have almost reached the middle of the course of the Fast, where our strength has been worn down through abstinence, and the full difficulty of the labour set before us becomes apparent. Therefore our holy Mother, the Church of Christ, now brings to our help the all-holy Cross, the joy of the world, the strength of the faithful, the staff of the just, and the hope of sinners, so that by venerating it reverently, we might receive strength and grace to complete the divine struggle of the Fast.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Dismissal Hymn. First Tone

SAVE, O Lord, Thy people, and bless Thine inheritance; grant Thou unto the faithful victory over adversaries. And by the power of Thy Cross do Thou preserve Thy commonwealth.

Kontakion. Grave Tone

No longer doth the flaming sword guard the gate of Eden, for a marvellous quenching is come upon it, even the Tree of the Cross. The sting hath been taken from death, and the victory from Hades. And Thou, my Saviour, hast appeared unto those in Hades, saying: Enter ye again into Paradise.

✢ The Fourth Saturday of the Fast.

See the Second Saturday of the Fast for the Dismissal Hymns and Kontakion of this day.

✢ The Fourth Sunday of the Fast: Saint John of the Ladder.

The memory of this Saint is celebrated on March 30, where his biography may be found. He is celebrated today because his book, *The Ladder of Divine Ascent,* is a sure guide to the ascetic life, written by a great man of prayer experienced in all forms of the monastic polity; it teaches the seeker after salvation how to lay a sound foundation for his struggles, how to detect and war against each of the passions, how to avoid the snares laid by the demons, and how to rise from the rudimental virtues to the heights of Godlike love and humility. It is held in such high esteem that it is universally read in its entirety in monasteries during the Great Fast.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Dismissal Hymn. Plagal of Fourth Tone

WITH the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O John our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion. First Tone. The soldiers standing guard

As ever-blooming fruits, thou dost offer the teachings * of thy God-given book, O wise John, thou most blessed, * while sweet'ning the hearts of all them that heed it with vigilance; * for it is a ladder from the earth unto Heaven * that conferreth glory on the souls that ascend it * and honour thee faithfully.

✢ The Thursday of the Fifth Week: The Great Canon of Saint Andrew of Crete.

This most compunctionate Canon—which is truly great not only because of the quantity of Troparia as compared with other canons, but also because of the multitude

of mystical thoughts and insights—is the excellent composition of Saint Andrew of Crete (see July 4). Examining the entire history of the Holy Scriptures, both Old and New, and artistically fitting it together into one sacred song, this divine Father incites every soul to imitate the good and to flee from evil, and to return to God by means of repentance.

Kontakion. Plagal of Second Tone

My soul, my soul, arise! Wherefore dost thou slumber? The end is drawing nigh, and thou shalt be troubled. Arouse thyself, therefore, that Christ God may spare thee; for He is everywhere present and filleth all things.

✢ The Saturday of the Akathist Hymn.

About the year 626, the Persians, Avars, and Slavs came with a great host and besieged the imperial city of Constantinople while the Emperor Heraclius and the main body of the Byzantine army were absent in the East. Enemy ships filled the sea, especially the Golden Horn, and on land the adversaries were ready for attack with foot-soldiers, horses, and engines of war. Though the citizens courageously withstood them, yet they were few in number and would be unable to repulse the attack of such a great host. Hence, they could not count on any other means of salvation, except the protection of the Theotokos. And truly, suddenly a violent tempest broke up all the ships and submerged them, and the bodies of the invaders were cast out near the Blachernae quarter of the city where the famous Church of the Theotokos stood. Taking courage from this, the people went forth from the city and repulsed the remaining forces, who fled out of fear. In 673, the city was miraculously delivered yet again, this time from an invasion of the Arabs. Then in 717–718, led by the Saracen general Maslamah, the Arab fleet laid siege once more to the city. The numerical superiority of the enemy was so overwhelming that the fall of the Imperial City seemed imminent. But then the Mother of God, together with a multitude of the angelic hosts, appeared suddenly over the city walls. The enemy forces, struck with terror and thrown into a panic at this apparition, fled in disarray. Soon after this, the Arab fleet was utterly destroyed by a terrible storm in the Aegean Sea on the eve of the Annunciation, March 24, 718. Thenceforth, a special "feast of victory and of thanksgiving" was dedicated to celebrate and commemorate these benefactions. In this magnificent service, the Akathist Hymn is prominent and holds the place of honour. It appears that even before the occasion of the enemy assaults mentioned above, the Akathist Hymn was already in use as the prescribed Service for the Feast of the Annunciation, together with the kontakion, "When the bodiless one learned the secret command," which has the Annunciation as its theme. It was only on the occasion of the great miracle wrought for the Christian populace of the Imperial City on the eve of the Annunciation in 718 that the hymn "To thee, the Champion Leader" was composed, most likely by Saint Germanus, Patriarch of Constantinople.

Historians have ascribed the Akathist Hymn to Patriarch Sergius of Constantinople (638), to Saint George the Confessor, Bishop of Pisidia (818), or even to Saint Photius the Great (891), all of whom lived either at the time of or after the above-mentioned sieges. However, it appears most likely from its language, content, and style that the true composer of the Akathist Hymn is Saint Romanus the Melodist (6th century; see Oct. 1).

Dismissal Hymn. Plagal of Fourth Tone. The Original Melody

When the bodiless one learned the secret command, in haste he came and stood before Joseph's dwelling, and spake unto the Maiden who knew not wedlock: The One Who hath bowed the Heavens by His descent is held and contained unchanging wholly in

thee. Seeing Him receiving the form of a servant in thy womb, I stand in awe and cry to thee: Rejoice, thou Bride unwedded.

Kontakion. Plagal of Fourth Tone. The Original Melody

To thee, the Champion Leader, we thy flock dedicate * a feast of victory and of thanksgiving, * as ones rescued out of suff'rings, O Theotokos; * but as thou art one with might which is invincible, * from all dangers that can be do thou deliver us, * that we may cry to thee: * Rejoice, thou Bride unwedded.

✢ The Fifth Sunday of the Fast: Saint Mary of Egypt.

The memory of this Saint is celebrated on April 1, where her life is recorded. Since the end of the holy Forty Days is drawing nigh, it has been appointed for this day also, so that if we think it hard to practise a little abstinence forty days, we might be roused by the heroism of her who fasted in the wilderness forty-seven years; and also that the great loving-kindness of God, and His readiness to receive the repentant, might be demonstrated in very deed.

The Resurrection Dismissal Hymn and Kontakion of the Tone of the Week

Dismissal Hymn. Plagal of Fourth Tone

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Mary, thy spirit rejoiceth with the Angels.

Kontakion. Fourth Tone. Thou Who wast raised up

Having escaped the gloom of sin, O blest Mary, * and shining brightly with the light of repentance, * thou didst present thy heart to Christ, O glorious one, * bringing Him His holy and * all-immaculate Mother * as a greatly merciful * and most bold intercessor. * Hence, thou hast found the pardon of thy sins * and with the Angels rejoicest for evermore.

✢ Lazarus Saturday.

Lazarus and his sisters Martha and Mary, the friends of the Lord Jesus, had given Him hospitality and served Him many times (Luke 10:38–42; John 12:2–3). They were from Bethany, a village of Judea. This village is situated in the eastern parts by the foothills of the Mount of Olives, about two Roman miles from Jerusalem. When Lazarus—whose name is a Hellenized form of "Eleazar," which means "God has helped"—became ill some days before the saving Passion, his sisters had this report taken to our Saviour, Who was then in Galilee. Nonetheless, He tarried yet two more days until Lazarus died; then He said to His disciples, "Let us go into Judea that I might awake My friend who sleepeth." By this, of course, He meant the deep sleep of death. On arriving at Bethany, He consoled the sisters of Lazarus, who was already four days dead. Jesus groaned in spirit and was troubled at the death of His beloved friend. He asked, "Where have ye laid his body?" and He wept over him. When He drew nigh to the tomb, He commanded that they remove the stone, and He lifted up His eyes, and giv-

ing thanks to God the Father, He cried out with a loud voice, "Lazarus, come forth." And he that had been dead four days came forth immediately, bound hand and foot with the grave clothes, and Jesus said to those standing there, "Loose him, and let him go." This is the supernatural wonder wrought by the Saviour that we celebrate on this day.

According to an ancient tradition, it is said that Lazarus was thirty years old when the Lord raised him; then he lived another thirty years on Cyprus and there reposed in the Lord. It is furthermore related that after he was raised from the dead, he never laughed till the end of his life, but that once only, when he saw someone stealing a clay vessel, he smiled and said, "Clay stealing clay." His grave is situated in the city of Kition, having the inscription: "Lazarus the four-days dead and friend of Christ." In 890 his sacred relics were transferred to Constantinople by Emperor Leo the Wise, at which time undoubtedly the emperor composed his *stichera* for Vespers, "Wishing to behold the tomb of Lazarus . . ."

Dismissal Hymn. First Tone

In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

Kontakion. Second Tone. Thou soughtest the heights

To those on the earth, * the Joy of all, Christ God, the Truth, * the Light and the Life, * the Resurrection of the world, * in His goodness hath now appeared and is become the true archetype * of the Resurrection of all, * bestowing divine forgiveness on all men.

✣ Palm Sunday.

On Sunday, five days before the Passover of the Law, the Lord came from Bethany to Jerusalem. Sending two of His disciples to bring Him a foal of an ass, He sat thereon and entered into the city. When the multitude there heard that Jesus was coming, they straightway took up the branches of palm trees in their hands, and went forth to meet Him. Others spread their garments on the ground, and yet others cut branches from the trees and strewed them in the way that Jesus was to pass; and all of them together, especially the children, went before and after Him, crying out: "Hosanna: Blessed is He that cometh in the Name of the Lord, the King of Israel" (John 12:13). This is the radiant and glorious festival of our Lord's entry into Jerusalem that we celebrate today.

The branches of the palm trees symbolize Christ's victory over the devil and death. The word *Hosanna* means "Save, I pray," or "Save, now." The foal of an ass, and Jesus' sitting thereon, and the fact that this animal was untamed and considered unclean according to the Law, signified the former uncleanness and wildness of the nations, and their subjection thereafter to the holy Law of the Gospel.

Dismissal Hymn. First Tone

In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

Another Dismissal Hymn. Fourth Tone

As by baptism we were buried with Thee, O Christ our God, so by Thy Resurrection we were deemed worthy of immortal life; and praising Thee, we cry: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

Hypakoë. Plagal of Second Tone

Though formerly they praised with branches, afterwards the ungrateful Jews laid hold of Christ God with staves; but ever honouring Him with unchanging faith as our Benefactor, let us continually cry to Him: Blessed art Thou Who comest to recall Adam.

Kontakion. Plagal of Second Tone

Being borne upon a throne in Heaven, and upon a colt on the earth, O Christ God, Thou didst accept the praise of the Angels and the laudation of the children as they cried to Thee: Blessed art Thou Who comest to recall Adam.

✢ Holy and Great Monday.

The holy Passion of our Saviour begins today, presenting Joseph the all-comely as a prefiguring of Christ. He was the eleventh son of Jacob, and his first son by Rachel; because he was so beloved of his father, his own brethren came to envy him and cast him into a pit. Later they sold him to foreigners for thirty pieces of silver, who later sold him again in Egypt. Because of his virtue, his master gave him much authority in governing his house; because he was fair of countenance, his master's wife sought to draw him into sin with her; because of his chastity, he refused her, and through her slanders was cast into prison. Finally, he was led forth again with great glory and was honoured as a king. He became lord over all Egypt and a provider of wheat for all the people. Through all this, he typifies in himself the betrayal, Passion, death, and glorification of our Lord Jesus Christ (see Gen., chapters 37, 39–41).

To the commemoration of Patriarch Joseph is added also the narration concerning the fig tree, which on this day was cursed and subsequently dried up because of its unfruitfulness. It portrayed the Jewish synagogue, which had not produced the fruit demanded of it—that is, obedience to God and faith in Him—and which was stripped of all spiritual grace by means of the curse (Matt. 21:18–20).

Troparion. Plagal of Fourth Tone

Behold, the Bridegroom cometh in the middle of the night, and blessed is that servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and be shut out from the Kingdom. But rather rouse thyself and cry: Holy, Holy, Holy art Thou, O our God; *by the protection of the Bodiless Hosts, have mercy on us.*[1]

1. This Troparion is chanted thrice; twice with the ending shown above in italics, and the third time with the following: *through the Theotokos, have mercy on us.*

Kontakion. Plagal of Fourth Tone

JACOB lamented the loss of Joseph, but that noble one was seated in a chariot and honoured as a king; for by not being enslaved then to the pleasures of the Egyptian woman, he was glorified by Him that beholdeth the hearts of men and bestoweth an incorruptible crown.

✢ Holy and Great Tuesday.

Today we bring to mind the parable of the ten virgins, which our Saviour related as He was coming to His Passion. This parable teaches us that the accomplishment of the great work of virginity should not make us careless in other matters, especially in almsgiving, wherewith the lamp of virginity is made radiant. Furthermore, it teaches us that we should not be remiss about the end of our life, but should be prepared for it at every moment, like the wise virgins, so that we may meet the Bridegroom, lest He come suddenly and the doors of the heavenly bridechamber be shut, and we also, like the foolish virgins, hear that dread sentence: "Amen, I say unto you, I know you not" (Matt. 25:1–13).

Troparion. Plagal of Fourth Tone

BEHOLD, the Bridegroom cometh in the middle of the night, and blessed is that servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and be shut out from the Kingdom. But rather rouse thyself and cry: Holy, Holy, Holy art Thou, O our God; *by the intercessions of the Forerunner, have mercy on us.*[1]

Kontakion. Second Tone

BEING mindful of the hour of the end, O my soul, and fearing because of the cutting down of the fig tree, labour diligently with the talent that was given thee, O hapless one, and be watchful and cry: Let us not remain outside the bridal chamber of Christ.

✢ Holy and Great Wednesday.

Two women—say the more discerning interpreters of the Gospel—anointed the Lord with myrrh; the one, some while before His Passion; the other, a few days before. The former was chaste and virtuous; the latter, a harlot and sinner. The Church commemorates this reverent act today. While mentioning herein the person of the harlot, it also mentions Judas' betrayal; for, according to the account in Matthew, both of these deeds took place two days before the Passover, on Wednesday.

That woman, then, anointed Jesus' head and feet with very precious myrrh, and wiped them with the tresses of her hair. The disciples, especially the avaricious Judas, were scandalized, supposedly because of the waste of the myrrh, which could be sold for a great price and given to the poor. The Lord Jesus reproved them and told them not to trouble the woman. Indignant, Judas went to the high priests, who were gathered in the court of Caiaphas and were already taking counsel against Jesus. On agreeing with them to betray his Teacher for thirty pieces of silver, Judas sought from that time opportunity to betray Him (Matt. 26:14–16). Because the betrayal took place on Wednesday, we have received the tradition from Apostolic times to fast on Wednesday throughout the year.

1. See the footnote on page 359.

Troparion. Plagal of Fourth Tone

BEHOLD, the Bridegroom cometh in the middle of the night, and blessed is that servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and be shut out from the Kingdom. But rather rouse thyself and cry: Holy, Holy, Holy art Thou, O our God; *by the power of Thy Cross, have mercy on us.*[1]

Kontakion. Fourth Tone

THOUGH I have transgressed more than the harlot, O Good One, I have in no wise brought forth streams of tears for Thee; but in silence, I supplicate Thee and fall down before Thee, kissing Thine immaculate feet with love, so that, as Master that Thou art, Thou mayest grant me the forgiveness of debts, as I cry to Thee, O Saviour: From the mire of my deeds do Thou deliver me.

✢ Holy and Great Thursday.

On the evening of this day, which was the eve of the feast of unleavened bread (that is, the Passover), our Redeemer supped with His twelve disciples in the city. He blessed the bread and the wine, and gave us the Mystery of the Divine Eucharist. He washed the feet of the disciples as an example of humility. He said openly that one of them was about to betray Him, and He pointed out the betrayer by revealing that it was he "that dippeth his hand with Me in the dish." And after Judas had straightway gone forth, Jesus gave the disciples His final and sublime instructions, which are contained in the first Gospel Reading of the Holy Passion (John 13:31–18:1, known as the Gospel of the Testament). After this the God-man went forth to the Mount of Olives, and there He began to be sorrowful and in anguish. He went off alone, and bending the knees He prayed fervently. From His great anguish, His sweat became as it were great drops of blood falling to the ground. As soon as He had completed that anguished prayer, lo, Judas came with a multitude of soldiers and a great crowd; on greeting the Teacher guilefully with a kiss, he betrayed Him.

The Lord Jesus was then apprehended and taken prisoner to the high priests Annas and Caiaphas. The disciples were scattered, but Peter, who was more fervent than the others, followed Him even into the court of the high priest, but in the end denied thrice that he was His disciple.

Then our divine Teacher was brought before the lawless Sanhedrin and was interrogated concerning His disciples and His teaching. The high priest adjured Him before God that He tell them whether He was truly the Christ. And having spoken the truth, He was judged guilty of death, supposedly as one who had blasphemed. Then they spat in His face, beat Him, smote Him with the palms of their hands, and mocked Him in every way, throughout the whole night until the morning.

Troparion. Plagal of Fourth Tone

WHEN the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly one was stricken and darkened with the love of silver. And unto the lawless judges did he deliver Thee,

1. See the footnote on page 359.

the righteous Judge. O thou lover of money, behold thou him that for the sake thereof did hang himself; flee from that insatiable soul that dared such things against the Master. O Thou Who art good unto all, Lord, glory be to Thee.

Kontakion. Second Tone

TAKING the Bread into his hands, the betrayer stretcheth them forth secretly and receiveth the price of Him that, with His own hands, fashioned man. And Judas, the servant and deceiver, remained incorrigible.

✢ Holy and Great Friday.

When Friday dawned, Christ was sent bound from Caiaphas to Pontius Pilate, who was then Governor of Judea. Pilate interrogated Him in many ways, and once and again acknowledged that He was innocent, but to please the Jews, he later passed the sentence of death against Him. After scourging the Lord of all as though He were a runaway slave, he surrendered Him to be crucified.

Thus the Lord Jesus was handed over to the soldiers, was stripped of His garments, was clothed in a purple robe, was crowned with a wreath of thorns, had a reed placed in His hand as though it were a sceptre, was bowed before in mockery, was spat upon, and was buffeted in the face and on the head. Then they again clothed Him in His own garments, and bearing the cross, He came to Golgotha, a place of condemnation, and there, about the third hour, He was crucified between two thieves. Although both blasphemed Him at the first, the thief at His right hand repented, and said: "Remember me, O Lord, when Thou comest in Thy Kingdom," to which our Saviour answered, "Today shalt thou be with Me in Paradise." As He hung upon the Cross, He was blasphemed by those who were passing by, was mocked by the high priests, and by the soldiers was given vinegar to drink mixed with gall. About the ninth hour, He cried out with a loud voice, saying, "It is finished." And the Lamb of God "Which taketh away the sin of the world" (John 1:29) expired on the day when the moon was full, and at the hour when, according to the Law, was slain the Passover lamb, which was established as a type of Him in the time of Moses.

Even lifeless creation mourned the death of the Master, and it trembled and was altered out of fear. Yet, even though the Maker of creation was already dead, they pierced Him in His immaculate side, and forthwith came there out Blood and Water. Finally, at about the setting of the sun, Joseph of Arimathea came with Nicodemus (both of them had been secret disciples of Jesus), and they took down the all-holy Body of the Teacher from the Cross and anointed it with aromatic spices, and wrapped it in a clean linen cloth. When they had buried Him in a new tomb, they rolled a great stone over its entrance.

Such are the dread and saving sufferings of our Lord Jesus Christ commemorated today, and in remembrance of them, we have received the Apostolic commandment that a fast be observed every Friday.

Troparion

When the glorious disciples . . . (*see Holy and Great Thursday*)

Kontakion. Plagal of Fourth Tone

COME, let us all praise Him Who was crucified for us; for Mary beheld Him on the Tree, and said: Though Thou endurest the Cross, yet Thou art my Son and my God.

Dismissal Hymn at the End of Matins. Fourth Tone

THOU didst ransom us from the curse of the Law by Thy precious Blood. Nailed to the Cross and pierced with the lance, Thou didst pour forth immortality for men. O our Saviour, glory be to Thee.

✢ Holy and Great Saturday.

On Saturday, the high priests and pharisees gathered together before Pilate and asked him to have Jesus' tomb sealed until the third day; because, as those enemies of God said, "We suspect that His disciples will come and steal His buried body by night, and then proclaim to the people that His resurrection is true, as that deceiver Himself foretold while He was yet alive; and then the last deception shall be worse than the first." After they had said these things to Pilate and received his permission, they went and sealed the tomb, and assigned a watch for security, that is, guards from among the soldiers under the supervision of the high priests (Matt. 27:62–66). While commemorating the entombment of the holy Body of our Lord today, we also celebrate His dread descent with His soul, whereby He destroyed the gates and bars of Hades, and made His light to shine where only darkness had reigned (Job 38:17; Esaias 49:9; I Peter 3:18–20); death was put to death, Hades was stripped of all its captives, our first parents and all the righteous who died from the beginning of time ran to Him Whom they had awaited, and the holy angelic orders glorified God for the restoration of our fallen race.

Dismissal Hymns. Second Tone

THE noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a new tomb.

Glory.

WHEN Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Both now.

UNTO the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption.

Kontakion. Plagal of Second Tone

HE that shut up the abyss is seen to be dead, and like a mortal man, the Immortal One is wrapped in linen and myrrh, and placed in a grave. And women came to anoint Him weeping bitterly and crying out: This is the most blessed Sabbath whereon Christ, having slept, shall arise on the third day.

THE END OF THE TRIODION

Pentecostarion

✢ The Holy and Great Sunday of Pascha.

Mary Magdalene, and the other women who were present at the burial of our Saviour on Friday evening, returned from Golgotha to the city and prepared fragrant spices and myrrh, so that they might anoint the body of Jesus. On the morrow, because of the law which forbids work on the day of the Sabbath, they rested for the whole day. But at early dawn on the Sunday that followed, almost thirty-six hours since the death of the Life-giving Redeemer, they came to the sepulchre with the spices to anoint His body. While they were considering the difficulty of rolling away the stone from the door of the sepulchre, there was a fearful earthquake; and an Angel, whose countenance shone like lightning and whose garment was white as snow, rolled away the stone and sat upon it. The guards that were there became as dead from fear and took to flight. The women, however, went into the sepulchre, but did not find the Lord's body. Instead, they saw two other Angels in the form of youths clothed in white, who told them that the Saviour was risen, and they sent forth the women, who ran to proclaim to the disciples these gladsome tidings. Then Peter and John arrived, having learned from Mary Magdalene what had come to pass, and when they entered the tomb, they found only the winding sheets. Therefore, they returned again to the city with joy, as heralds now of the supernatural Resurrection of Christ, Who in truth was seen alive by the disciples on this day on five occasions.

Our Lord, then, was crucified, died, and was buried on Friday, before the setting of the sun, which was the first of His "three days" in the grave; observing the mystical Sabbath, that "seventh day" in which it is said that the Lord "rested from all His works" (Gen. 2:2–3), He passed all of Saturday in the grave; and He arose "while it was yet dark, very early in the morning" on Sunday, the third day, which, according to the Hebrew reckoning, began after sunset on Saturday.

As we celebrate today this joyous Resurrection, we greet and embrace one another in Christ, thereby demonstrating our Saviour's victory over death and corruption, and the destruction of our ancient enmity with God, and His reconciliation toward us, and our inheritance of life everlasting. The feast itself is called Pascha, which is derived from the Hebrew word which means "passover"; because Christ, Who suffered and arose, has made us to pass over from the curse of Adam and slavery to the devil and death unto our primal freedom and blessedness. In addition, this day of this particular week, which is the first of all the rest, is dedicated to the honour of the Lord; in honour and remembrance of the Resurrection, the Apostles transferred to this day the rest from labour that was formerly assigned to the Sabbath of the ancient Law.

All foods allowed during Renewal Week.

Troparion. Plagal of First Tone

CHRIST is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

Hypakoë. Fourth Tone

WHEN they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulchre, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of man.

Kontakion. Plagal of Fourth Tone

THOUGH Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

THE PASCHAL HOURS

From the Holy and Great Sunday of Pascha until the Saturday of Renewal Week, in place of the usual Morning and Evening Prayers, the Midnight Service, the Hours, Compline, and the Prayers of Thanksgiving after Holy Communion, the following is read:

After the exclamation by the priest, Blessed is our God, *we say:*

CHRIST is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life. (*Thrice*)

Then:

LET us who have beheld the Resurrection of Christ worship our holy Lord Jesus, Who is alone without sin. We worship Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection. For Thou art our God, and we know none other beside Thee, and we call upon Thy Name. Come, all ye faithful, let us worship Christ's holy Resurrection, for behold, through the Cross joy hath come to the whole world. For ever blessing the Lord, we praise His Resurrection. He endured the Cross for us, and by death destroyed death. (*Thrice*)

WHEN they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulchre, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of man.

THOUGH Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor,

O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

In the grave bodily; in Hades with Thy soul, though Thou wast God; in Paradise with the thief; and on the throne with the Father and the Spirit wast Thou Who fillest all things, O Christ the Uncircumscribable.

Glory.

How life-giving, how much more beautiful than paradise, and truly more resplendent than any royal palace proved Thy grave, the source of our resurrection, O Christ.

Both now.

Rejoice, O sanctified and divine tabernacle of the Most High; for through thee, O Theotokos, joy is given to them that cry: Blessed art thou among women, O all-immaculate Lady.

Lord, have mercy (*forty times*). Glory; both now.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

At Compline we say the following prayer; for the other services, we omit it and proceed with Christ is risen . . . *as set forth below.*

A COMPLINE PRAYER OF SAINT BASIL THE GREAT

Blessed art Thou, O Almighty Master, Who hast enlightened the day with the light of the sun and hast illumined the night by the rays of fire, Who hast deemed us worthy to pass through the length of the day and draw nigh to the beginning of the night. Hearken unto our supplication, and that of all Thy people. Forgive all of us our sins, voluntary and involuntary, accept our evening entreaties, and send down the multitude of Thy mercy and compassions upon Thine inheritance. Encompass us with Thy holy Angels; arm us with the armour of Thy righteousness; surround us with Thy truth; protect us by Thy might; deliver us from every grievous circumstance and from every conspiracy of the adversary. And grant unto us that this evening together with the coming night and all the days of our life may be perfect, holy, peaceful, sinless, without stumbling and vain imaginings; by the intercessions of

the holy Theotokos and of all the Saints who, from ages past, have been well-pleasing unto Thee. Amen.

And again, Christ is risen . . . (*thrice*). Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the usual dismissal.*

This service is done thrice, for the Hours, for Compline, and for the Midnight Service.

✢ The Tuesday of Renewal Week: The Commemoration of Saints Raphael, Nicholas, Irene, and the Other Newly-revealed Martyrs of Lesbos (*According to the Greek usage*).

On the island of Mytilene (Lesbos in ancient times), near the village of Therme, the villagers had a custom of ascending a certain hill on this day to celebrate the Divine Liturgy in the ruins of a small chapel, although no one knew whence the tradition sprang. In the year 1959, certain villagers began seeing persons who spoke to them, first in dreams, then awake, both by day and by night. Through these wondrous appearances, which were given to many people independently, the holy Martyrs Raphael, Archimandrite of the ancient monastery, and Nicholas, his deacon, together with other Saints who had been martyred on the island, told the villagers the whole account of their martyrdom, which had taken place at the hands of the Moslem Turks ten years after the fall of Constantinople, in 1463. The twelve-year-old Irene had been tortured, then burned alive in a large earthenware jar in the presence of her parents. On Tuesday of Renewal Week, Saint Raphael had been tied to a tree and his head sawn off through his jaws; Saint Nicholas had died at the sight of this. Although the feast is celebrated today because it is the day of their martyrdom, through the appearances of the Saints as living persons five hundred years after their martyrdom, it is also a singular testimony to the Resurrection of Christ.

Troparion of Pascha

Christ is risen . . . (*See the Sunday of Pascha*)

Dismissal Hymn of the Martyrs. Fourth Tone. Be quick to anticipate

On Lesbos, ye strove in contest for the sake of Christ God; * ye also have hallowed her with the discovery of your relics, O blessed ones. * O God-bearer Raphael, with thee, we all honour * Nicholas the deacon and Irene the chaste virgin, * as our divine protectors, who now intercede with the Lord.

Hypakoë of Pascha

When they who were with Mary . . . (*See the Sunday of Pascha*)

Kontakion of Pascha

Though Thou didst descend . . . (*See the Sunday of Pascha*)

Kontakion of the Martyrs. Fourth Tone. On this day Thou hast appeared

Ye shone on the world like stars * first as ascetics, * then as athletes slain for Christ, * and were translated to the heights * through the great torments that ye endured; * and them that praise you, ye keep and protect, O Saints.

✢ The Friday of Renewal Week: The Feast of the Life-giving Spring.

Outside of Constantinople, towards the district of the Seven Towers, there was in ancient times a very large and most beautiful church named in honour of the Theotokos; it had been built about the middle of the fifth century by the Emperor Leo the Great (also called "Leo of Thrace," he is commemorated on Jan. 20). Before he became Emperor, he had encountered there a blind man, who being tormented with thirst asked him to help him find water. Leo felt compassion for him and went in search of a source of water, but found none. As he became downcast, he heard a voice telling him there was water nearby. He looked again, and found none. Then he heard the voice again, this time calling him "Emperor" and telling him that he would find muddy water in the densely wooded place nearby; he was to take some water and anoint the blind man's eyes with it. When he had done this, the blind man received his sight. After Leo became Emperor as the most holy Theotokos had prophesied, he raised up a church over the spring, whose waters worked many healings and cured maladies by the grace of the Theotokos; from this, it came to be called the "Life-giving Spring." The Church of Christ celebrates the consecration of this church on this day.

After the fall of the imperial city, this church was razed to the ground and the materials from it were used for building the mosque of Sultan Bayezid. Nothing remained of that church's ancient beauty, except for a small and paltry chapel, almost completely buried in the ruins. This chapel had twenty-five steps going down into it, and a transom window on the roof, wherefrom it received a little light. Toward the western side of the chapel was the aforementioned holy Spring, fenced about with a railing, and with fish swimming in it. Such was the condition of the Spring until 1821. Then even that little remnant was destroyed, occasioned by the uprising of the Greek nation against the Ottoman Empire; the sacred Spring was buried with it and disappeared altogether.

But in the days of Sultan Mahmud, when those subject to him were rejoicing in their freedom to practise their religion, permission was sought by the Orthodox Christian community to rebuild at least the chapel. Thus the work was begun on July 26, 1833. When the excavation had been made, and the foundations of the ancient church were found, there was rebuilt—by a later writ of permission from the Sultan—not merely a chapel of the holy Spring, but another new church, constructed upon the foundations of the ancient one. The building of this spacious, beautiful, and most majestic temple began on September 14, 1833, and the work was completed on December 30, 1834. On February 2, 1835, the Ecumenical Patriarch Constantine II, serving the Liturgy together with twelve hierarchs and a great company of clergy, as well as a boundless multitude of Christians, performed the consecration of this sacred church and dedicated it to the glory of the Mother of God. On September 6, 1955, however, it was desecrated and destroyed again by the Moslem Turks; it has been restored again, but not to its former magnificence.

Troparion of Pascha

Christ is risen . . . (*See the Sunday of Pascha*)

Dismissal Hymn of the Mother of God. Third Tone
Awed by the beauty

As a life-giving fount, thou didst conceive the Dew * that is transcendent in essence, O Virgin Maid, * and thou hast welled forth for our sakes the nectar of joy eternal, * which doth pour forth from thy fount * with the water that springeth up * unto everlasting life * in unending and mighty streams; * wherein, taking delight, we all cry out: * Rejoice, O thou Spring of life for all men.

Hypakoë of Pascha

When they who were with Mary . . . (*See the Sunday of Pascha*)

Kontakion of Pascha

Though Thou didst descend . . . (*See the Sunday of Pascha*)

Kontakion of the Mother of God. Plagal of Fourth Tone
To thee, the Champion Leader

From thine unfailing fount, O Maid supremely graced of God, * thou dost reward me by the flow of the unending streams * of thy grace that doth surpass human understanding. * And since thou didst bear the Word incomprehensibly, * I entreat thee to refresh me with thy grace divine, * that I may cry to thee: * Rejoice, O Water of salvation.

✢ Thomas Sunday, also called Antipascha.[1]

Though the doors were shut at the dwelling where the disciples were gathered for fear of the Jews on the evening of the Sunday after the Passover, our Saviour wondrously entered and stood in their midst, and greeted them with His customary words, "Peace be unto you." Then He showed unto them His hands and feet and side; furthermore, in their presence, He took some fish and a honeycomb and ate before them, and thus assured them of His bodily Resurrection. But Thomas, who was not then present with the others, did not believe their testimony concerning Christ's Resurrection, but said in a decisive manner, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Wherefore, after eight days, that is, on this day, when the disciples were again gathered together and Thomas was with them, the Lord Jesus came while the doors were shut, as He did formerly. Standing in their midst, He said, "Peace be unto you"; then He said to Thomas, "Bring hither thy finger, and behold My hands; and bring hither thy hand, and thrust it into My side: and be not unbelieving, but believing."

And Thomas, beholding and examining carefully the hands and side of the Master, cried out with faith, "My Lord and my God." Thus he clearly proclaimed the two natures—human and divine—of the God-man (Luke 24:36–49; John 20:19–29).

This day is called Antipascha (meaning "in the stead of Pascha," not "in opposition to Pascha") because with this day, the first Sunday after Pascha, the Church consecrates every Sunday of the year to the commemoration of Pascha, that is, the Resurrection.

Dismissal Hymn. Grave Tone

Whilst the tomb was sealed, Thou, O Life, didst shine forth from the grave, O Christ God; and whilst the doors were shut, Thou didst come unto Thy disciples, O Resurrection of all, renewing through them an upright Spirit in us according to Thy great mercy.

Kontakion. Plagal of Fourth Tone

With his searching right hand, Thomas did probe Thy life-bestowing side, O Christ God; for when Thou didst enter

1. The Typicon should be consulted to determine when the Troparion and Kontakion of Pascha are chanted from this day until the Apodosis of Pascha.

whilst the doors were shut, he cried out unto Thee with the rest of the Apostles: Thou art my Lord and my God.

✢ The Sunday of the Myrrh-Bearing Women.

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to His sepulchre, bearing the myrrh they had prepared to anoint His body. It is because of the myrrh that these God-loving women brought to the tomb of Jesus that they are called Myrrh-bearers. Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called "the mother of James and Joses" (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee; Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence (Matt. 27:55–56; 28:1–10. Mark 15:40–41. Luke 8:1–3; 23:55–24:11, 22–24. John 19:25; 20:11–18. Acts 1:14).

Together with them we celebrate also the secret disciples of the Saviour, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Saviour's preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of a mixture of myrrh and aloes and spices out of reverence and love for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counsellors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matt. 27:60).

Dismissal Hymns. Second Tone

WHEN Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Glory.

THE noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a new tomb. But on the third day Thou didst arise, O Lord, granting great mercy to the world.

Both now.

UNTO the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: The Lord is risen, granting great mercy to the world.

Kontakion. Second Tone

WHEN Thou didst cry, Rejoice, unto the Myrrh-bearers, Thou didst make the lamentation of Eve the first mother to cease by Thy Resurrection, O Christ God. And Thou didst bid Thine Apostles to preach: The Saviour is risen from the grave.

✢ The Sunday of the Paralytic.

Close to the Sheep's Gate in Jerusalem, there was a pool, which was called the Sheep's Pool. It had round about it five porches, that is, five sets of pillars supporting a domed roof. Under this roof there lay very many sick people with various maladies, awaiting the moving of the water, because an Angel of the Lord came down to the pool at a certain season and troubled the water. The first to step in after the troubling of the water was healed immediately of whatever disease he had.

It was there that the paralytic of today's Gospel was lying, tormented by his infirmity of thirty-eight years. When Christ beheld him, He asked him, "Wilt thou be made whole?" And he answered with a quiet and meek voice, "Sir, I have no man, when the water is troubled, to put me into the pool." The Lord said to him, "Rise, take up thy bed, and walk." And straightway the man was made whole and took up his bed. Walking in the presence of all, he departed rejoicing to his own house. According to the expounders of the Gospels, the Lord Jesus healed this paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and dwelt there teaching and working miracles. According to Saint John the Evangelist, this miracle took place on the Sabbath.

Dismissal Hymn. Third Tone

LET the Heavens rejoice; let earthly things be glad; for the Lord hath wrought might with His arm, He hath trampled upon death by death. The first-born of the dead hath He become. From the belly of Hades hath He delivered us, and hath granted great mercy to the world.

Kontakion. Third Tone. On this day the Virgin

AS of old Thou didst raise up * the paralytic, O Lord God, * by Thy Godlike care and might, * raise up my soul which is palsied * by diverse sins and transgressions * and by unseemly * deeds and acts, that, being saved, I may also cry out: * O Compassionate Redeemer, * O Christ God, glory * to Thy dominion and might.

✢ The Wednesday of Mid-Pentecost.

After the Saviour had miraculously healed the paralytic, the Jews, especially the Pharisees and Scribes, were moved with envy and persecuted Him, and sought to slay Him, using the excuse that He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marvelling at the wisdom of His words, said, "How knoweth this man letters, having never learned?" But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath.

Therefore, since the things spoken by Christ in the middle of the feast of Tabernacles are related to the Sunday of the Paralytic that is just passed, and since we have already

reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great feasts, thereby uniting, as it were, the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, "At Mid-feast"—though it refers to the Feast of Tabernacles—is used.

It should be noted that there were three great Jewish feasts: the Passover, Pentecost, and the feast of Tabernacles. Passover was celebrated on the 15th of Nisan, the first month of the Jewish calendar, which coincides roughly with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of their houses with its blood. Then, having escaped bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is also called "the feast of Unleavened Bread," because they ate unleavened bread for seven days. Pentecost was celebrated fifty days after the Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the feast of Tabernacles from the 15th to the 22nd of "the seventh month," which corresponds roughly to our September. During this time, they live in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, tents (Ex. 12:10–20; Lev. 23).

Dismissal Hymn. Plagal of Fourth Tone

AT Mid-feast give Thou my thirsty soul to drink of the waters of piety; for Thou, O Saviour, didst cry out to all: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

Kontakion. Fourth Tone. Thou Who wast raised up

O SOVEREIGN Master and Creator of all things, * O Christ our God, Thou didst cry unto those present * at the Judaic Mid-feast and address them thus: * Come and draw the water of * immortality freely. * Wherefore, we fall down before * Thee and faithfully cry out: * Grant Thy compassions unto us, O Lord, * for Thou art truly the Well-spring of life for all.

✢ The Sunday of the Samaritan Woman.

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi (Deut. 11:29). Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob's Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat, and He sat down at this well. After a little while the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length with the Lord and heard Him telling her her secrets, she believed in Him; through her many other Samaritans also believed.

Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar (Shalmaneser), king of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Samaria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, "the Jews have no dealings with the Samaritans" (John 4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations. After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26.

Dismissal Hymn of the Resurrection. Fourth Tone

HAVING learned the joyful proclamation of the Resurrection from the Angel, and having cast off the ancestral condemnation, the women disciples of the Lord spake to the Apostles exultantly: Death is despoiled and Christ God is risen, granting great mercy to the world.

Dismissal Hymn of Mid-Pentecost

At Mid-feast . . . (*See the Wednesday of Mid-Pentecost*)

Kontakion of the Samaritan Woman. Plagal of Fourth Tone

HAVING come to the well in faith, the Samaritan woman beheld Thee, the Water of Wisdom, whereof having drunk abundantly, she, the renowned one, inherited the Kingdom on high for ever.

Kontakion of Mid-Pentecost

O Sovereign Master . . . (*See the Wednesday of Mid-Pentecost*)

✢ The Sunday of the Blind Man.

The Lord Jesus was coming from the Temple on the Sabbath, when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb, that is, he had been born without eyes (see Saint John Chrysostom, *Homily* LVI on Matthew; Saint Irenaeus, *Against Heresies,* Book V:15; and the second Exorcism of Saint Basil the Great). When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind?" They asked this because when the Lord had healed the paralytic at the Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee" (John 5:14); so they wondered, if sickness was caused by sin, what sin could have been the cause of his being

born without eyes. But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam."

Therefore, the Saviour sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay—not that the pool's water had such power, but that the faith and obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all, and leave no room for doubt. Thus, the blind man believed in Jesus' words, obeyed His command, went and washed himself, and returned, no longer blind, but having eyes and seeing. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many. Because he now had eyes, some even doubted that he was the same person (John 9:8–9); and it was still lively in their remembrance when Christ came to the tomb of Lazarus, for they said, "Could not this man, who opened the eyes of the blind man, have caused that even this man should not have died?" Saint John Chrysostom gives a thorough and brilliant exposition of our Lord's meeting with the woman of Samaria, the healing of the paralytic, and the miracle of the blind man in his commentaries on the Gospel of Saint John.

Dismissal Hymn. Plagal of First Tone. The Original Melody

LET us worship the Word, O ye faithful, praising Him * that with the Father and Spirit is co-beginningless God, * Who was born of a pure Virgin that we all be saved; * for He was pleased to mount the Cross * in the flesh that He assumed, accepting thus to endure death. * And by His glorious rising, He also willed to resurrect the dead.

Kontakion. Fourth Tone. On this day Thou hast appeared

BEING blinded in the eyes * of my soul, O Saviour, * I come unto Thee, O Christ, * as did the man who was born blind. * And in repentance I cry to Thee: * Of those in darkness art Thou the most radiant Light.

✢ The Wednesday After the Sunday of the Blind Man: The Apodosis of Holy Pascha.

Fish allowed.

Troparion and Kontakion of Pascha
(*See the Sunday of Pascha*)

✢ Holy Ascension.

The Lord Jesus passed forty days on earth after His Resurrection from the dead, appearing continually in various places to His disciples, with whom He also spoke, ate, and drank, thereby further demonstrating His Resurrection. On this Thursday, the fortieth day after Pascha, He appeared again in Jerusalem. After He had first spoken to the disciples about many things, He gave them His last commandment, that is, that they go forth and proclaim His Name to all nations, beginning from Jerusalem. But He also

commanded them that for the present, they were not to depart from Jerusalem, but to wait there together until they receive power from on high, when the Holy Spirit would come upon them.

Saying these things, He led them to the Mount of Olives, and raising His hands, He blessed them; and saying again the words of the Father's blessing, He was parted from them and taken up. Immediately a cloud of light, a proof of His majesty, received Him. Sitting thereon as though on a royal chariot, He was taken up into Heaven, and after a short time was concealed from the sight of the disciples, who remained where they were with their eyes fixed on Him. At this point, two Angels in the form of men in white raiment appeared to them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, Who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:11). These words, in a complete and concise manner, declare what is taught in the Symbol of Faith concerning the Son and Word of God. Therefore, having so fulfilled all His dispensation for us, our Lord Jesus Christ ascended in glory into Heaven, and sat at the right hand of God the Father. As for His sacred disciples, they returned from the Mount of Olives to Jerusalem, rejoicing because Christ had promised to send them the Holy Spirit.

It should be noted that the Mount of Olives is a Sabbath's day journey from Jerusalem, that is, the distance a Jew was permitted to walk on the day of the Sabbath. Ecumenius writes, "A Sabbath day's journey is one mile in length, as Clement says in his fifth *Stromatis;* it is two thousand cubits, as the *Interpretation of the Acts* states." They draw this conclusion from the fact that, while they were in the wilderness, the Israelites of old kept within this distance from the Holy Tabernacle, whither they walked on the Sabbath day to worship God.

Dismissal Hymn. Fourth Tone

THOU hast ascended in glory, O Christ our God, and gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God and Redeemer of the world.

Kontakion. Plagal of Second Tone

WHEN Thou hadst fulfilled Thy dispensation for our sakes, uniting things on earth with the Heavens, Thou didst ascend in glory, O Christ our God, departing not hence, but remaining inseparable from us and crying unto them that love Thee: I am with you, and no one can be against you.

✝ The Sunday of the 318 God-bearing Fathers of the First Ecumenical Council.

The heresiarch Arius was a Libyan by race and a protopresbyter of the Church of Alexandria. In 315, he began to blaspheme against the Son and Word of God, saying that He is not true God, consubstantial with the Father, but is rather a work and creation, alien to the essence and glory of the Father, and that there was a time when He was not. This frightful blasphemy shook the faithful of Alexandria. Alexander, his Archbishop, after trying in vain to correct him through admonitions, cut him off from communion and finally in a local council deposed him in the year 321. Yet neither did the blasphemer wish to be corrected, nor did he cease sowing the deadly tares of his heretical teachings; but writing to the bishops of other cities, Arius and his followers requested that his doctrine be examined, and if it were unsound, that the correct teaching be de-

clared to him. By this means, his heresy became universally known and won many supporters, so that the whole Church was soon in an uproar.

Therefore, moved by divine zeal, the first Christian Sovereign, Saint Constantine the Great, the equal to the Apostles, summoned the renowned First Ecumenical Council in Nicaea, a city of Bithynia. It was there that the shepherds and teachers of the Church of Christ gathered from all regions in the year 325. All of them, with one mouth and one voice, declared that the Son and Word of God is one in essence with the Father, true God of true God, and they composed the holy Symbol of Faith up to the seventh article (since the remainder, beginning with "And in the Holy Spirit," was completed by the Second Ecumenical Council). Thus they anathematized the impious Arius of evil belief and those of like mind with him, and cut them off as rotten members from the whole body of the faithful.

Therefore, recognizing the divine Fathers as heralds of the Faith after the divine Apostles, the Church of Christ has appointed this present Sunday for their annual commemoration, in thanksgiving and unto the glory of God, unto their praise and honour, and unto the strengthening of the true Faith.

Dismissal Hymn of the Resurrection. Plagal of Second Tone

ANGELIC powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

Dismissal Hymn of the Holy Fathers. Plagal of Fourth Tone

MOST glorified art Thou, O Christ our God, Who hast established our Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be to Thee.

Dismissal Hymn of the Ascension

Thou hast ascended . . . (*See the Thursday of the Ascension*)

Kontakion of the Holy Fathers. Plagal of Fourth Tone

THE preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. And wearing the garment of truth woven from the theology on high, she rightly divideth and glorifieth the great mystery of piety.

Kontakion of the Ascension

When Thou hadst fulfilled . . . (*See the Thursday of the Ascension*)

The Apodosis of the Feast of the Holy Fathers takes place at Vespers of this same Sunday.

✠ The Friday After the Sunday of the Holy Fathers: The Apodosis of the Feast of the Holy Ascension.

Dismissal Hymn and Kontakion of the Ascension
(*See the Thursday of the Ascension*)

✢ The Saturday of Souls.

Dismissal Hymn. Plagal of Fourth Tone

O THOU Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Theotokion. Same Tone

THEE do we have as a wall and a haven, and an acceptable intercessor with God, Whom thou didst bear, O unwedded Theotokos, thou salvation of the faithful.

Kontakion. Plagal of Fourth Tone

THOSE that have departed from us and from these fleeting things, do Thou settle in the tabernacles of Thy chosen; and grant them rest with the righteous, O Immortal Saviour. For though as men they have sinned on earth, yet by the mediation of the Theotokos who gave Thee birth, do Thou, since Thou art the Lord Who art free of sin, forgive them their failings, both voluntary and involuntary, that with one voice we may cry out for them: Alleluia.

Kontakion of the Pannychis. Plagal of Fourth Tone

WITH the Saints grant rest, O Christ, to the souls of Thy servants, where there is neither pain, nor sorrow, nor sighing, but life unending.

✢ Holy Pentecost.

After the Saviour's Ascension into the Heavens, the eleven Apostles and the rest of His disciples, the God-loving women who followed after Him from the beginning, His Mother, the most holy Virgin Mary, and His brethren—all together about 120 souls—returned from the Mount of Olives to Jerusalem. Entering into the house where they gathered, they went into the upper room, and there they persevered in prayer and supplication, awaiting the coming of the Holy Spirit, as their Divine Teacher had promised them. In the meanwhile, they chose Matthias, who was elected to take the place of Judas among the Apostles.

Thus, on this day, the seventh Sunday of Pascha, the tenth day after the Ascension and the fiftieth day after Pascha, at the third hour of the day from the rising of the sun, there suddenly came a sound from Heaven, as when a mighty wind blows, and it filled the whole house where the Apostles and the rest with them were gathered. Immediately after the sound, there appeared tongues of fire that divided and rested upon the head of each one. Filled with the Spirit, all those present began speaking not in their native tongue, but in other tongues and dialects, as the Holy Spirit instructed them.

The multitudes that had come together from various places for the feast, most of whom were Jews by race and religion, were called Parthians, Medes, Elamites, and so forth, according to the places where they dwelt. Though they spoke many different tongues, they were present in Jerusalem by divine dispensation. When they heard that sound that came down from Heaven to the place where the disciples of Christ were

gathered, all ran together to learn what had taken place. But they were confounded when they came and heard the Apostles speaking in their own tongues. Marvelling at this, they said one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" But others, because of their foolishness and excess of evil, mocked the wonder and said that the Apostles were drunken.

Then Peter stood up with the eleven, and raising his voice, spoke to all the people, proving that that which had taken place was not drunkenness, but the fulfilment of God's promise that had been spoken by the Prophet Joel: "And it shall come to pass in the last days, that I shall pour out of My Spirit upon all flesh, and your sons and daughters shall prophesy" (Joel 2:28), and he preached Jesus of Nazareth unto them, proving in many ways that He is Christ the Lord, Whom the Jews crucified but God raised from the dead. On hearing Peter's teaching, many were smitten with compunction and received the word. Thus, they were baptized, and on that day about three thousand souls were added to the Faith of Christ.

Such, therefore, are the reasons for today's feast: the coming of the All-holy Spirit into the world, the completion of the Lord Jesus Christ's promise, and the fulfilment of the hope of the sacred disciples, which we celebrate today. This is the final feast of the great mystery and dispensation of God's incarnation. On this last, and great, and saving day of Pentecost, the Apostles of the Saviour, who were unlearned fishermen, made wise now of a sudden by the Holy Spirit, clearly and with divine authority spoke the heavenly doctrines. They became heralds of the truth and teachers of the whole world. On this day they were ordained and began their apostleship, of which the salvation of those three thousand souls in one day was the comely and marvellous first fruit.

Some erroneously hold that Pentecost is the "birthday of the Church." But this is not true, for the teaching of the holy Fathers is that the Church existed before all other things. In the second vision of *The Shepherd of Hermas* we read: "Now brethren, a revelation was made unto me in my sleep by a youth of exceeding fair form, who said to me, 'Whom thinkest thou the aged woman, from whom thou receivedst the book, to be?' I say, 'The Sibyl.' 'Thou art wrong,' saith he, 'she is not.' 'Who then is she?' I say. 'The Church,' saith he. I said unto him, 'Wherefore then is she aged?' 'Because,' saith he, 'she was created before all things; therefore is she aged, and for her sake the world was framed.'" Saint Gregory the Theologian also speaks of "the Church of Christ . . . both before Christ and after Christ" (*PG* 35:1108–9). Saint Epiphanius of Cyprus writes, "The Catholic Church, which exists from the ages, is revealed most clearly in the incarnate advent of Christ" (*PG* 42:640). Saint John Damascene observes, "The Holy Catholic Church of God, therefore, is the assembly of the holy Fathers, Patriarchs, Prophets, Apostles, Evangelists, and Martyrs who have been from the very beginning, to whom were added all the nations who believed with one accord" (*PG* 96, 1357c). According to Saint Gregory the Theologian, "The Prophets established the Church, the Apostles conjoined it, and the Evangelists set it in order" (*PG* 35, 589A). The Church existed from the creation of the Angels, for the Angels came into existence before the creation of the world, and they have always been members of the Church. Saint Clement, Bishop of Rome, says in his second epistle to the Corinthians, the Church "was created before the sun and moon"; and a little further on, "The Church existeth not now for the first time, but hath been from the beginning" (II Cor. 14).

That which came to pass at Pentecost, then, was the ordination of the Apostles, the commencement of the apostolic preaching to the nations, and the inauguration of the priesthood of the new Israel. Saint Cyril of Alexandria says that "Our Lord Jesus Christ herein ordained the instructors and teachers of the world and the stewards of His divine Mysteries . . . showing together with the dignity of Apostleship, the incomparable glory

of the authority given them . . . Revealing them to be splendid with the great dignity of the Apostleship and showing them forth as both stewards and priests of the divine altars . . . they became fit to initiate others through the enlightening guidance of the Holy Spirit" (*PG* 74, 708–712). Saint Gregory Palamas says, "Now, therefore . . . the Holy Spirit descended . . . showing the Disciples to be supernal luminaries . . . and the distributed grace of the Divine Spirit came through the ordination of the Apostles upon their successors" (*Homily* 24, 10). And Saint Sophronius, Bishop of Jerusalem, writes, "After the visitation of the Comforter, the Apostles became high priests" (*PG* 87, 3981B). Therefore, together with the baptism of the Holy Spirit which came upon them who were present in the upper room, which the Lord had foretold as recorded in the Acts, "ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5), the Apostles were also appointed and raised to the high priestly rank, according to Saint John Chrysostom (*PG* 60, 21). On this day commenced the celebration of the Holy Eucharist by which we become "partakers of the Divine Nature" (II Peter 1:4). For before Pentecost, it is said of the Apostles and disciples only that they abode in "prayer and supplication" (Acts 1:14); it is only after the coming of the Holy Spirit that they persevered in the "breaking of bread,"—that is, the communion of the Holy Mysteries—"and in prayer" (Acts 2:42).

The feast of holy Pentecost, therefore, determined the beginning of the priesthood of grace, not the beginning of the Church. Henceforth, the Apostles proclaimed the good tidings "in country and town," preaching and baptizing and appointing shepherds, imparting the priesthood to them whom they judged were worthy to minister, as Saint Clement writes in his first Epistle to the Corinthians (I Cor. 42).

All foods allowed during the week following Pentecost.

Dismissal Hymn. Plagal of Fourth Tone

BLESSED art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Befriender of man, glory be to Thee.

Kontakion. Plagal of Fourth Tone

ONCE, when He descended and confounded the tongues, the Most High divided the nations; and when He divided the tongues of fire, He called all men into unity; and with one accord we glorify the All-holy Spirit.

✠ The Monday of the Holy Spirit.

As it is the custom of the Church, on the day after every great Feast, to honour those through whom it came to pass—our Lady on the day after the Lord's Nativity, Joachim and Anna after our Lady's Nativity, the holy Baptist the day after Theophany, and so forth—on this day we honour our God the All-holy Spirit, the Comforter promised by our Saviour to His disciples (John 14:16), Who descended upon them at holy Pentecost and guided them "into all truth" (*ibid.* 16:13), and through them, us.

Rest from labour.

Dismissal Hymn and Kontakion of Holy Pentecost
(See the Sunday of Pentecost)

✠ The Saturday After the Sunday of Holy Pentecost: The Apodosis of Holy Pentecost.

Dismissal Hymn and Kontakion of Holy Pentecost
(*See the Sunday of Pentecost*)

✠ The Sunday of All Saints.

Honouring the friends of God with much reverence, the Prophet-King David says, "But to me, exceedingly honourable are Thy friends, O Lord" (Ps. 138:16). And the divine Apostle, recounting the achievements of the Saints, and setting forth their memorial as an example that we might turn away from earthly things and from sin, and emulate their patience and courage in the struggles for virtue, says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every burden, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

This commemoration began as the Sunday (Synaxis) of All Martyrs; to them were added all the ranks of Saints who *bore witness* (the meaning of "Martyr" in Greek) to Christ in manifold ways, even if occasion did not require the shedding of their blood.

Therefore, guided by the teaching of the Divine Scriptures and Apostolic Tradition, we the pious honour all the Saints, the friends of God, for they are keepers of God's commandments, shining examples of virtue, and benefactors of mankind. Of course, we honour the known Saints especially on their own day of the year, as is evident in the *Menologion*. But since many Saints are unknown, and their number has increased with time, and will continue to increase until the end of time, the Church has appointed that once a year a common commemoration be made of all the Saints. This is the feast that we celebrate today. It is the harvest of the coming of the Holy Spirit into the world; it is the "much fruit" brought forth by that "Grain of wheat that fell into the earth and died" (John 12:24); it is the glorification of the Saints as "the foundation of the Church, the perfection of the Gospel, they who fulfilled in deed the sayings of the Saviour" (Sunday of All Saints, Doxasticon of Vespers).

In this celebration, then, we reverently honour and call blessed all the Righteous, the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, and Holy Monastics, both men and women alike, known and unknown, who have been added to the choirs of the Saints and shall be added, from the time of Adam until the end of the world, who have been perfected in piety and have glorified God by their holy lives. All these, as well as the orders of the Angels, and especially our most holy Lady and Queen, the Ever-virgin Theotokos Mary, do we honour today, setting their life before us as an example of virtue, and entreating them to intercede in our behalf with God, Whose grace and boundless mercy be with us all. Amen.

Dismissal Hymn of the Resurrection. Plagal of Fourth Tone

FROM on high didst Thou descend, O Compassionate One; to burial of three days hast Thou submitted that Thou mightest free us from our passions. O our Life and Resurrection, Lord, glory be to Thee.

Glory. *Dismissal Hymn of All Saints. Fourth Tone*

ADORNED in the blood of Thy Martyrs throughout all the world as in purple and fine linen, Thy Church, through them, doth cry unto Thee, O Christ God: Send down Thy compassions upon Thy

people; grant peace to Thy commonwealth, and great mercy to our souls.

Both now. *Theotokion*

THE mystery hidden from eternity and unknown to the Angels is made manifest through thee, O Theotokos, to those on earth. God became incarnate in an unmingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

Kontakion of the Resurrection. Plagal of Fourth Tone
As first-fruits of our nature

ARISING from the tomb, O mighty Saviour, Thou didst rouse the dead; * Thou didst raise Adam; while Eve danceth in her joy at Thy blest Resurrection, O Lord. * And the world's farthest regions * keep the festival on Thine arising from the dead * with gladness and thanksgiving, O Thou Who art greatly merciful.

Kontakion of All Saints. Plagal of Fourth Tone. The Original Melody

As first-fruits of our nature to the Planter of created things, * the world presenteth the God-bearing martyred Saints in off'ring unto Thee, O Lord. * Through their earnest entreaties, * keep Thy Church in deep peace and divine tranquillity, * through the pure Theotokos, O Thou Who art greatly merciful.

THE END OF THE PENTECOSTARION
AND TO OUR GOD BE GLORY.

An Index of Saints

The entries in this index are arranged alphabetically.
Multiple entries for the same name are arranged alphabetically in sub-categories according to the following order:

1. *Name + Roman Numeral for Hierarchs and Sovereigns:* John I Chrysostom; John II; etc.
2. *Name + Parenthetical alternate:* Abbacum (Habakkuk), Prophet; Abbacum of Cyprus; etc.
3. *Name + Surname:* John Brancovich; John Calybites; John Cassian; etc.
4. *Name + "of" + Place name:* John of the Ancient Lavra; John of Beverly; John of Bulgaria; John of Cantara; etc.
5. *Name + "the" + Epithet:* John the Almsgiver; John the Confessor; etc.
6. *Name + "," + Title or Classification:* John, Abbot of Sinai; John, Archbishop of Edessa; etc.

When the date of commemoration is the only distinguishing information, entries are ordered according to the liturgical year:

Dometius, Martyr. Oct. 30.
Dometius, Martyr. Dec. 7.
Dometius, Martyr. Mar. 23.

A

Aaron of Britain, Martyr. June 22.
Aaron the Priest. Sept. 4, Sunday Before Nativity.
Abbacum (Habakkuk), Prophet. Dec. 2.
Abbacum of Cyprus, Righteous. Dec. 2.
Abbacum of Thessalonica, New Martyr. Aug. 5.
Abbacum, Bishop of Ufa, New Martyr. Dec. 2.
Abbacum, Deacon, New Righteous Martyr in Belgrade. Dec. 17.
Abbas of Syria, Righteous. Nov. 22.
Abdaius of Persia, Martyr. Sept. 5.
Abdas, Bishop in Persia, Martyr. May 16.
Abdas, Martyr. July 8.
Abdechalas of Persia, Presbyter, Martyr. Apr. 17.
Abdias (Obadiah), Prophet. Nov. 19.
Abdiesus (Abd-Jesus) of Persia, Martyr. Apr. 9.
Abdiesus, Bishop in Persia, Martyr. May 16.
Abdon of Persia, Martyr. Oct. 7.
Abel, Son of Adam. Sunday Before Nativity.
Abenner the King, Father of Saint Joasaph. Aug. 26.
Abercius, Archbishop of Zhitomir, New Martyr. May 15.
Abercius, Bishop of Hierapolis, Equal to the Apostles. Oct. 22.
Abercius, Martyr, Son of the Apostle Alphaeus. May 26.
Abercius, Martyr. Dec. 5.
Abiathar the Priest, of Georgia. Oct. 1.
Abibus. See Habib.
Abim, one of the Seven Maccabees. Aug. 1.
Abippas, Martyr in the land of the Goths. Mar. 26.
Abircius, Martyr. Feb. 28.
Abo the Perfumer of Baghdad, Martyr in Tbilisi. Jan. 8.
Abraames of Syria, Righteous. Feb. 14.
Abraham of Auvergne, Righteous. June 15.
Abraham the Patriarch. Oct. 9, Sunday Before Nativity.
Abraham, Martyr in Najran of Arabia Felix. Oct. 24.
Abramius of Bulgaria, Martyr. Mar. 6, Apr. 1.
Abramius of Galich, Righteous. July 20.
Abramius of the Kiev Caves, the Lover of Labour. Aug. 21, Sept. 22–28.
Abramius of the Kiev Caves, the Recluse. Oct. 29, Sept. 22–28.
Abramius of Mesopotamia, Righteous. Oct. 29.
Abramius of Mirozh, Righteous. Sept. 24.
Abramius of Paleostrov, Righteous. Aug. 21.
Abramius of Pechenga, Righteous. Feb. 4.
Abramius of Rostov, Righteous. Oct. 29.
Abramius of Smolensk, Righteous. Aug. 21.
Abramius, Bishop of Arbeil in Persia, Martyr. Feb. 4.
Abramius, Bishop of Cratea in Bithynia. Dec. 6.
Abramius, Martyr. Oct. 31.
Abudimus of Tenedos, Martyr. July 15.
Abundius of Cordova, Priest, Martyr. July 11.
Abundius of Rome, Martyr. Aug. 10.
Acacius I, Bishop of Melitene, Confessor. Mar. 31, Sept. 15.
Acacius II, Bishop of Melitene, Wonderworker. Apr. 18.
Acacius of Cappadocia, Martyr. May 7, July 21.
Acacius of Kafsokalyvia, Righteous. Apr. 12.
Acacius of The Ladder, Righteous. July 7, Nov. 26.
Acacius of Miletus, Martyr. July 28, Aug. 28.
Acacius of Mount Athos, New Righteous Martyr. May 1.
Acacius of Ptolemaïs, Martyr. Mar. 4.
Acacius, one of the 40 Martyrs of Sebastia. Mar. 9.
Acacius, Presbyter, Martyr. Oct. 24.
Acacius, Priest, Martyr (with Patrick of Prusa). May 19.
Acepseës of Arbeil in Persia, Martyr. Dec. 11.
Acepsimas of Cyrrhus, Righteous. Nov. 3.
Acepsimas of Persia, Bishop, Martyr. Nov. 3.
Acepsimas, Martyr. Dec. 7.
Acepsimas, Righteous. Jan. 29.
Achaïcus, Apostle, of the 70. June 15, Jan. 4.
Achaïcus, Martyr. Dec. 24.
Acheric of the Vosges Mountains in France, Righteous. Nov. 3.
Achia (Ahijah), Prophet. Nov. 12.
Achillas of Egypt, Righteous. Jan. 17.
Achillas of the Kiev Caves. Jan. 4, Aug. 28.
Achilleus of Rome, Martyr. May 12.
Achilleus, Evangelizer of Valence, Deacon, Martyr. Apr. 23.
Achillius, Archpriest of Stavropol, New Martyr. Aug. 17.
Achillius, Metropolitan of Larissa. May 15.
Achim, one of the Seven Maccabees. Aug. 1.

Acindynus of the Kiev Caves. Aug. 28.
Acindynus of Nicomedia, Martyr. Aug. 22.
Acindynus of Persia, Martyr. Nov. 2.
Acindynus, Martyr. Apr. 20.
Acisclus of Cordova, Martyr. Nov. 17.
Acoluthus of Egypt, Martyr. May 19.
Acoluthus, Martyr. May 14.
Acutius of Benevento, Martyr. Apr. 21.
Adam the First-fashioned. Sunday Before Nativity.
Adamnan of Iona, Righteous. Sept. 23.
Adarnase of Kola in Georgia, Child Martyr. Feb. 22.
Adolph, Bishop of Maestricht, Brother of Saint Botolph. June 17.
See also Adulphus.
Adrian Ondrusovsky, Righteous. Aug. 26, May 17.
Adrian of Caesarea in Palestine, Martyr. Feb. 3.
Adrian of Canterbury, Righteous. Jan. 9.
Adrian of Damascus, Martyr. Nov. 1.
Adrian of Monza, Righteous. May 5.
Adrian of Nicomedia, Martyr (with Natalie). Aug. 26.
Adrian of Poshekhonye, Righteous. Mar. 5, Aug. 26.
Adrian, Martyr. Apr. 17.
Adrian, Martyr. Aug. 26.
Adulphus of Cordova, Martyr. Sept. 27.
Aëthalas of Arbeil in Persia, Martyr. Dec. 11.
Aëthalas of Persia, Deacon, Martyr. Nov. 3.
Aëthalas, Martyr. Sept. 2.
Aetherius, Bishop of Cherson, Martyr. Mar. 7.
Aetherius, Martyr. June 18.
Aetius of Amorion, Martyr. Mar. 6.
Aetius, one of the 40 Martyrs of Sebastia. Mar. 9.
Afra of Augsburg, Martyr. Aug. 5.
Africa:
Martyrs and Confessors in. Dec. 7.
4,966 Martyrs and Confessors in. Oct. 12.
Africanus of Carthage, Martyr. Apr. 10, Oct. 28.
Africanus, Martyr. Mar. 13.
Agabus, Apostle, of the 70. Apr. 8, Jan. 4.
Agape of Thessalonica, Martyr. Apr. 16.
Agapetus of the Kiev Caves. June 1, Sept. 22–28.
Agapetus of Markusha, Righteous. May 21.
Agapetus of Rome, Deacon, Martyr. Aug. 10.
Agapetus, Archbishop of Ekaterinoslav, New Martyr. Feb. 18.
Agapetus, Bishop of Sinaus. Feb. 18.
Agapetus, Pope of Rome. Apr. 17.
Agapion, Martyr. Nov. 22.
Agapius of Caesarea in Palestine, Martyr. Nov. 19.
Agapius of Caesarea in Palestine, Martyr. Mar. 15.
Agapius of Edessa in Macedonia, Martyr. Aug. 21.
Agapius of Palestine, Martyr. Aug. 19.
Agapius of Sebastia, Martyr. Nov. 2.
Agapius of Sicily, Martyr. Jan. 24.
Agapius of Vatopedi Monastery. Mar. 1.
Agapius the Archimandrite. Jan. 11.
Agapius, Bishop, Martyr at Cirta in Numidia. Apr. 29.
Agapius, Martyr, Son of Saint Eustathius. Sept. 20.
Agapius, Martyr (with Charisius and Nicephorus). Mar. 1.
Agapius, Martyr (with Seleucus and Mamas). Dec. 3.
Agapius, Martyr (with Sisinius and Agapion). Nov. 22.
Agatha of Belo-Russia, New Martyr. Feb. 5.
Agatha of Sicily, Virgin Martyr. Feb. 5.
Agathangelus of Esphigmenou, New Righteous Martyr. Apr. 19.
Agathangelus, Martyr (with Clement). Jan. 23.
Agathangelus, Martyr. Nov. 5.
Agathangelus, Metropolitan of Yaroslavl, New Martyr. Oct. 3.
Agatho of Egypt, Righteous. Jan. 8.
Agatho of the Kiev Caves. Feb. 20, Aug. 28.
Agatho, Pope of Rome. Feb. 20.
Agatho, Priest, New Martyr in Russia. Feb. 3.
Agathocleia, Martyr. Sept. 17.
Agathodorus of Cappadocia, Martyr. Feb. 2.
Agathodorus of Thyatira, Martyr. Oct. 13.
Agathodorus, Bishop of Cherson, Martyr. Mar. 7.
Agathonica of Thrace, Virgin Martyr. Sept. 1.
Agathonica of Thyatira, Martyr. Oct. 13.
Agathonicus of Nicomedia, Martyr. Aug. 22.
Agathopus of Crete, Martyr. Dec. 23.
Agathopus of Thessalonica, Martyr. Apr. 4.
Aggeus (Haggai), Prophet. Dec. 16.
Aglaïs of Rome, Righteous. Dec. 19.
Aglaius, one of the 40 Martyrs of Sebastia. Mar. 9.
Agnes of Rome, Virgin Martyr. Jan. 21.
Agnes, Martyr. Jan. 14.
Agnes, Martyr. Jan. 20.
Agricola of Bologna, Martyr. Nov. 4.
Agrippa of Damascus, Martyr. Nov. 1.
Agrippa, Martyr (with Agapetus of Sinaus). Feb. 18.
Agrippanus, Bishop of Puy in Gaul, Martyr. Feb. 1.
Agrippina of Rome, Martyr. June 23.
Ahaz, King of Judah. Apr. 1, Sunday Before Nativity.
Ahmet the Calligrapher, New Martyr. Dec. 24, May 3.
Aidan, Bishop of Lindisfarne. Aug. 31.
Aidesius of Lydia, Martyr. Apr. 2.
Aignan. *See* Anianus.
Ailbhe, First Bishop of Emly in Munster. Sept. 12.
Aisia, Martyr, Disciple of Saint Pancratius. June 7.
Alamannia, 5 Martyrs of, in Cyprus. July 13.
Alban, First Martyr of Britain. June 22.
Alcibiades, Martyr. Aug. 16.
Alexander Jacobson, New Martyr in Russia. Sept. 8.
Alexander Nevsky, Grand Duke. Nov. 23, Aug. 30.
Alexander of Alexandria, Martyr. Oct. 30.
Alexander of Cappadocia, Martyr at Trent. May 29.
Alexander of Carthage, Martyr. Apr. 10.
Alexander of Centumcellae, Martyr. May 14.
Alexander of Cilicia, Martyr. May 20.
Alexander of Corinth, Martyr. Nov. 24.
Alexander of Egypt and Alexander of Gaza, Martyrs in Palestine. Mar. 15.
Alexander of Egypt, Martyr. Dec. 17.
Alexander of Kushta, Righteous. June 9.
Alexander of Lyons, Martyr. Apr. 24.
Alexander of the Monastery of the Unsleeping, Founder. Feb. 23.
Alexander of Oshevenskaya, Righteous. Apr. 20.
Alexander of Perga in Pamphylia, Martyr. Aug. 1.
Alexander of Pidne, Martyr. Mar. 14.
Alexander of Puteoli, Martyr. Feb. 25.
Alexander of Rome, Martyr (with Felicity). Jan. 25.
Alexander of Rome, Martyr (with Pope Gaius). Aug. 11.
Alexander of Svir, Righteous. Aug. 30, Apr. 17.
Alexander of Thessalonica, Martyr. Nov. 7.
Alexander of Voch in Russia, Righteous. Aug. 29.
Alexander the Coppersmith of Pisidia, Martyr. Sept. 28.
Alexander the Former Dervish, New Martyr. May 26.
Alexander, Archbishop of Jerusalem, Martyr. Dec. 12, May 16.
Alexander, Archpriest of Cherkassy, New Martyr. Oct. 22.
Alexander, Bishop of Comana, Martyr. Aug. 12.
Alexander, Bishop of Methymna. Nov. 30.
Alexander, Bishop of Prusa, Martyr. June 9.
Alexander, Bishop of Tiberiani, Martyr. May 13.
Alexander, Bishop, Martyr. Oct. 22.
Alexander, Chanter, New Martyr in Russia. July 30.
Alexander, Deacon in Perm, New Martyr. Nov. 23.

Alexander, Martyr (with Antonina). June 10.
Alexander, Martyr (with Barbarus and Acoluthus). May 14.
Alexander, Martyr. Sept. 28.
Alexander, one of the 40 Martyrs of Sebastia. Mar. 9.
Alexander, Patriarch of Constantinople. Aug. 30.
Alexander, Pope of Alexandria. May 29.
Alexander, Priest of Bolshaya Rechka, New Martyr. July 24.
Alexander, Priest of Vladimirskaya, New Martyr. Aug. 30.
Alexander, Priest, New Martyr in Russia. Feb. 3.
Alexander, Reader in Vostochnaya, New Martyr. Aug. 30.
Alexandra of Mikhailovskoe, New Martyr. Oct. 26.
Alexandra the Queen, Martyr. Apr. 21.
Alexandra, Empress of Russia, New Martyr. July 4.
Alexandria of Amisus, Martyr. Mar. 20.
Alexandria of Ancyra, Virgin Martyr. May 18.
Alexandrion, Martyr. July 6.
Alexandrion, Pope of Rome. Mar. 16.
Alexis of the Kiev Caves. Apr. 24, Sept. 22–28.
Alexis of Plotava, New Martyr. Apr. 30.
Alexis of Yurievka, New Martyr. Mar. 29.
Alexis the Man of God. Mar. 17.
Alexis, Archpriest of Petrograd, New Martyr. Aug. 15.
Alexis, Bishop of Bithynia. June 10.
Alexis, Bishop of Voronezh, New Martyr. Feb. 12.
Alexis, Crown Prince of Russia, New Martyr. July 4.
Alexis, Martyr for the Holy Icon at the Bronze Gate. Aug. 9.
Alexis, Metropolitan of Moscow and All Russia. Feb. 12, Oct. 5, May 20.
Alexis, New Martyr in Russia (with Lydia). July 20.
Alexis, Priest of Novo-Shcherbinskaya, New Martyr. Mar. 17.
All Saints. Sunday After Pentecost.
Alla, Martyr in the land of the Goths. Mar. 26.
Alodia of Huesca in Spain, Virgin Martyr. Oct. 22.
Alonius of Scete in Egypt, Righteous. June 4.
Alphaeus of Sicily, Martyr. May 10.
Alphaeus the Coppersmith of Pisidia, Martyr. Sept. 28.
Alphaeus, Apostle. May 26.
Alphaeus, Reader, Martyr in Caesarea of Palestine. Nov. 18, Dec. 18.
Alphanov Brethren of Novgorod. May 4, June 17.
Alypius of the Kiev Caves, the Iconographer. Aug. 17, Sept. 22–28.
Alypius the Stylite of Adrianople, Righteous. Nov. 26.
Alypius, Martyr. May 27.
Amandinus of Ostia, Martyr. Jan. 30.
Amandus, Bishop of Bordeaux. June 18.
Amandus, Bishop of Maestricht. Feb. 6.
Amator of Cordova, Priest, Martyr. Apr. 30.
Amator, Bishop of Auxerre. May 1.
Ambrose of Optina, Righteous. Oct. 10.
Ambrose, Bishop of Milan. Dec. 7.
Ambrose, Bishop of Sarapul, New Martyr. Dec. 7.
Ambrose, Priest of Kharkov, New Martyr. Dec. 7.
Ambrose, Priest-monk in Luben, New Martyr. Aug. 10.
Amianus of Kandaule, Martyr. Sept. 4.
Amisus, 7 Martyred Women of. Mar. 20.
Ammia, Foster Mother of Saint Mamas. Sept. 2.
Ammon of the Kiev Caves. Oct. 4, Aug. 28.
Ammon of Thrace, Deacon, Martyr. Sept. 1.
Ammon the Great of Egypt. Oct. 4.
Ammon, Bishop of Nitria. Dec. 7.
Ammon, Martyr. Sept. 2.
Ammonas of Egypt, Righteous. Jan. 26.
Ammonius of Alamannia, Martyr in Cyprus. July 13.
Ammonius, Righteous. Jan. 10.
Amonathas, Righteous. Dec. 12.
Amorion, 42 Martyrs of. Mar. 6.
Amos, Prophet. June 15.
Ampellius of Abitene in Africa, Martyr. Feb. 11.
Amphianus of Lydia, Martyr. Apr. 2.
Amphilochius of Glushitsa, Righteous. Oct. 12.
Amphilochius of the Kiev Caves, Bishop of Vladimir in Volhynia. Aug. 28, Oct. 10.
Amphilochius the Duke, Martyr. Mar. 27.
Amphilochius, Bishop of Enisey, New Martyr. Nov. 23.
Amphilochius, Bishop of Iconium. Nov. 23.
Ampliana of Thrace, Virgin Martyr. Sept. 1.
Amplias, Apostle, of the 70. Oct. 31, Jan. 4.
Anani (Hanani), Prophet. Mar. 27.
Ananias of Arbeil in Persia, Martyr. Dec. 1.
Ananias of Phoenicia, Presbyter, Martyr. Jan. 26.
Ananias the Iconographer of Novgorod. June 17.
Ananias, Apostle, of the 70. Oct. 1, Jan. 4.
Ananias, Archbishop of Ephesus. Dec. 1.
Ananias, Martyr. June 9.
Ananias, one of the Three Children in Babylon. Dec. 17, Sunday Before Nativity.
Anastasia Hendrikova, New Martyr in Russia. July 4.
Anastasia of Rome, Great Martyr, the Deliverer from Potions. Dec. 22.
Anastasia of Rome, Martyr (with Basilissa). Apr. 15.
Anastasia of Rome, Righteous Martyr. Oct. 29.
Anastasia of Rome, Virgin Martyr. Oct. 12.
Anastasia the Patrician, Righteous. Mar. 10.
Anastasia, Grand Duchess of Russia, New Martyr. July 4.
Anastasius I, Patriarch of Antioch. Apr. 20.
Anastasius II, Patriarch of Antioch, Martyr. Apr. 20.
Anastasius of Cordova, Priest-monk, Martyr. June 14.
Anastasius of Egypt, Martyr. June 21.
Anastasius of Epirus, New Martyr. Nov. 18.
Anastasius of Iberia, Martyr. Apr. 15.
Anastasius of the Kiev Caves. Jan. 22, Sept. 22–28.
Anastasius of Lesbos, New Martyr. Aug. 11.
Anastasius of Macedonia, New Martyr. Aug. 8.
Anastasius of Nauplion, New Martyr. Feb. 1.
Anastasius of Persia, Righteous Martyr. Jan. 22, Jan. 24.
Anastasius of Sinai, Righteous. Apr. 21.
Anastasius, Archbishop of Jerusalem. Feb. 10.
Anastasius, Ascetic in Peristeron of Cyprus. Sept. 17.
Anastasius and Anastasius, Disciples of Saint Maximus the Confessor. Sept. 20.
Anastasius, Martyr. Oct. 25.
Anastasius, Martyr. Dec. 5.
Anastasius, New Hieromartyr in Constantinople. July 8.
Anastasso of Leucadius, Righteous. May 18.
Anatole, Martyr, Sister of Saint Photine. Feb. 26.
Anatolius of Gangra, Martyr. Nov. 20.
Anatolius of the Kiev Caves, the Recluse. Oct. 31, July 3, Sept. 22–28.
Anatolius of the Kiev Caves. July 3, Aug. 28.
Anatolius of Sarov, New Righteous Martyr. Nov. 6.
Anatolius the Commander, Martyr. Apr. 23.
Anatolius the Elder of Optina, Righteous. Jan. 25, Oct. 10.
Anatolius the Younger of Optina, Confessor. July 30, Oct. 10, Nov. 12.
Anatolius, Archbishop of Constantinople. July 3.
Anatolius, Archbishop of Irkutsk, New Martyr. Jan. 24.
Anatolius, Disciple of Saint Euthymius the Great. Apr. 26.
Anatolius, Priest, New Martyr in Russia. Aug. 25.
Ancyra:
  7 Virgin Martyrs of. May 18.
  40 Martyred Children of. Nov. 7.
Andrew Argenti of Chios, New Martyr in Constantinople. May 29.

Andrew of Alexandria, Martyr. Sept. 6.
Andrew of Constantinople, Fool for Christ's sake. May 28.
Andrew of Iberia, Martyr. Apr. 15.
Andrew in The Judgment, Righteous Martyr. Oct. 17.
Andrew of Oxyrhynchus in Egypt, Hermit. Dec. 2.
Andrew of Totma, Fool for Christ's sake. Oct. 10.
Andrew the Commander, Great Martyr. Aug. 19.
Andrew the Commander, Martyr. July 12, Aug. 31.
Andrew the First-called Apostle, of the 12. Nov. 30, June 30, June 20.
Andrew the Hermit and Wonderworker. May 15.
Andrew the Russian of Cairo, New Martyr. July 4.
Andrew, Archbishop of Crete. July 4, Aug. 25.
Andrew, Archpriest in Chernigov, New Martyr. Jan. 7.
Andrew, Bishop of Ufa, New Martyr. Dec. 26.
Andrew, Disciple of Saint Euthymius the Great. Apr. 26.
Andrew, Martyr for the Holy Icons. Nov. 28.
Andrew, Martyr in Africa. Sept. 23.
Andrew, Martyr in Athens. May 18.
Andrew, Martyr (with Probus). July 9.
Andrew, Martyr (with Stephen *et al.*). Oct. 21.
Andrew, Presbyter, Confessor. Sept. 20.
Andrew, Priest in Bolshe-Kosulskoe, New Martyr. Aug. 15.
Andrew, Prince of Bogoliubovo. July 4, June 30.
Andrew, Prince of Smolensk. Oct. 27.
Andromachus, Martyr. Oct. 12.
Andronas, Martyr. Nov. 3.
Andronicus of Alexandria, Martyr. Sept. 6.
Andronicus of Antioch, Righteous (with Athanasia). Oct. 9.
Andronicus of Moscow, Righteous. June 13.
Andronicus, Apostle, of the 70. May 17, July 30, Jan. 4.
Andronicus, Archbishop of Perm, New Martyr. June 4.
Andronicus, Martyr (with Probus and Tarachus). Oct. 12.
Andronicus, Martyr. Mar. 2.
Andronicus, Priest of Nikolaevsk, New Martyr. May 17.
Andropelagia of Alexandria, Martyr. Sept. 6.
Anectus of Caesarea in Cappadocia, Martyr. June 27.
Anectus of Corinth, Martyr. Mar. 10.
Anempodistus of Persia, Martyr. Nov. 2.
Anempodistus, Hieromonk of the Holy Trinity – Saint Sergius Lavra, New Martyr. Nov. 2.
Angelar, Disciple of Saints Cyril and Methodius. July 27.
Angelina Brancovich, Sovereign Lady of Serbia. July 30, Dec. 10.
Angelis of Chios, New Martyr. Dec. 3.
Angelis of Constantinople, New Martyr. Sept. 1.
Angelis of Lampe, New Martyr in Crete. Oct. 28.
Angels:
Synaxis of All Heavenly Orders. Nov. 8.
Synaxis of Ten Thousands of Angels. Jan. 11.
Angus, one of the 40 Martyrs of Sebastia. Mar. 9.
Anianus (Aignan), Bishop of Orleans. Nov. 17.
Anicetus of Melitene, Martyr. Nov. 7.
Anicetus of Nicomedia, Martyr. Aug. 12, Oct. 17.
Animaïs, Martyr in the land of the Goths. Mar. 26.
Aninas of Mesopotamia, Righteous. Mar. 16.
Anna (Anne), Mother of the Most Holy Theotokos. July 25, Sept. 9, Dec. 9.
Anna Chui of Peking, Martyr. June 10.
Anna Demidova, New Martyr in Russia. July 4.
Anna of Constantinople, who was renamed Euphemianus, Righteous. Oct. 29.
Anna of Leucadius, Righteous. July 23.
Anna of Thrace, Virgin Martyr. Sept. 1.
Anna the Prophetess, Daughter of Phanuel. Feb. 3, Aug. 28.
Anna, Great Princess of Kashin. June 12, Oct. 2, July 21.
Anna, Martyr for the Holy Icons. Nov. 28.
Anna, Martyr in the land of the Goths. Mar. 26.
Anna, Martyr, Mother of Cyriacus, Patriarch of Jerusalem. Oct. 28.
Anna, Martyr (with Alexander the Bishop). Oct. 22.
Anna, Martyr. Jan. 20.
Anna, Princess of Kiev, Righteous. Nov. 3.
Anna, Princess of Novgorod. Oct. 4, Feb. 10.
Anna, Righteous (with John). June 13.
Anna, Wife of Saint Stephen Nemanja (Anastasia, Nun). June 21.
See also Hannah.
Anoub of Egypt, the Worker of Signs. June 6.
Anskar (Oscar), Archbishop of Hamburg and Bremen. Feb. 3.
Antherus, Bishop of Rome, Martyr. Aug. 5.
Anthia, Martyr, Mother of Saint Eleutherius. Dec. 15.
Anthia, Martyr. Oct. 12.
Anthimus of Arabia, Unmercenary. Oct. 17.
Anthimus of Cephalonia, the New Ascetic. Sept. 4.
Anthimus of Georgia, Metropolitan of Wallachia, Martyr. Sept. 27.
Anthimus, Bishop of Nicomedia, Martyr. Sept. 3.
Anthimus, Martyr. Nov. 19, Nov. 22.
Anthimus, Righteous. June 7.
Anthion, Righteous. June 26.
Anthony (or Antoninus), Martyr in Caesarea of Palestine. Oct. 20, Nov. 12.
Anthony of Ancyra, Martyr. Nov. 7.
Anthony of Apamea in Syria, Martyr. Nov. 9.
Anthony of Athens, New Martyr. Feb. 5.
Anthony of Chernozersk, Righteous. Jan. 17.
Anthony of Dymya, Righteous. June 24, Jan. 17.
Anthony of Egypt, Priest, Martyr. Jan. 8, June 21.
Anthony of Georgia, Righteous. May 7.
Anthony of Izeru Skete in Romania, Righteous. Nov. 23.
Anthony of Karelia, Righteous. Apr. 18.
Anthony of the Kiev Caves, Founder. July 10, Sept. 22–28.
Anthony of Krasny Kholm, Righteous. Jan. 17.
Anthony of Leokhnovo, Righteous. Oct. 17.
Anthony of Nicopolis, Martyr. July 10.
Anthony of Optina, Righteous. Aug. 7, Oct. 10.
Anthony of Scythopolis, Righteous Martyr. May 4.
Anthony of Siya, Righteous. Dec. 7.
Anthony of Vilna in Lithuania, Martyr. Apr. 14.
Anthony of Vologda, Righteous. June 23.
Anthony the Former Hagarene, Righteous Martyr in Syria. Dec. 29.
Anthony the Great of Egypt. Jan. 17.
Anthony the New of Beroea, Righteous. Jan. 17.
Anthony the New of Kios in Bithynia, Righteous. Dec. 1.
Anthony the Roman of Novgorod, Righteous. Aug. 3, Jan. 17.
Anthony the Stylite of Martkopi in Georgia. Jan. 19.
Anthony, Abbot in Russia martyred by the Latins. May 14.
Anthony, Archbishop of Constantinople. Feb. 12.
Anthony, Archbishop of Novgorod. Feb. 10.
Anthony, Bishop of Vologda. Oct. 26.
Anthony, Martyr in Africa. Sept. 23.
Anthony, Martyr (with Marcellus). Mar. 1.
Anthony, Martyr. Feb. 25.
Anthony, Metropolitan of Chqondidi in Georgia. Oct. 13.
Anthony, one of the Seven Maccabees. Aug. 1.
Anthus, Righteous. Dec. 12.
Anthusa of Seleucia, Martyr. Aug. 22.
Anthusa of Thrace, Virgin Martyr. Sept. 1.
Anthusa the Confessor of Mantineus Convent. July 27.
Anthusa the New, Martyr. Aug. 27.
Anthusa, Martyr. Feb. 22.

Anthusa, Righteous, Daughter of Constantine Copronymus. Apr. 12.
Antigonus, Martyr. Oct. 13.
Antioch, Anonymous Confessor of. Oct. 31.
Antiochus of Rama in Syria, Righteous. Feb. 23.
Antiochus the Sabbaïte, Righteous. Dec. 24.
Antiochus the Tribune, Martyr. July 8.
Antiochus, Martyr, Brother of the Martyr Plato. July 16.
Antipas, Bishop of Pergamum, Martyr. Apr. 11.
Antipater of Cyzicus, Martyr. Apr. 28.
Antipater, Bishop of Bostra in Arabia. June 13.
Antonia, Virgin Martyr at Cirta in Numidia. Apr. 29.
Antonina of Kizlyar, New Righteous Martyr. Mar. 1.
Antonina of Nicaea, Martyr. Mar. 1, June 12.
Antonina, Martyr (with Alexander). June 10.
Antoninus (or Anthony) of Alexandria, Martyr. Aug. 9.
Antoninus of Rama in Syria, Righteous. Feb. 23.
Antoninus, Hieromonk in Moscow, New Martyr. Apr. 20.
Antoninus, Martyr. Apr. 20.
Antoninus, one of the Seven Youths of Ephesus. Oct. 22.
See also Anthony.
Anysia of Thessalonica, Virgin Martyr. Dec. 30.
Apelles, Apostle, of the 70. Oct. 31, Sept. 10, Jan. 4.
Apfi of Egypt, Righteous. Sept. 18.
Aphrahat of Persia, Righteous. Jan. 29.
Aphrodisius of Cilicia, Martyr. June 21.
Aphrodisius of Palestine, Righteous. Dec. 24.
Aphrodisius of Scythopolis, Righteous Martyr. May 4.
Aphrodisius, Martyr (with Longinus the Centurion). Oct. 16.
Aphthonius of Persia, Martyr. Nov. 2.
Aplodora of Thrace, Virgin Martyr. Sept. 1.
Apodemius of Saragossa, Martyr. Apr. 16.
Apollinaria, Righteous. Jan. 4.
Apollinaris, Bishop of Ravenna, Martyr. July 23.
Apollo of Egypt, Martyr. June 5.
Apollo of Egypt, Righteous. Jan. 25.
Apollo, Apostle, of the 70. Dec. 8, Jan. 4.
Apollo, Bishop. June 10.
Apollo, Martyr (with Alexandra the Queen). Apr. 21.
Apollonia of Alexandria, Deaconess, Virgin Martyr. Feb. 9.
Apollonius of Egypt, Martyr. Dec. 14.
Apollonius of Italy, Martyr. July 30.
Apollonius of Rome, Martyr. July 23.
Apollonius of Sardis, Martyr. July 10.
Apollonius the Apologist of Rome, Martyr. Apr. 18.
Apollonius, Martyr. July 6.
Apostles:
Peter and Paul, Chief Apostles. June 29.
Synaxis of the Twelve. June 30.
Synaxis of the Seventy. Jan. 4.
Apostolos of Volos, New Martyr. Aug. 16.
Apphia, Apostle. Nov. 22, Feb. 19.
Appion, Martyr. July 26.
Aprion, Bishop of Cyprus. Feb. 7.
Aqua Regia in Africa, 2 martyred brethren of. Mar. 23.
Aquila of Trebizond, Martyr. Jan. 21.
Aquila the Eparch, Martyr. Mar. 20.
Aquila, Apostle, of the 70. July 14, Feb. 13, Jan. 4.
Aquila, Martyr. July 14.
Aquilina of Byblos in Syria, Martyr. June 13.
Aquilina of Rabrichka, Fool for Christ's sake, New Martyr. Apr. 7.
Aquilina of Sinope, Martyr. Apr. 7.
Aquilina of Thessalonica, New Martyr. Sept. 27.
Aquilina of Thrace, Virgin Martyr. Sept. 1.
Aquilina, Martyr (with Callinica). May 9.
Aquilinus of Scillium, Martyr at Carthage. July 17.
Arcadius of Novotorzhok, Righteous. Aug. 14, June 11.
Arcadius, Archbishop of Novgorod. Sept. 18, Feb. 10.
Arcadius, Bishop of Arsinoë in Cyprus. Aug. 29.
Arcadius, Bishop of Trimythus. Mar. 7.
Arcadius, Bishop, New Martyr in Russia. Jan. 26.
Arcadius, Righteous. Mar. 6.
Arcadius, Son of Saint Xenophon, Righteous. Jan. 26.
Archelais, Virgin Martyr at Salerno. June 6.
Archelaus of Ostia, Deacon, Martyr. Jan. 30.
Archelaus, Martyr. Mar. 5.
Archil II, King of Georgia, Martyr. June 21.
Archippus of Hierapolis, Righteous. Sept. 6.
Archippus, Apostle, of the 70. Feb. 19, Nov. 22, July 6.
Archontion, Martyr. Sept. 3.
Ardalion the Mime, Martyr. Apr. 14.
Aredius (Yriez), Abbot of Atane in France. Aug. 25.
Ares of Egypt, Martyr in Ascalon. Dec. 19.
Ares of Egypt, Righteous. Dec. 13.
Arethas of the Kiev Caves. Oct. 24, Sept. 22–28.
Arethas, Great Martyr in Najran of Arabia Felix. Oct. 24.
Argymir of Cordova, Righteous Martyr. June 28.
Argyrie of Prusa, New Martyr. Apr. 30.
Argyrus of Thessalonica, New Martyr. May 11.
Ariadne of Phrygia, Martyr. Sept. 18.
Arian of Egypt, Martyr. Dec. 14.
Aristarchus, Apostle, of the 70. Apr. 14, Sept. 27, Jan. 4.
Aristarchus, Archimandrite in Borki, New Martyr. Sept. 27.
Aristenete of Thrace, Virgin Martyr. Sept. 1.
Aristides the Philosopher. Aug. 31.
Aristion, Bishop of Alexandria, Martyr. Sept. 3.
Aristobulus, Apostle, of the 70. Oct. 31, Mar. 15, Jan. 4.
Aristocles of Cyprus, Presbyter, Martyr. June 23.
Arius of Egypt, Martyr. June 5.
Armenia. *See* Greater Armenia; Melitene; Nicopolis.
Armogastes the Count, Martyr in North Africa. Mar. 29.
Aroa of Libya, Martyr. July 4.
Arphaxad, Son of Shem. Sunday Before Nativity.
Arpylas, Righteous Martyr in the land of the Goths. Mar. 26.
Arsacius, Martyr. Nov. 12.
Arsacius, Patriarch of Constantinople. Oct. 11.
Arsenia, New Righteous Martyr in Russia. Sunday Nearest Jan. 25.
Arsenius I, Archbishop of Serbia. Oct. 28, Aug. 30.
Arsenius of Georgia, Righteous (with Michael). May 3.
Arsenius of Iqalto in Georgia, Righteous. Feb. 6.
Arsenius of the Kiev Caves, the Lover of Labour. May 8, Aug. 28.
Arsenius of Komel, Righteous. Aug. 24.
Arsenius of Konevets, Righteous. June 12, Sept. 8.
Arsenius of Mount Latrus, Righteous. Dec. 13.
Arsenius of Novgorod, Righteous. July 12, May 8.
Arsenius of Paros, Righteous. Aug. 18.
Arsenius the Great of Egypt. May 8.
Arsenius the Healer, of Cappadocia, Righteous. Oct. 28.
Arsenius, Archbishop of Corfu. Jan. 19.
Arsenius, Bishop of Ninotsminda in Georgia. July 31.
Arsenius, Bishop of Tver. Mar. 2.
Arsenius, Metropolitan of Novgorod, New Martyr. May 8.
Artemas of Cyzicus, Martyr. Apr. 28.
Artemas, Apostle, of the 70. Oct. 30, Jan. 4.
Artemidorus, Martyr (with Basil). Oct. 26.
Artemidorus, Martyr (with Thalus). Sept. 20.
Artemidorus, Martyr. Sept. 8.
Artemius of Verkola, Righteous. June 23, Oct. 20.
Artemius, Great Martyr. Oct. 20.
Artemon of Laodicea, Presbyter, Martyr. Mar. 24.
Artemon, Bishop of Seleucia. Mar. 24.
Artemon, Hieromartyr. Apr. 12.

Artemon, Martyr (with Narses). Nov. 9.
Asaph, Bishop of Llanelwy. May 1.
Ascalon:
Martyred Priests and Consecrated Virgins of. Mar. 29.
2 Martyrs of. Apr. 6.
5 Martyrs of. May 31.
Asclas of Egypt, Martyr. May 20.
Asclepiades, Martyr in Cappadocia. July 3.
Asclepias the Wonderworker. July 4.
Asclepiodote of Marcianopolis, Martyr. Sept. 17, Feb. 19.
Asclepius of Syria, Righteous. Feb. 27.
Aseneth, Wife of Patriarch Joseph. Sunday Before Nativity.
Asher the Patriarch. Sunday Before Nativity.
Ashot the Curopalates, Martyr in Georgia. Jan. 29.
Asterius of Caesarea in Palestine, Martyr. Aug. 7.
Asterius of Cilicia, Martyr (with Alexander). May 20.
Asterius of Cilicia, Martyr. Oct. 30.
Astius, Bishop of Dyrrhachium, Martyr. July 6.
Asyncritus, Apostle, of the 70. Apr. 8, Jan. 4.
Asyncritus, Hieromartyr. June 19.
Athanasia of Aegina, Righteous. Apr. 18.
Athanasia of Antioch, Righteous (with Andronicus). Oct. 9.
Athanasia, Martyr (with Cyrus and John). Jan. 31.
Athanasia, Martyr. Mar. 2.
Athanasius Patelarius of Luben, Former Patriarch of Constantinople. May 2.
Athanasius of Athos, Righteous. July 5.
Athanasius of Attalia, New Martyr in Smyrna. Jan. 7.
Athanasius of Attalia, New Martyr. Oct. 29.
Athanasius of Brest, Hieromartyr. Sept. 5, July 20.
Athanasius of Clysma, Great Martyr. July 18.
Athanasius of Cyprus, Reader, Martyr. June 23.
Athanasius of the Kiev Caves, the Recluse. Dec. 2, Aug. 28.
Athanasius of the Kiev Caves, the Resurrected. Dec. 2, Sept. 22–28.
Athanasius of Kios, New Martyr. July 24.
Athanasius of Medicium Monastery. Oct. 26.
Athanasius of Melitene, Martyr. Nov. 7.
Athanasius of Meteora Monastery, Founder. Apr. 20.
Athanasius of Muromka, Righteous. Mar. 8.
Athanasius of Novolotsk, Righteous. Jan. 18.
Athanasius of Paulopetrion, Righteous Confessor. Feb. 22.
Athanasius of Syandebo, Righteous. Jan. 18.
Athanasius of Thessalonica, New Martyr. Sept. 8.
Athanasius of Vysotsky, Righteous, and his disciple Athanasius. Sept. 12.
Athanasius the Former Magician, Martyr. Apr. 23.
Athanasius the Great, Patriarch of Alexandria. Jan. 18, May 2.
Athanasius the Hermit, Disciple of Saint Sergius of Radonezh. July 5.
Athanasius the Superintendent of Prisons, Martyr. Jan. 4.
Athanasius the Wonderworker. June 3.
Athanasius, Bishop of Christianopolis. May 17.
Athanasius, Bishop of Corinth. May 4.
Athanasius, Bishop of Tarsus, Martyr. Aug. 22.
Athanasius, Hieromonk in Poltava, New Martyr. Jan. 18.
Athanasius, Martyr. Jan. 13.
Athanasius, one of the 40 Martyrs of Sebastia. Mar. 9.
Athanasius, Patriarch of Constantinople, the Athonite. Oct. 28.
Athenodorus of Mesopotamia, Righteous Martyr. Dec. 7.
Athenodorus, Bishop, Brother of Saint Gregory the Wonderworker. Nov. 7.
Athenodorus, Righteous, Disciple of Saint Pachomius the Great. Dec. 29.
Athenogenes, Bishop of Pidachthoa, Martyr. July 16.
Athenogenes, Martyr. July 16.
Athos. *See* Mount Athos.
Athre of Egypt, Righteous. June 8.
Attalus of Lyons, Martyr. July 25.
Attalus the Wonderworker. June 6.
Atticus of Sebastia, Martyr. Nov. 2.
Atticus, Martyr (with Quintian). Apr. 29.
Atticus, Martyr (with Sisinius). Aug. 26.
Atticus, Patriarch of Constantinople. Jan. 8.
Attus of Perga in Pamphylia, Martyr. Aug. 1.
Aubierge. *See* Ethelburga.
Auctus of Amphipolis, Martyr. Nov. 7.
Audactus of Ephesus, Martyr. Oct. 4.
Audas, Bishop in Persia, Martyr. Mar. 31.
Audoenus (Ouen, Owen), Bishop of Rouen. Aug. 24.
Audrey. *See* Etheldreda.
Augurius of Tarragona, Deacon, Martyr. Jan. 21.
Augustine, First Archbishop of Canterbury. May 26.
Aurea (Chryse) of Ostia, Martyr. Jan. 30.
Aurea of Cordova, Virgin Martyr. July 19.
Aurea of Paris, Abbess. Oct. 4.
Aurelius of Cordova, Martyr. July 27.
Austin. *See* Augustin.
Austremonius, First Bishop of Clermont. Nov. 1.
Autonomus, Bishop from Italy, Martyr in Bithynia. Sept. 12.
Auxentius of Constantinople, New Martyr. Jan. 25.
Auxentius of Cyprus, Righteous. Sept. 28.
Auxentius of Greater Armenia, Priest, Martyr. Dec. 13.
Auxentius of Vologda, Righteous. June 12.
Auxentius on the Mountain, Righteous. Feb. 14.
Auxibius, Bishop of Solon in Cyprus. Feb. 17.
Auxibius, Righteous. Apr. 28.
Auxilius, Bishop of Killossy in Kildare. Aug. 27.
Azarias, one of the Three Children in Babylon. Dec. 17, Sunday Before Nativity.
Azarias, Prophet. Feb. 3.
Azas of Persia, Deacon, Martyr. Apr. 10.
Azes the Wonderworker of Isauria, Martyr. Nov. 19.
Azes, Martyr. Oct. 21.

B

Babylas of Nicomedia, Martyr. Sept. 4.
Babylas of Sicily, Hieromartyr. Jan. 24.
Babylas of Tarsus, Righteous. Dec. 28.
Babylas, Bishop of Antioch, Martyr. Sept. 4.
Bacchus of Palestine, Righteous Martyr. Dec. 15.
Bacchus, Great Martyr. Oct. 7.
Bachthisoës of Persia, Martyr. May 16.
Badimus (Vadim) of Persia, Righteous Martyr. Apr. 9.
Bakar of Kola in Georgia, Child Martyr. Feb. 22.
Baoutha of Persia, Virgin Martyr. Nov. 20.
Baptus, Martyr. Feb. 10.
Barachesius of Persia, Righteous Martyr. Mar. 29.
Barachius of Melitene, Martyr. Nov. 7.
Baradatus of Antioch, Righteous. Feb. 22.
Barak, who delivered Israel. Sunday Between Dec. 11–18.
Barbara of Thrace, Virgin Martyr. Sept. 1.
Barbara the Novice, New Righteous Martyr in Russia. July 5.
Barbara, Great Martyr. Dec. 4.
Barbarus the Myrrh-streamer, Righteous. May 15.
Barbarus, Martyr (with Alexander and Acoluthus). May 14.
Barbarus, Martyr. May 6.
Bardzim of Kola in Georgia, Child Martyr. Feb. 22.

Baris (Larissa), Martyr in the land of the Goths, Mar. 26.
Barlaam of Antioch, Martyr. Nov. 19.
Barlaam of Keret, Righteous. Nov. 6.
Barlaam of Khutyn, Righteous. Nov. 6, June 6.
Barlaam of the Kiev Caves, Abbot. Nov. 19, Sept. 22–28.
Barlaam of Shenkursk, Righteous. June 19.
Barlaam, Anchorite, Instructor of Saint Joasaph. Aug. 26.
Barlaam, Bishop, New Martyr in Russia. June 8.
Barlaam, Righteous. May 30.
Barnabas of Basa in Cyprus, Righteous. June 11.
Barnabas of Cantara, Righteous Martyr. May 19.
Barnabas of Cyprus, Righteous. Oct. 21.
Barnabas of the Gethsemane – Chernigov Hermitage. Feb. 17.
Barnabas of Mount Mela, Righteous. Aug. 18.
Barnabas of Optina, New Righteous Martyr. Nov. 12.
Barnabas of Vetluga, Righteous. June 11.
Barnabas, Apostle, Leader of the 70. June 11, Jan. 4.
Barnabas, Martyr. Oct. 31.
Barsabas of Persia, Martyr. Dec. 11.
Barsanuphius of Optina, Righteous. Apr. 1, Oct. 10.
Barsanuphius of Tver, Righteous. Mar. 2.
Barsanuphius the Great, Righteous. Feb. 6.
Barsanuphius, Bishop of Tver. Apr. 11, Oct. 4.
Barsimaeus the Confessor, Bishop of Edessa. Jan. 29.
Barsimus of Syria, Martyr. Jan. 24.
Barsus (or Barses) the Confessor, Bishop of Edessa. Aug. 25, Oct. 15.
Barsus, Bishop of Damascus. Feb. 28.
Bartholomew, Apostle, of the 12. June 11, June 30, Aug. 25.
Baruch, Prophet. Sept. 28.
Baruch, Righteous. Oct. 21.
Baruchius, Martyr. Mar. 27.
Barypsabas, Martyr. Sept. 10.
Bases, Martyr. Oct. 31.
Basil Dolgorukov, New Martyr in Russia. July 4.
Basil Luzgin, New Hieromartyr in Russia. Nov. 2.
Basil Ratishvili of Georgia, Righteous. Apr. 18.
Basil of Ancyra, Martyr. Jan. 2.
Basil of Ancyra, Priest, Martyr. Mar. 22.
Basil of Athens, Martyr. June 17.
Basil of the Kiev Caves, Martyr. Aug. 11, Sept. 22–28.
Basil of Kubena, Blessed. Aug. 2.
Basil of Mangazeya, Virgin Martyr. Mar. 23, May 10.
Basil of Megara, Martyr. Aug. 16.
Basil of Mirozh, Hieromartyr. Mar. 4.
Basil of the Monastery of the Deep Stream, Founder. July 1.
Basil of Moscow, Fool for Christ's sake. Aug. 2.
Basil of Ostrog, Metropolitan of Zakhum. Apr. 29.
Basil of Sarov, New Righteous Martyr. Nov. 6.
Basil of Solovki, Righteous. July 4.
Basil of Stavropol, New Martyr. Jan. 1.
Basil of Tiberiopolis, Deacon, Martyr. Nov. 28.
Basil the Confessor, Archbishop of Thessalonica. Feb. 1.
Basil the Confessor, Bishop of Parium. Apr. 12.
Basil the Confessor, Fellow Ascetic of Saint Procopius of Decapolis. Feb. 28.
Basil the Great, Archbishop of Caesarea. Jan. 1, Jan. 30.
Basil, Archbishop of Chernigov, New Martyr. June 4.
Basil, Archbishop of Novgorod. Feb. 10.
Basil, Archpriest, New Martyr in Russia. June 17.
Basil, Bishop of Ryazan. Apr. 12, May 21.
Basil, Martyr for the Holy Icons. Nov. 28.
Basil, Martyr (with Artemidorus). Oct. 26.
Basil, Martyr (with Faustus and Lucian). Oct. 25.
Basil, Martyr. Feb. 6.
Basil, New Martyr in Russia. June 17.
Basil, Prince of Rostov. Mar. 4.
Basil, Prince of Yaroslavl. July 3, June 8.
Basil, Righteous, Brother of Saint Paul of Mount Latrus. Mar. 26.
Basileus, Bishop of Amasia, Martyr. Apr. 26, Apr. 30.
Basileus, Bishop of Cherson, Martyr. Mar. 7.
Basilides of Crete, Martyr. Dec. 23.
Basilides of Nicomedia, Martyr. Jan. 20.
Basilides, Martyr (with Gerontius). Apr. 1.
Basiliscus, Martyr, Nephew of Saint Theodore the Tyro. May 22, Mar. 3.
Basiliscus, Martyr. July 29.
Basilissa of Corinth, Martyr. Apr. 16.
Basilissa of Egypt, Martyr. Jan. 8, June 21.
Basilissa of Nicomedia, Martyr. Sept. 3.
Basilissa of Rome, Martyr. Apr. 15.
Basilissa, Martyr. Mar. 22.
Basilla, Martyr. Dec. 24.
Bassa of Edessa in Macedonia, Martyr. Aug. 21.
Bassa of the Pskov Caves Monastery, Righteous. Mar. 19.
Bassa of Thrace, Virgin Martyr. Sept. 1.
Bassian of Constantinople, Righteous. Oct. 10.
Bassian of Murom, Righteous Martyr. Feb. 20.
Bassian of Solovki, Righteous. June 12, June 5.
Bassian of Tiksna, Righteous. Sept. 12.
Bassian, Bishop of Lodi in Lombardy. June 10.
Bassian, Priest-monk in Voronezh, New Martyr. Oct. 10.
Bassoës of Amorion, Martyr. Mar. 6.
Bassus of Nicomedia, Martyr. Jan. 20.
Bassus of Persia, Martyr. May 11.
Batas of Persia, Hieromartyr. May 1.
Bathuses, Presbyter, Martyr in the land of the Goths. Mar. 26.
Baudelius of Nîmes in Gaul, Martyr. May 20.
Bavo of Ghent, Righteous. Oct. 1.
Beatrice (Viatrix) of Rome, Martyr. July 29.
Bebaia of Edessa, Martyr. Jan. 29, Sept. 4.
Bebaia, Martyr. Dec. 11.
Beles, Martyr. Oct. 28.
Bendimianus of Auxentius Mountain, Righteous. Feb. 1.
Benedict Biscop, Abbot of Wearmouth and Jarrow. Jan. 12.
Benedict of Nursia, Righteous. Mar. 14.
Benedimus of Athens, Martyr. May 18.
Benignus (Benen), Bishop of Armagh. Nov. 9.
Benignus of Dijon, Martyr. Nov. 1.
Benildis of Cordova, Martyr. June 15.
Benjamin of the Kiev Caves. Oct. 13, Aug. 28.
Benjamin of Nitria, Righteous. Dec. 29.
Benjamin of Persia, Deacon, Martyr. Mar. 31, Oct. 13.
Benjamin the Patriarch. Sunday Before Nativity.
Benjamin, Archimandrite of Moscow, New Martyr. July 29.
Benjamin, Archimandrite of Solovki, New Martyr. Oct. 13.
Benjamin, Bishop of Ufa, New Martyr. Oct. 13.
Benjamin, Martyr (with Berius). July 29.
Benjamin, Metropolitan of Petrograd, New Martyr. Aug. 13.
Beredina. *See* Heredina.
Berina of Antioch, Martyr in Edessa. Oct. 4.
Berius, Martyr. July 29.
Beryllus, Bishop of Catania. Mar. 21.
Bessarion I, Archbishop of Larissa. Sept. 15.
Bessarion II, Archbishop of Larissa. Sept. 15.
Bessarion Saruy in Romania, Hieromonk, Confessor. Oct. 21.
Bessarion of Gaređja in Georgia, Righteous Martyr. Aug. 12.

Bessarion the Great of Egypt. Feb. 20.
Betran, Bishop of Lesser Scythia. Apr. 20.
Bianca, Blanche. *See* Gwen.
Bianor of Pisidia, Martyr. July 10.
Biblis of Lyons, Martyr. July 25.
Bidzina, Prince of Georgia, Great Martyr. Sept. 18.
Birinus, First Bishop of Dorchester. Dec. 3.
Bitimion of Scete, Righteous. Dec. 24.
Bizya in Thrace:
  6 Martyrs of. Aug. 10.
  37 Martyrs of. Aug. 20.
Blaise of Amorion, Righteous. Mar. 31.
Blaise the Cowherd of Cappadocia, Martyr. Feb. 3.
Blaise, Archbishop of Sebastia, Martyr. Feb. 11.
Blaise, Bishop. Feb. 22.
Blandina of Lyons, Martyr. July 25.
Blane (Blaan), Bishop of Bute in Scotland. Aug. 11.
Boëthus of Anazarbus, Martyr. Jan. 18.
Boisil (or Boswell), Abbot of Melrose. Feb. 23.
Boniface of Carthage, Martyr. Dec. 6.
Boniface of Crediton, Archbishop of Mainz, Enlightener of Germany, Martyr. June 5.
Boniface of Rome, Martyr. Dec. 19.
Boniface the Merciful, Bishop of Ferentino. Dec. 19.
Boniface, Deacon, Martyr at Carthage. Aug. 17.
Boris, Passion-bearer. July 24, May 2.
Botolph of Ikanhoe, Righteous. June 17.
Boyan, Prince of Bulgaria, Martyr. Mar. 28.
Brannock (Brynach) of Ireland, Abbot. Jan. 7.
Braulio, Bishop of Saragossa. March 26.
Brendan the Voyager, Abbot of Clonfert. May 16.
Brigid of Kildare, Righteous. Feb. 1.
Brioc (Brieuc), Righteous, Founder of Saint-Brieuc in Brittany. May 1.
Britain, Multitude of Martyrs of. June 22.
Bryenna of Nisibis, Righteous. Aug. 30.
Bucolus, Bishop of Smyrna. Feb. 6.
Bulgaria:
  Christians in, slain during the reign of Emperor Nicephorus. July 23.
  377 Martyrs of. Jan. 22.
Burchard (Burkhard) of Wessex, First Bishop of Wurzburg. Oct. 14.
Burgundofara (Fare), Abbess of Faremoutiers. Apr. 3.
Busiris, Martyr. Dec. 31.
Bythonius, Martyr. Apr. 3.

C

Cadoc of Llancarfan in Wales, Righteous. Jan. 24.
Caesar, Apostle, of the 70. Dec. 8, Jan. 4.
Caesarea of Palestine, 8 Martyrs of. Mar. 24.
Caesarius of Africa, Deacon, Martyr at Terracina. Oct. 7.
Caesarius of Damascus, Martyr. Nov. 1.
Caesarius, Brother of Saint Gregory the Theologian. Mar. 9.
Caesarius, Martyr. Apr. 20.
Cainan, Son of Arphaxad. Sunday Before Nativity.
Cainan, Son of Enos. Sunday Before Nativity.
Caius, Cajus. *See* Gaius.
Callimachus of Melitene, Martyr. Nov. 7.
Callinica of Thrace, Virgin Martyr. Sept. 1.
Callinica, Martyr (with Aquilina). May 9.
Callinica, Martyr (with Basilissa). Mar. 22.
Callinicus (or Coronatus), Martyr at Apollonia. Dec. 14, Aug. 17.
Callinicus of Cilicia, Martyr. July 29.
Callinicus of Melitene, Martyr. Nov. 7.
Callinicus the Magus, Martyr. May 24.
Callinicus, Bishop of Rimnicu in Romania. Apr. 11.
Callinicus, Patriarch of Constantinople. Aug. 23.
Calliope, Martyr. June 8.
Calliopius of Perga in Pamphylia, Martyr. Apr. 7.
Calliopius, Martyr. Nov. 10.
Callis of Corinth, Martyr. Apr. 16.
Callista of Caesarea in Cappadocia, Martyr. Feb. 6.
Callista, Martyr. Sept. 1.
Callisthena of Ephesus, Righteous. Oct. 4.
Callistratus, Martyr. Sept. 27.
Callistus I, Patriarch of Constantinople. June 20.
Callistus II, of Xanthopoulos, Patriarch of Constantinople. Nov. 22.
Callistus of Amorion, Martyr. Mar. 6.
Calodote of Alexandria, Martyr. Sept. 6.
Caluppan of Auvergne, Recluse. Mar. 3.
Campania, 24 Martyrs of. July 6.
Candidus of the Theban Legion, Martyr. Sept. 22.
Candidus of Trebizond, Martyr. Jan. 21.
Candidus, one of the 40 Martyrs of Sebastia. Mar. 9.
Canides of Cappadocia, Righteous. June 10.
Cantara in Cyprus, 13 Righteous Martyrs of. May 19.
Capito, Bishop of Cherson, Martyr. Mar. 7.
Capito, Martyr (with Pamphilus). Aug. 12.
Capito, Martyr. July 24.
Capitolina of Caesarea in Cappadocia, Martyr. Oct. 27.
Carion of Scete in Egypt, Righteous. Nov. 24.
Carion, Martyr. Feb. 1.
Carpus, Apostle, of the 70. May 26, Jan. 4.
Carpus, Bishop of Thyatira, Martyr. Oct. 13.
Carterius of Caesarea in Cappadocia, Hieromartyr. Jan. 8.
Carterius of Palestine, Martyr. Nov. 5.
Carterius of Sebastia, Martyr. Nov. 2.
Carthage:
  7 Martyrs of. July 23.
  36 Martyrs of. Apr. 10, Oct. 28.
  300 Martyrs of. Dec. 7.
Casdoa of Persia, Martyr. Sept. 29.
Casdous of Persia, Martyr. Sept. 29.
Cassian of Abitene in Africa, Martyr. Feb. 11.
Cassian of Avnega, Righteous Martyr. June 15.
Cassian of Imola, Martyr. Aug. 13.
Cassian of the Kiev Caves. Feb. 29, Aug. 28.
Cassian of Komel, Righteous. May 16.
Cassian the Greek of Uglich, Righteous. May 21, Oct. 2.
Cassian the Notary, Martyr in Tangiers. Dec. 3.
Cassian, Bishop of Autun in Gaul. Aug. 5.
  See also John Cassian.
Cassiane of Crete. Aug. 17.
Cassina of Ancyra, Martyr. Nov. 7.
Castinus, Bishop of Byzantium. Jan. 25.
Castor of Rome, Martyr. Dec. 18.
Castor, Bishop of Apt in Gaul. Sept. 21.
Castor, Bishop, Martyr. Nov. 5.
Castor, Martyr. Sept. 18.
Castor, Righteous. Aug. 12.
Castorius, one of the Four Crowned Martyrs. Nov. 8.
Castricius of Melitene, Martyr. Nov. 7.
Castulus of Rome, Martyr. Dec. 18.
Catherine of Alexandria, Great Martyr. Nov. 25.
Catherine of Mandra in Attica, New Martyr. Nov. 15.
Catherine of Shilkinskoe, New Martyr. Nov. 25.
Cattidianus, Martyr. Aug. 5.
Cattidius, Martyr. Aug. 5.
Catunus of Perga in Pamphylia, Martyr. Aug. 1.
Cecilia of Abitene in Africa, Martyr. Feb. 11.
Cecilia of Rome, Martyr. Nov. 22.
Cecilianus of Abitene in Africa, Martyr. Feb. 11.
Cecilianus of Saragossa, Martyr. Apr. 16.
Cedd, Bishop of the East Saxons. Oct. 26.
Celestine, Martyr. May 25.

Celestine, Pope of Rome. Apr. 8.
Celsina of Thrace, Virgin Martyr. Sept. 1.
Celsus of Egypt, Martyr. Jan. 8, June 21.
Celsus of Milan, Martyr. Oct. 14.
Cendeas of Cyprus, Righteous. Oct. 6.
Censurinus of Ostia, Martyr. Jan. 30.
Centolla of Burgos, Virgin Martyr. Aug. 13.
Centurion of Kandaule, Martyr. Sept. 4.
Ceolfrid (Geoffrey, Jeffrey), Abbot of Wearmouth and Jarrow. Sept. 25.
Cephas, Apostle, of the 70. Dec. 8, Jan. 4.
Cercyra of Corfu, Martyr. Apr. 29.
Cerycus of Apros, Righteous. Mar. 27.
Cerycus, Martyr. Aug. 1.
Chad, Bishop of Lichfield. Mar. 2.
Chairemon of Alexandria, Deacon, Martyr. Oct. 4.
Chairemon of Egypt, Righteous. Aug. 16.
Charesimus of Seleucia, Martyr. Aug. 22.
Charisius, Martyr. Mar. 1.
Charissa of Corinth, Martyr. Apr. 16.
Charitina of Amisus, Martyr. Oct. 5.
Charitina (Princess of Lithuania), Abbess in Novgorod. Oct. 5.
Charitina, Martyr. Sept. 4.
Charito of Rome, Martyr. June 1.
Chariton of Rome, Martyr. June 1.
Chariton of Syanzhema, Righteous. Apr. 11, Sept. 28.
Chariton of Tiberiopolis, Righteous Martyr. Nov. 28.
Chariton the Confessor, Righteous. Sept. 28.
Chariton, Martyr. Sept. 3.
Chariton, Martyr. Sept. 9.
Charity. *See* Love.
Chelidonius of Calahorra, Martyr. Mar. 3.
Cherson, Hieromartyrs of. Mar. 7.
China, Martyrs of. June 10.
Chionia of Thessalonica, Martyr. Apr. 16.
Chios:
  3 Virgin Martyrs of. June 9.
  70 New Martyrs of. Apr. 23.
Christeta of Avila, Martyr. Oct. 27.
Christian, Child Martyr. May 24.
Christina of Athens, Virgin Martyr. May 18.
Christina of Caesarea in Cappadocia, Martyr. Feb. 6.
Christina of Persia, Martyr. Mar. 13.
Christina of Tyre, Great Martyr. July 24.
Christodula of Antioch, Martyr. Sept. 4.
Christodula, Martyr. Dec. 4.
Christodulus of Cassandra, New Martyr. July 28.
Christodulus of Corfu, Martyr. Apr. 29.
Christodulus of Patmos, Righteous. Mar. 16, Oct. 21.
Christodulus, Martyr. Dec. 4.
Christodulus, Martyr. Feb. 26.
Christopher of Cordova, Righteous Martyr. Aug. 20.
Christopher of Guria in Georgia, Righteous. Aug. 16.
Christopher of Mount Mela, Righteous. Aug. 18.
Christopher of Palestine, Righteous. Aug. 30.
Christopher of Rome, Martyr. June 5.
Christopher of Solvychegodsk, Righteous. July 25.
Christopher, Great Martyr. May 9.
Christopher, Martyr (with Euphemia). Nov. 19, Nov. 22.
Christopher, Martyr (with Maura). Nov. 9.
Christopher, Martyr (with Philumenus). Nov. 24.
Christopher, Martyr (with Procopius). Nov. 24.
Christopher, Martyr. Apr. 20.
Christos of Ioannina, Priest-monk, New Martyr. Aug. 15.
Christos of Preveza, New Martyr. Aug. 5.
Christos the Gardener, New Martyr. Feb. 12.
Chromatius, Bishop of Aquileia. Dec. 2.
Chrysanthus, Martyr (with Daria). Mar. 19.
Chrysanthus, Martyr. Jan. 4.
Chrysaphius, Martyr. Oct. 25.
Chryse. *See* Aurea; Zlata.
Chrysogonus of Rome, Martyr. Dec. 22.
Chrysogonus, Martyr. Nov. 24.
Chrysostom, Metropolitan of Florina, New Confessor. Sept. 7.
  See also John I Chrysostom.
Chrysotelus of Persia, Presbyter, Martyr. Oct. 7.
Chudion, one of the 40 Martyrs of Sebastia. Mar. 9.
Ciaran. *See* Kieran.
Cindeus of Pamphylia, Presbyter, Martyr. July 11.
Cindeus of Perga in Pamphylia, Martyr. Aug. 1.
Cindeus, Bishop of Pisidia. Feb. 20.
Cittinus of Scillium, Martyr at Carthage. July 17.
Clair. *See* Clarus.
Clarence, Bishop of Vienne in Gaul. Apr. 26.
Clarus of Tours, Righteous. Nov. 8.
Claudia of Amisus, Martyr. Mar. 20.
Claudia of Ancyra, Virgin Martyr. May 18.
Claudian of Melitene, Martyr. Nov. 7.
Claudian of Pamphylia, Martyr. Oct. 25.
Claudinus, Righteous. Jan. 27.
Claudius of Cilicia, Martyr. Oct. 30.
Claudius of Leon in Spain, Martyr. Oct. 30.
Claudius of Nicomedia, Child Martyr. June 3.
Claudius of Rome, Martyr (with Pope Gaius). Aug. 11.
Claudius of Rome, Martyr (with Sebastian). Dec. 18.
Claudius the Tribune, Martyr. Mar. 19.
Claudius, Martyr (with Diodore *et al.*). Apr. 5, Jan. 31.
Claudius, one of the Four Crowned Martyrs. Nov. 8.
Claudius, one of the 40 Martyrs of Sebastia. Mar. 9.
Claudius, Righteous. Feb. 3.
Clement Alphanov, Righteous. May 4, June 17.
Clement Kui Kin of Peking, Martyr. June 10.
Clement Nagorny, New Martyr in Russia. July 4.
Clement of Mount Sagmatius, Righteous. Jan. 26.
Clement, Apostle, of the 70. Sept. 10, Jan. 4.
Clement, Archbishop of Ochrid. July 27, Nov. 25.
Clement, Bishop of Ancyra, Martyr. Jan. 23.
Clement, Bishop of Rome, Martyr. Nov. 24.
Clement, Composer of the Canons of Matins. Apr. 30.
Clement, Martyr. Feb. 23.
Cleonicus of Cappadocia, Martyr. Mar. 3.
Cleopas, Apostle, of the 70. Oct. 30, Jan. 4.
Cleopatra of Palestine, Righteous. Oct. 19.
Clotilde, Queen of the Franks. June 3.
Cloud (Clodoald), Abbot of Nogent-sur-Seine. Sept. 7.
Codratus. *See* Quadratus.
Codrus, Martyr. May 22.
Colman of Lindisfarne, Righteous. Aug. 8.
Columba (Columcille) of Iona, Righteous. June 9.
Columba of Cordova, Virgin Martyr. Sept. 17.
Columba of Sens in Gaul, Virgin Martyr. Dec. 31.
Columban of Ireland, Righteous. Nov. 23.
Coluthus. *See* Acoluthus.
Comasius of Tiberiopolis, Righteous Martyr. Nov. 28.
Comgall, Abbot of Bangor in Ireland. May 10.
Commodus of Ostia, Martyr. Jan. 30.
Concordia of Rome, Martyr. Aug. 10.
Concordius of Spoleto, Martyr. June 4.
Conon of Cantara, Righteous Martyr. May 19.
Conon of Cyprus, Righteous. Dec. 11.
Conon of Iconium and Conon his Son, Martyrs. Mar. 6.
Conon of Isauria, Righteous Martyr. Mar. 5.
Conon of the Jordan, Righteous. Feb. 19.
Conon of Rome, Martyr. June 5.
Conon the Gardener of Nazareth, Martyr. Mar. 5.

Consecrations of Churches:
Of our Lord Jesus Christ.
Holy Resurrection in Jerusalem. Sept. 13, Dec. 9.
Holy Wisdom in Constantinople. Dec. 23.
Pantocrator in Constantinople. Aug. 4.
Of our Lady the Theotokos.
Blachernae. July 31.
In Callistratus. July 18.
In Chalcoprateia. Dec. 18.
At the Curator. Dec. 7.
At Cyrus. May 5.
In Deaconess. July 28.
At Deuterus. Sept. 6.
Life-giving Spring. Friday of Renewal Week.
Merciful (Eleousa). Aug. 11.
In Neorion. Aug. 31.
Pantanassa. May 13.
At the Spring. July 9.
Of Saint John the Baptist.
Studium Monastery. July 20.
Near Taurus. Jan. 24.
Of the Saints.
Christopher the Great Martyr. Dec. 16.
Elias the Prophet. Jan. 13.
Forty Martyrs of Sebastia. Dec. 29.
George the Great Martyr: At Cyparission, and at the Golden Gates in Kiev. Nov. 26.
John the Theologian. Aug. 2.
Peter the Chief Apostle. Apr. 25.
Constantine I the Great, God-crowned Sovereign and Equal to the Apostles. May 21.
Constantine III the New, Emperor. Sept. 3.
Constantine Brancoveanu, Prince of Wallachia, and Constantine his Son, Martyrs. Aug. 16.
Constantine of Amorion, Martyr. Mar. 6.
Constantine of Cyprus, Martyr. July 1.
Constantine of Hydra, New Martyr in Rhodes. Nov. 14.
Constantine of Kosino, Righteous. July 29.
Constantine of Pskov, Hieromartyr. Mar. 4.
Constantine of Synnada in Phrygia, Righteous, a Jew who believed in Christ. Dec. 26.
Constantine the Former Hagarene, New Martyr. June 2.
Constantine the Magnanimous, Prince of Georgia, Martyr. Nov. 10.
Constantine the Russian, New Hieromartyr in Constantinople. Dec. 26.
Constantine, Archpriest of Yalutorovsk, New Martyr. May 21.
Constantine, Archpriest, New Martyr in Russia. Sept. 9.
Constantine, Metropolitan of Kiev. June 5.
Constantine, one of the Seven Youths of Ephesus. Aug. 4.
Constantine, Patriarch of Constantinople. July 29.
Constantine, Priest of Andreevka, New Martyr. Nov. 17.
Constantine, Prince of Georgia, Martyr. Oct. 2.
Constantine, Prince of Murom. May 21.
Constantine, Prince of Smolensk. Sept. 19, Mar. 5.
Constantine, Prince of Yaroslavl. July 3, June 8.
Constantine, Prince, New Martyr in Russia. July 5.
Constantinople, Consecration of. May 11.
Copris of Egypt, Martyr. Dec. 17.
Coprius of Palestine, Righteous. Sept. 24.
Coprius of Pechenga, Righteous. Feb. 4.
Corbinian, First Bishop of Freising in Bavaria. Sept. 8.
Coremmon the Eparch, Martyr. Dec. 15.
Corfu, 7 martyred Thieves of. Apr. 29.
Cormac, Abbot of Durrow. June 21.
Cornelius of Komel, Righteous. May 19.
Cornelius of Paleostrov, Righteous. May 19, Aug. 21.
Cornelius of Pereyaslavl, Righteous. July 22.
Cornelius of the Pskov Caves, Righteous Martyr. Feb. 20.
Cornelius the Centurion, Hieromartyr. Sept. 13.
Cornelius the Lute-player, Righteous. Dec. 3.
Cornelius, Bishop of Tula, New Martyr. Feb. 15.
Coronatus (or Callinicus), Martyr at Apollonia. Dec. 14, Aug. 17.
Coronatus, Bishop of Iconium, Martyr. Sept. 12.
Coronatus, Martyr. Aug. 13.
Cosmas of Aetolia, Equal to the Apostles. Aug. 24.
Cosmas of Arabia, Unmercenary. Oct. 17.
Cosmas of Asia, Unmercenary. Nov. 1, Oct. 17.
Cosmas of Kosino, Righteous. July 29.
Cosmas of Rome, Unmercenary. July 1, Oct. 17.
Cosmas of Yakhroma, Righteous. Feb. 18, Oct. 14.
Cosmas of Zographou Monastery. Sept. 22.
Cosmas the Hymnographer, Bishop of Maïuma. Oct. 14.
Cosmas, Archbishop of Constantinople. Jan. 2.
Cosmas, Bishop of Chalcedon. Apr. 18.
Cosmas, Martyr. Oct. 31.
Council. *See* Ecumenical Councils.
Crescens of Corinth, Martyr. Mar. 10.
Crescens of Myra in Lycia, Martyr. Apr. 15.
Crescens of Rome, Martyr. May 28.
Crescens of Tivoli, Martyr. July 18.
Crescens, Apostle, of the 70. July 30, Jan. 4.
Crescentia of Lucania, Martyr. June 15.
Crete:
Holy Hierarchs of. Aug. 25.
Holy 99 Fathers of. Oct. 7.
10 Martyrs of. Dec. 23.
12 Martyred Soldiers of. Aug. 12.
Crispin of Rome, Martyr at Soissons in Gaul. Oct. 25.
Crispina of Thagura in Numidia, Martyr. Dec. 5.
Crispinian of Rome, Martyr at Soissons in Gaul. Oct. 25.
Crispus, Apostle, of the 70. Dec. 8.
Cronan, Abbot of Roscrea in Ireland. Apr. 28.
Cronides of Alexandria, Martyr. Sept. 13.
Cronides the Public Official, Martyr. Mar. 27.
Cronion of Alexandria, Martyr. Oct. 30.
Cross, Honoured and Life-giving:
Appearance over Athens in 1925. Sept. 14.
Appearance over Jerusalem in 351. May 7.
Discovery by Saint Helen, and the Finding of the Nails. Mar. 6.
Exaltation. Sept. 14.
Forefeast of the Procession. July 31.
Procession. Aug. 1.
Return of Cross to the Palace. Aug. 14.
Worship of. Third Sunday of the Fast.
Cucufas of Barcelona, Martyr. July 25.
Cuthbert, Bishop of Lindisfarne, Wonderworker. Mar. 20.
Cutias of Rome, Martyr. Aug. 11.
Cyprian of Corinth, Martyr. Mar. 10.
Cyprian of Nicomedia, Martyr. Aug. 17.
Cyprian of Storozhka, the Former Outlaw. Aug. 26.
Cyprian of Suzdal, Fool for Christ's sake. Oct. 2.
Cyprian of Ustiug, Righteous. Sept. 29.
Cyprian, Bishop in Africa, Martyr. Oct. 12.
Cyprian, Bishop of Carthage, Martyr. Aug. 31, Sept. 14.
Cyprian, Hieromartyr, the Former Sorcerer. Oct. 2.
Cyprian, Martyr (with Juliana). Nov. 1.
Cyprian, Metropolitan of Kiev. Sept. 16, May 27, Aug. 27.
Cyprian, New Hieromartyr in Constantinople. July 5.
Cyprilla of Libya, Martyr. July 4.
Cyprinus of Sicily, Martyr. May 10.
Cyprus of Ostia, Martyr. Jan. 30.
Cyprus, 2 Martyrs of. June 18.
Cyria of Caesarea in Palestine, Virgin Martyr. June 6.
Cyriaca. *See* Kyriake.

Cyriacus of Alexandria, Martyr. Sept. 6.
Cyriacus of Anatolia, Martyr. June 25.
Cyriacus of Kargopol, Righteous. Apr. 28.
Cyriacus of Malaga, Martyr. June 18.
Cyriacus of Perga in Pamphylia, Martyr. Aug. 1.
Cyriacus of Rome, Martyr in Pamphylia. May 2.
Cyriacus the Anchorite of Palestine. Sept. 29.
Cyriacus the Public Servant, Martyr in Alexandria. Sept. 6.
Cyriacus, Bishop, Martyr in Ostia. Jan. 30.
Cyriacus, Child Martyr. May 24.
Cyriacus, Patriarch of Constantinople. Oct. 27.
Cyriacus, Patriarch of Jerusalem, Martyr. Oct. 28.
Cyriaina of Cilicia, Martyr. Nov. 1.
Cyricus of Iconium, Child Martyr. July 15.
Cyriena of Thrace, Virgin Martyr. Sept. 1.
Cyril Alphanov, Righteous. May 4, June 17.
Cyril of Belozersk, Righteous. June 9.
Cyril of Cantara, Righteous Martyr. May 19.
Cyril of Chelmogorsk, Righteous. Dec. 8.
Cyril of Heliopolis in Phoenicia, Deacon, Martyr. Mar. 29.
Cyril of Novozersk, Righteous. Feb. 4, Nov. 7.
Cyril of Philea, Righteous. Dec. 2.
Cyril, Archbishop of Jerusalem. Mar. 18.
Cyril, Bishop of Gortynia, Martyr. June 14, Aug. 25.
Cyril, Bishop of Turov. Apr. 28.
Cyril, Equal to the Apostles, Enlightener of the Slavs. May 11, Feb. 14.
Cyril, Martyr. Oct. 29.
Cyril, Metropolitan of Kazan, New Martyr. Nov. 7.
Cyril, New Martyr in Russia (with Lydia). July 20.
Cyril, one of the 40 Martyrs of Sebastia. Mar. 9.
Cyril, Patriarch of Alexandria. June 9, Jan. 18.
Cyril, Patriarch of Serbia. Aug. 30.
Cyril, Priest of Verkhne-Kargatskoe, New Martyr. July 27.
Cyrion, one of the 40 Martyrs of Sebastia. Mar. 9.
Cyrus, Archbishop of Constantinople. Jan. 8.
Cyrus, Righteous. June 9.
Cyrus, Unmercenary. Jan. 31, June 28, Oct. 17.
Cyzicus, 9 Martyrs of. Apr. 28.

D

Dachi of Kola in Georgia, Child Martyr. Feb. 22.
Dacian of Abitene in Africa, Martyr. Feb. 11.
Dada of Persia, Martyr. Sept. 29.
Dadas of Dorostolum, Martyr. Apr. 13, Aug. 2.
Dalmatus of Dalmatus Monastery. Aug. 3.
Damaris of Athens, Disciple of Saint Paul. Oct. 2.
Damascene of Constantinople, New Righteous Martyr. Nov. 13.
Damascene of Turnovo, New Martyr. Jan. 16.
Damascene, Bishop of Glukhov, New Martyr. Sept. 10.
See also John of Damascus.
Damasus, Pope of Rome. Dec. 11.
Damian of Agrapha, New Righteous Martyr. Feb. 14.
Damian of Arabia, Unmercenary. Oct. 17.
Damian of Asia, Unmercenary. Nov. 1, Oct. 17.
Damian of Cyrrhus in Syria, Righteous. Feb. 23.
Damian of Esphigmenou, Righteous. Feb. 23.
Damian of the Kiev Caves. Oct. 5, Sept. 22–28.
Damian of Rome, Unmercenary. July 1, Oct. 17.
Damian, Martyr. Oct. 31.
Dan the Patriarch. Sunday Before Nativity.
Danax of Illyricum, Reader, Martyr. Jan. 16.
Danax, Martyr. May 6.
Daniel of the Kiev Caves. Aug. 28.
Daniel of Nicopolis, Martyr. July 10.
Daniel of Pereyaslavl-Zalessky, Righteous. Apr. 7, Dec. 30.
Daniel of Scete, Righteous. June 7.
Daniel of Shuzhgorye, Righteous. Sept. 21.
Daniel of Thasios, Righteous. Sept. 12.
Daniel of Tiberiopolis, Righteous Martyr. Nov. 28.
Daniel the Hesychast of Voronet in Moldavia. Dec. 18.
Daniel the Stylite of Constantinople, Righteous. Dec. 11.
Daniel, Abbot in Russia martyred by the Latins. May 14.
Daniel, Archbishop of Serbia. Dec. 20, Aug. 30.
Daniel, Martyr in Caesarea of Palestine. Feb. 16.
Daniel, Prince of Moscow. Mar. 4, Aug. 30.
Daniel, Prophet. Dec. 17, Sunday Before Nativity.
See also Deiniol.
Daria, Martyr. Mar. 19.
Dasius of Damascus, Martyr. Nov. 1.
Dasius of Dorostolum, Martyr. Nov. 20.
Dasius of Nicomedia, Martyr. Oct. 21.
Dasius, Martyr (with Maron). July 18.
Dasius, Martyr (with Severus *et al.*). Nov. 3.
Dativa of Carthage, Martyr. Dec. 6.
Dativus the Senator of Abitene in Africa, Martyr. Feb. 11.
Dativus, Bishop in Africa, Martyr. Feb. 4.
Datus (or Dantus) of Abitene in Africa, Martyr. Feb. 11.
David of Echmiadzin in Armenia, Righteous Martyr. Dec. 23.
David of Euboia, Righteous. Nov. 1.
David of Garedja in Georgia, Righteous (with John of Zedazeni *et al.*). May 7.
David of Garedja in Georgia, Righteous Martyr (with Shio the New *et al.*). June 1.
David of Georgia, Martyr (with Taritchan). May 18.
David of Lesbos, Righteous. Feb. 1.
David of Saint Anna's Skete, New Martyr. June 26.
David of Serbia, Righteous. Sept. 24.
David of Serpukhov, Righteous. Oct. 18.
David of Thessalonica, Righteous. June 26.
David the King, Son of Jesse. Sunday Before Nativity, Sunday After Nativity.
David the Restorer, King of Georgia. Jan. 26.
David, Bishop of Menevia in Wales. Mar. 1.
David, Prince of Georgia, Martyr. Oct. 2.
David, Prince of Smolensk. Sept. 19, Mar. 5.
David, Righteous Martyr. Apr. 12.
Deborah, Judge of Israel. Sunday Before Nativity.
Declan, Bishop of Ardmore. July 24.
Deiniol (Daniel), First Bishop of Bangor in Wales. Sept. 11.
Delphinus, Bishop of Bordeaux. Dec. 24.
Demes, Martyr. Apr. 12.
Demetrianus, Bishop of Cytheria in Cyprus. Nov. 6.
Demetrianus, Martyr. Sept. 11.
Demetrion, Martyr. May 6.
Demetrius of Bulgaria, Righteous. Oct. 26.
Demetrius of Chios, New Martyr. Jan. 29.
Demetrius of Constantinople, New Martyr. Jan. 27.
Demetrius of Cyprus, Deacon, Martyr. June 23.
Demetrius of Lesbos, New Martyr. Aug. 11.
Demetrius of Megara, Martyr. Aug. 16.
Demetrius of the Peloponnesus, New Martyr in Tripoli. Apr. 14.
Demetrius of the Peloponnesus, New Martyr. May 28.
Demetrius of Philadelphia, New Martyr. June 2.
Demetrius of Priluki, Righteous. Feb. 11.
Demetrius of Samarina, New Righteous Martyr. Aug. 17.
Demetrius the Joiner, New Martyr. Mar. 19.

Demetrius the Myrrh-streamer, Great Martyr. Oct. 26.
Demetrius the Sacristan, Righteous. Jan. 25.
Demetrius the Self-Sacrificing, King of Georgia, Martyr. Mar. 12.
Demetrius, Archbishop of Gdov, New Martyr. Aug. 4.
Demetrius, Archimandrite of Voronezh, New Martyr. Oct. 26.
Demetrius, Crown Prince of Moscow and All Russia. May 15, June 3.
Demetrius, Grand Duke, New Martyr in Russia. Jan. 17.
Demetrius, Martyr for the Holy Icon at the Bronze Gate. Aug. 9.
Demetrius, Martyr (with Evanthia). Sept. 11.
Demetrius, Martyr. Nov. 15.
Demetrius, Metropolitan of Rostov. Oct. 28, Sept. 21.
Demetrius, Priest of Mikhailovskoe, New Martyr. Oct. 26.
Demetrius, Priest of Nizhne-Kargatskoe, New Martyr. July 27.
Demetrius and Demetrius, Priests, New Martyrs in Russia. Oct. 28.
Demus of Smyrna, New Martyr. Apr. 10.
Denachis of Persia, Virgin Martyr. Nov. 20.
Dennis; Denise. *See* Dionysius; Dionysia.
Deogratias, Bishop of Carthage. Mar. 22.
Desiderius of Benevento, Martyr. Apr. 21.
Devota of Corsica, Virgin Martyr. Jan. 27.
Diadochus, Bishop of Photica. Mar. 29.
Diadochus, Martyr. Aug. 31.
Didymus of Alexandria, Martyr (with Theodora). Apr. 5.
Didymus of Laodicea, Martyr. Sept. 11.
Didymus the Tribune, Martyr. May 24.
Digna of Cordova, Virgin Martyr. June 14.
Diocles, Righteous. July 19.
Diodore of Aphrodisia, Martyr. May 3.
Diodore of Emesa, Martyr. June 13.
Diodore of Laodicea, Martyr. Sept. 11.
Diodore of Pamphylia, Martyr. Oct. 25.
Diodore of Yurievo, Righteous. Nov. 27.
Diodore, Martyr (with Andromachus). Oct. 12.
Diodore, Martyr (with Claudius *et al.*). Apr. 5, Jan. 31.
Diodore, Presbyter, Martyr. Mar. 19.
Diogenes, Martyr. Dec. 5.
Diomedes of Laodicea, Martyr. Sept. 11.
Diomedes of Tarsus, Unmercenary. Aug. 16, Oct. 17.
Diomedes, Martyr in Cappadocia. July 3.
Diomedes, Martyr (with Laurence). Aug. 28.
Diomedes, Martyr. Sept. 2.
Dion, Martyr. Mar. 8.
Dionysia (Denise) of Carthage, Martyr. Dec. 6.
Dionysius (Dennis) of Alexandria, Martyr. Sept. 6.
Dionysius of Athens, Martyr. May 18.
Dionysius of Corinth, Martyr. Mar. 10.
Dionysius of Dionysiou Monastery, Founder. June 25.
Dionysius of Glushitsa, Righteous. June 1.
Dionysius of Italy, Martyr. Aug. 18.
Dionysius of the Kiev Caves. Oct. 3, Aug. 28.
Dionysius of Mount Athos, Righteous Martyr. Nov. 1.
Dionysius of Nicomedia, Child Martyr. June 3.
Dionysius of Olympus, Righteous. Jan. 23.
Dionysius of Perga in Pamphylia, Martyr. Apr. 19.
Dionysius of Tripolis, and another Dionysius, Martyrs in Caesarea of Palestine. Mar. 15.
Dionysius of Zakynthos, Archbishop of Aegina. Dec. 17, Aug. 24.
Dionysius the Areopagite, Hieromartyr. Oct. 3.
Dionysius the Orator of Mount Athos. July 9.
Dionysius, Archbishop of Alexandria, Martyr. Oct. 3.
Dionysius, Archbishop of Suzdal. June 26, Oct. 15.
Dionysius, Archimandrite of the Holy Trinity – Saint Sergius Lavra. May 12.
Dionysius, Bishop of Corinth, Martyr. Nov. 29.
Dionysius, Bishop of Milan, Confessor. May 25.
Dionysius, Bishop of Paris, Martyr. Oct. 9.
Dionysius, one of the Seven Youths of Ephesus. Aug. 4, Oct. 22.
Dioscorides of Rome, Martyr. May 28.
Dioscorus of Egypt, Martyr. Oct. 13.
Dioscorus of Smyrna, Martyr. May 11.
Dius of Antioch, Wonderworker. July 19.
Dius, Martyr. Apr. 3.
Dodo of Georgia, Righteous. May 20.
Dometian of Iberia, Martyr. Apr. 15.
Dometian, Bishop of Melitene. Jan. 10.
Dometian, one of the 40 Martyrs of Sebastia. Mar. 9.
Dometius of Dionysiou Monastery. June 25.
Dometius of Persia, Righteous Martyr. Aug. 7.
Dometius of Philotheou Monastery. Aug. 7.
Dometius, Martyr (with Leontius *et al.*). Oct. 16.
Dometius, Martyr. Oct. 30.
Dometius, Martyr. Dec. 7.
Dometius, Martyr. Mar. 23.
Dometius, Righteous. Mar. 8.
Dominica of Chernigov, New Martyr. Jan. 7.
Domna of Nicomedia, Martyr. Dec. 28.
Domna, Martyr. Nov. 2.
Domnica of Constantinople, Righteous. Jan. 8.
Domnina of Anazarbus, Martyr. Oct. 12.
Domnina of Antioch, Martyr in Edessa. Oct. 4.
Domnina of Syria, Righteous. Mar. 1.
Domnina, Martyr. Nov. 2.
Domnina, Righteous. Jan. 5.
Domninus of Palestine, Martyr. Nov. 5.
Domninus of Rome, Martyr. Mar. 21.
Domninus of Thessalonica, Martyr. Oct. 1.
Domninus, Evangelizer of Embrun in Gaul. Apr. 20.
Domninus, Martyr. Oct. 16.
Domnus, one of the 40 Martyrs of Sebastia. Mar. 9.
Donagus, Bishop of Libya, Martyr. June 28.
Donata of Scillium, Martyr at Carthage. July 17.
Donatianus of Carthage, Martyr. Feb. 24.
Donatianus of Nantes, Martyr. May 24.
Donatianus, Bishop in Africa, Martyr. Sept. 6.
Donatilla of Tuburbo Lucernaria in Africa, Virgin Martyr. July 30.
Donatus, Bishop of Euroia. Apr. 30.
Donatus, Bishop of Libya. July 4.
Donatus, Martyr (with Therinus). Apr. 23.
Donatus, Martyr. May 6.
Donnan of Eigg Island, Righteous Martyr. Apr. 17.
Dorothea of Caesarea in Cappadocia, Martyr. Feb. 6.
Dorothea of Kashin, Righteous. Feb. 6.
Dorothea of Thrace, Virgin Martyr. Sept. 1.
Dorotheus of Gaza, Righteous. Aug. 13.
Dorotheus of Megara, Martyr. Aug. 16.
Dorotheus of Melitene, Martyr. Nov. 7.
Dorotheus of Palestine, Priest, Martyr. Nov. 5.
Dorotheus the Prefect of Nicomedia, Martyr. Dec. 28.
Dorotheus the Solitary of Egypt. Sept. 16.
Dorotheus, Bishop of Tyre, Martyr. June 5, Oct. 9.
Dorotheus, Martyr (with Agapetus of Sinaus). Feb. 18.
Dorymedon of Synnada, Martyr. Sept. 19.
Dorymedon, Martyr (with Stephen *et al.*). Oct. 31.
Dorymedon, Martyr (with Trypho and Trophimus). Sept. 29.
Dosai (or Dosas or Sodas) of Persia, Martyr. Aug. 20.
Dositheus of Gaza, Righteous. Aug. 13.
Dositheus of the Kiev Caves. Aug. 28.
Dositheus of Optina, New Righteous Martyr. Nov. 12.

Dositheus of Pskov, Righteous. Oct. 8.
Doulas of Cilicia, Martyr. June 15.
Dovment, Prince of Pskov. May 20.
Dragutin of Serbia, Righteous. Oct. 30.
Drosis, Daughter of the Emperor Trajan, Martyr. Mar. 22.
Drosis, Martyr. July 28.
Drostan, First Abbot of Deer in Aberdeenshire. July 11.
Ducas the Tailor, of Mytilene, New Martyr. Apr. 24.
Duklida, Daughter of Saint Gaatha. Mar. 26.
Dulcitius of Melitene, Martyr. Nov. 7.
Dunaleh (or Daniel) of Spain (Stephen in the Holy Schema), Righteous Confessor. Dec. 17.
Dunstan, Archbishop of Canterbury. May 19.

E

Eanswith, Abbess of Folkstone. Aug. 25.
Earcongata. *See* Ercongata.
Earthquake, Deliverance From:
Sept. 25. (Thrice-Holy Hymn [Under Emperor Theodosius II]).
Oct. 26. (A.D. 740).
Dec. 6.
Dec. 14. (A.D. 557).
Jan. 26. (Under Emperor Theodosius II).
Mar. 17. (Under Emperor Constantine Porphyrogenitus).
Aug. 16. (A.D. 542).
Ebba the Elder, Abbess of Coldingham. Aug. 25.
Ebores of Persia, Martyr. Oct. 20.
Ecdicius, one of the 40 Martyrs of Sebastia. Mar. 9.
Ecumenical Councils:
First Council. Seventh Sunday of Pascha.
Second Council. May 22.
Third Council. Sept. 9.
Fourth Council. July 11.
Fifth Council. July 25.
Sixth Council. Sept. 14.
Seventh Council. Oct. 11–17.
All Seven Councils. July 13–19.
Ecumenius, Bishop of Tricca. May 3.
Edalom (or Adelom), Martyr. Oct. 28.
Edith of Wilton, Righteous. Sept. 16.
Edmund, King of East Anglia, Martyr. Nov. 20.
Edward, King of England, Martyr. Mar. 18.
Edwin, King of Northumbria, Martyr. Oct. 12.
Egathrax, Martyr in the land of the Goths. Mar. 26.
Egypt and Palestine, 40 Martyrs of. Oct. 14.
Egypt:
Martyred Youth of. Dec. 11.
6 Martyrs of. Feb. 28.
10 Ascetics of. Aug. 8.
10 Martyrs of. June 5.
100 Martyrs from, in Palestine. Sept. 17.
Elasippus (or Eleusippus) of Cappadocia, Martyr. Jan. 16.
Eleazar of Anzersk, Righteous. Jan. 13.
Eleazar of Olonets, Righteous. June 4.
Eleazar the Priest, Son of Aaron. Sept. 2.
Eleazar, Martyr. Aug. 1.
Eleazar, one of the Seven Maccabees. Aug. 1.
Eleazar, Teacher of the Seven Maccabees. Aug. 1.
Elesa, Righteous Martyr on Cythera. Aug. 1.
Elesbaan (Caleb), King of Ethiopia, Righteous. Oct. 24.
Eleutherius of Athens, Martyr. Oct. 3.
Eleutherius of Byzantium, the Chamberlain, Martyr. Dec. 15.
Eleutherius of Persia, Martyr. Apr. 13.
Eleutherius, Bishop of Illyricum, Martyr. Dec. 15, July 21.
Eleutherius, Martyr (with Leonidas). Aug. 8.
Elfleda, Abbess of Whitby. Feb. 8.
Eli of Tomi in Moesia, Martyr. Sept. 13.
Elian, Martyr in Philadelphia of Decapolis. Aug. 11.
Elias the Thesbite (Elijah the Tishbite), Prophet. July 20.
Elias Ardunis of Kalamae, New Martyr. Jan. 31.
Elias Iorest, Metropolitan of Ardeal, Confessor. Apr. 24.
Elias Tatishchev, New Martyr in Russia. July 4.
Elias of Cordova, Priest, Martyr. Apr. 17.
Elias of Egypt, Martyr in Ascalon. Dec. 19.
Elias of the Kiev Caves, Wonderworker of Murom. Dec. 19, Sept. 22–28.
Elias of Persia, Martyr. Mar. 29.
Elias the Wonderworker of Egypt. Jan. 12.
Elias, Martyr in Caesarea of Palestine. Feb. 16.
Elias, Martyr in Palestine. Sept. 17.
Elias, one of the 40 Martyrs of Sebastia. Mar. 9.
Elias, Righteous. Nov. 3.
Eligius (Eloi), Bishop of Noyon. Dec. 1.
Elisseus (Elisha), Prophet. June 14, June 20.
Elisseus of Suma, Righteous. June 14.
Elizabeth the Wonderworker of Constantinople. Apr. 24.
Elizabeth, Grand Duchess of Russia, New Righteous Martyr. July 5.
Elizabeth, Martyr. Oct. 22.
Elizabeth, Mother of Saint John the Baptist. June 24.
Elizbar, Prince of Georgia, Martyr. Sept. 18.
Elpidephorus of Persia, Martyr. Nov. 2.
Elpidephorus, Martyr. Apr. 3.
Elpidius, Bishop of Cherson, Martyr. Mar. 7.
Elpidius, Martyr. Nov. 15.
Elymas of Persia, Presbyter, Martyr. Oct. 7.
Emeritus of Abitene in Africa, Martyr. Feb. 11.
Emeterius. *See* Hemeterius.
Emilas of Cordova, Deacon, Martyr. Sept. 15.
Emilian (Millan de la Cogolla) of Aragon in Spain, Righteous. Nov. 12.
Emilian of Carthage, Martyr. Dec. 6.
Emilian of Dorostolum, Martyr. July 18.
Emilian of Italy, Hieromartyr. Aug. 18.
Emilian the Confessor, Bishop of Cyzicus. Aug. 8, Jan. 8.
Emilian the Soldier, Martyr at Cirta in Numidia. Apr. 29.
Emilian, Martyr. Dec. 11.
Emilian, Priest of Muraviev, New Martyr. May 17.
Emily, Righteous, Mother of Saint Macrina. July 19.
Emmanuel, Martyr. Mar. 20.
See also Manuel.
Encratis (Engracia) of Saragossa, Virgin Martyr. Apr. 16.
Enda, Abbot of Killeany in Galway. Mar. 21.
Ennatha (Thea), Virgin Martyr in Caesarea of Palestine. Feb. 10, July 18.
Ennatha of Persia, Righteous Martyr. June 9, Sept. 26.
Enoch, Son of Jared. Sunday Before Nativity.
Enoës of Persia, Martyr. Oct. 20.
Enos, Son of Seth. Sunday Before Nativity.
Eoban, Bishop, Martyr. June 5.
Epaphroditus of Alamannia, Martyr in Cyprus. July 13.
Epaphroditus, Apostle, of the 70. Dec. 8, Jan. 4.
Epenetus, Apostle, of the 70. July 30, Jan. 4.
Ephebus of Italy, Martyr. July 30.
Ephesus, Seven Youths of. Aug. 4, Oct. 22.
Ephraim of the Kiev Caves, Bishop of Pereyaslavl. Jan. 28, Sept. 22–28.
Ephraim of Novotorzhok, Righteous. Jan. 28, June 11.
Ephraim of Perekop, Righteous. Sept. 26, May 16.
Ephraim of Smolensk, Righteous. Aug. 21.
Ephraim the Syrian, Righteous. Jan. 28.
Ephraim, Archpriest, New Martyr (with Hermogenes, Bishop of Tobolsk). June 16.

Ephraim, Bishop of Cherson, Martyr. Mar. 7.
Ephraim, Bishop of Mylassa in Asia Minor. Jan. 18.
Ephraim, Bishop of Selenginsk, New Martyr. Aug. 22.
Ephraim, Patriarch of Antioch. Mar. 7.
Ephraim, Patriarch of Serbia. June 15, Aug. 30.
Epicharis of Rome, Martyr. Sept. 27.
Epimachus of Egypt, Martyr. Oct. 31, Mar. 11.
Epimachus of Rome, Martyr. Oct. 31, May 9.
Epimachus, Martyr. July 6.
Epiphanius of Melitene, Martyr. Nov. 7.
Epiphanius, Archbishop of Constantinople. Aug. 25.
Epiphanius, Bishop of Cyprus. May 12.
Epiphanius, Bishop of Pavia. Jan. 21.
Epipodius of Lyons, Martyr. Apr. 22.
Episteme, Martyr. Nov. 5.
Epolonius of Antioch, Martyr. Sept. 4.
Erasmus of the Kiev Caves. Feb. 24, Sept. 22–28.
Erasmus of Ochrid, Hieromartyr. June 2.
Erasmus, Righteous. June 18.
Erastus, Apostle, of the 70. Nov. 10, Jan. 4.
Ercongata of Kent, Nun in Gaul. Feb. 23.
Erconwald, Bishop of London. Apr. 30.
Erentrude of Salzburg, Abbess. June 30.
Ermelinda of Meldaert in Belgium, Righteous. Oct. 29.
Eros of Anatolia, Martyr. June 25.
Eroteïs of Caesarea in Cappadocia, Martyr. Oct. 27.
Eroteïs, Virgin Martyr. Oct. 6.
Esaias (Isaiah), Prophet. May 9.
Esaias of the Kiev Caves. May 15, Sept. 22–28.
Esaias of Peking, Martyr. June 10.
Esaias, Bishop of Rostov. May 15.
Esaias, Martyr in Caesarea of Palestine. Feb. 16.
Eskoës, Martyr in the land of the Goths. Mar. 26.
Esther, New Righteous Martyr in Russia. Sunday Nearest Jan. 25.
Esther, who delivered Israel. Sunday Before Nativity.
Ethelbert, King of Kent. Feb. 24.
Ethelburga (Aubierge), Abbess of Faremoutiers in Gaul and Sister of Saint Etheldreda of Ely. July 7.
Ethelburga, Abbess of Barking and Sister of Saint Erconwald. Oct. 11.
Etheldreda (Audrey) of Ely, Righteous. June 23.
Etimasius of Tiberiopolis, Martyr. Nov. 28.
Eubiotus of Cyzicus, Martyr. Dec. 18.
Eubula, Mother of Saint Panteleimon. Mar. 30.
Eubulus of Caesarea in Palestine, Martyr. Feb. 3.
Eubulus, Apostle. Feb. 28.
Eubulus, Martyr. Mar. 6.
Eucarpion of Nicomedia, Martyr. Mar. 18.
Eucherion of Iberia, Martyr. Apr. 15.
Eucherius, Bishop of Lyons. Nov. 16.
Eucleus of Perga in Pamphylia, Martyr. Aug. 1.
Eucrates, Martyr. Oct. 21.
Eudocia the Samaritan, Righteous Martyr. Mar. 1, Aug. 4.
Eudocia, Empress, Wife of Theodosius II. Aug. 13.
Eudocia, New Virgin Martyr near Sarov. Aug. 6.
Eudocimus (Sabbas) the Newly Revealed of Vatopedi Monastery. Oct. 5.
Eudocimus of Cappadocia, Righteous. July 31.
Eudoxia, Virgin Martyr (with Cyrus and John). Jan. 31.
Eudoxius of Melitene, Martyr. Sept. 6.
Eudoxius of Sebastia, Martyr. Nov. 2.
Eugendus. *See* Oyend.
Eugene Botkin, New Martyr in Russia. July 4.
Eugene of Damascus, Martyr. Sept. 25.
Eugene of Greater Armenia, Martyr. Dec. 13.
Eugene of Melitene, Martyr. Nov. 7.
Eugene of Tivoli, Martyr. July 18.
Eugene of Trebizond, Martyr. Jan. 21.
Eugene the Confessor, in Mauretania. Feb. 19.
Eugene, Bishop of Carthage, Confessor. July 13.
Eugene, Bishop of Cherson, Martyr. Mar. 7.
Eugene, Martyr (with George and Theodore). July 21.
Eugene, Martyr. Nov. 24.
Eugene, Martyr. Dec. 10.
Eugene, New Righteous Martyr in Svir. Apr. 24.
Eugene, Righteous. Feb. 12.
Eugenia of Rome, Righteous Martyr. Dec. 24.
Eugenius, Martyrs in the Quarter of. Feb. 22.
Eugraphus, Archpriest, New Martyr in Russia. Dec. 10.
Eugraphus, Martyr in Alexandria. Dec. 10.
Eulalia of Barcelona, Virgin Martyr. Aug. 22.
Eulalia of Merida, Virgin Martyr. Dec. 10.
Eulalia of Thrace, Virgin Martyr. Sept. 1.
Eulalius, Bishop. Aug. 30.
Eulampia of Nicomedia, Martyr. Oct. 10.
Eulampius of Nicomedia, Martyr. Oct. 10.
Eulampius of Palestine, Martyr. Mar. 5.
Eulampius, Martyr in Cappadocia. July 3.
Eulogius of Cordova, Priest, Martyr. Mar. 11.
Eulogius of the Kiev Caves. Aug. 28.
Eulogius of Palestine, Martyr. Mar. 5.
Eulogius of Tarragona, Deacon, Martyr. Jan. 21.
Eulogius the Confessor, Bishop of Edessa. Aug. 25.
Eulogius the Hospitable of Egypt, Righteous. Apr. 27.
Eulogius the Prophet of Georgia, Fool for Christ's sake. Apr. 1.
Eulogius, Archbishop of Alexandria. Feb. 13.
Eulogius, Patriarch of Antioch. June 13.
Eumenius of Crete, Righteous. July 10.
Eumenius, Bishop of Gortynia. Sept. 18, Aug. 25.
Eunice, Martyr. Oct. 28.
Eunician of Crete, Martyr. Dec. 23.
Eunoicus, one of the 40 Martyrs of Sebastia. Mar. 9.
Eunuch of Ethiopia baptized by Saint Philip. Aug. 27.
Euphemia of Amisus, Martyr. Mar. 20.
Euphemia of Thrace, Virgin Martyr. Sept. 1.
Euphemia the All-famed, Great Martyr. Sept. 16, July 11, May 16.
Euphemia, Martyr (with Christopher). Nov. 19, Nov. 22.
Euphemia, Martyr. Jan. 4.
Euphrasia of Amisus, Martyr. Mar. 20.
Euphrasia of Ancyra, Virgin Martyr. May 18.
Euphrasia of Nicomedia, Martyr. Jan. 19.
Euphrasia, Martyr. May 18.
Euphrasius of Corfu, Martyr. Apr. 29.
Euphrasius, Bishop of Ionopolis. July 17.
Euphrosyne of Alexandria, Righteous. Sept. 25.
Euphrosyne of the Peloponnesus, Righteous. Oct. 18.
Euphrosyne of Polotsk, Righteous. May 23, Aug. 28.
Euphrosyne of Suzdal, Righteous. Sept. 25.
Euphrosyne, Great Princess of Moscow, Righteous. July 7, May 17.
Euphrosynus of Pskov, Righteous. May 15.
Euphrosynus of Sinozersk, Righteous. Mar. 20.
Euphrosynus of Tver, Righteous. Mar. 2.
Euphrosynus the Cook, Righteous. Sept. 11.
Euphrosynus, Martyr. Mar. 6.
Euplus the Deacon, Great Martyr. Aug. 11.
Euplus, Martyr. May 30.
Euporus of Crete, Martyr. Dec. 23.
Eupraxia of Constantinople, Ascetic in Egypt. July 25.
Eupraxia, Abbess of Pskov. Oct. 16.
Euprepius, Disciple of Saint Maximus the Confessor. Sept. 20.
Eupsychius of Caesarea in Cappadocia, Martyr. Sept. 7.
Eupsychius of Caesarea in Cappadocia, Martyr. Apr. 9.
Eupsychius of Palestine, Martyr. Nov. 5.
Euschemon the Confessor, Bishop of Lampsacus. Mar. 14.

Eusebia, Abbess of Hamage. Mar. 16.
Eusebiotes, Martyr. May 27.
Eusebius of Alexandria, Deacon, Martyr. Oct. 4.
Eusebius of Asicha in Syria, Righteous. Feb. 15.
Eusebius of Corfu, Martyr. Apr. 29.
Eusebius of Gaza, Martyr. Sept. 21.
Eusebius of Mount Coryphe in Syria, Righteous. Jan. 23.
Eusebius of Nicomedia, Martyr (with Bassus *et al.*). Jan. 20.
Eusebius of Nicomedia, Martyr (with Neon *et al.*). Apr. 24.
Eusebius of Ostia, Martyr. Jan. 30.
Eusebius of Phoenicia, Martyr. Sept. 21.
Eusebius of Rome, Martyr. Aug. 25.
Eusebius of Tiberiopolis, Righteous Martyr. Nov. 28.
Eusebius, Bishop of Samosata, Martyr. June 22.
Eusebius, Bishop of Vercelli, Confessor. Aug. 1.
Eusebius, Deacon, Martyr. Oct. 19.
Eusebius, Martyr (with Haralampus). May 31.
Eusebius, Presbyter, Martyr at Terracina. Oct. 7.
Eusebona, one of the Seven Maccabees. Aug. 1.
Eusignius of Antioch, Martyr. Aug. 5.
Eustace. *See* Eustathius.
Eustasius, Abbot of Luxovium in Gaul. Mar. 29.
Eustathius I, Archbishop of Serbia. Jan. 4, Aug. 30.
Eustathius II, Archbishop of Serbia. Aug. 16.
Eustathius Placidas, Great Martyr. Sept. 20.
Eustathius of Ancyra, Martyr. July 28.
Eustathius of Gangra, Deacon, Martyr. Nov. 20.
Eustathius of the Kiev Caves. Sept. 22–28.
Eustathius of Rome, Martyr. Sept. 28.
Eustathius of Vilna in Lithuania, Martyr. Apr. 14.
Eustathius the Cobbler of Georgia, Martyr. July 29.
Eustathius the Confessor, Bishop of Kios. Mar. 29.
Eustathius the Confessor, Patriarch of Antioch. Feb. 21.
Eustathius, Hieromartyr. July 7.
Eusthenius of Alamannia, Martyr in Cyprus. July 13.
Eustochius of Pisidia, Presbyter, Martyr in Ancyra. June 23.
Eustochius, Martyr. Nov. 15.
Eustolia of Rome, Ascetic in Constantinople. Nov. 9.
Eustorgius, First Archbishop of Milan. Sept. 18.
Eustratius of Greater Armenia, Martyr. Dec. 13.
Eustratius of the Kiev Caves, Martyr. Mar. 28, Sept. 22–28.
Eustratius of Sebastia, Martyr. Nov. 2.
Eustratius the Wonderworker of Agaurus Monastery. Jan. 9.
Euthalia of Sicily, Martyr. Mar. 2.
Euthasia, Martyr. Jan. 12.
Euthymius of Dechani in Serbia, Righteous. Nov. 11.
Euthymius of Docheiariou Monastery, Founder. Nov. 9.
Euthymius of Iveron Monastery, Founder. May 13.
Euthymius of Karelia, Righteous. Apr. 18.
Euthymius of the Kiev Caves, the Silent. Jan. 20, Aug. 28.
Euthymius of Mount Athos, New Righteous Martyr. Mar. 22, May 1.
Euthymius of Suzdal, Righteous. Apr. 1, July 4.
Euthymius of Syanzhema, Righteous. Apr. 11, Jan. 20.
Euthymius of Vatopedi, Righteous Martyr. Jan. 4.
Euthymius the Confessor, Bishop of Sardis. Dec. 26.
Euthymius the Great of Palestine. Jan. 20.
Euthymius the New of Thessalonica, Righteous. Oct. 15.
Euthymius the New, Righteous. Jan. 4.
Euthymius the Wonderworker. Apr. 14.
Euthymius, Abbot of the Monastery of the Baptist in Georgia. Aug. 8.
Euthymius, Archbishop of Novgorod. Mar. 11.
Euthymius, Bishop of Madytus. May 5.
Eutropia of Alexandria, Martyr. Oct. 30.
Eutropia, Righteous Martyr. June 25.
Eutropius of Arabia, Unmercenary. Oct. 17.
Eutropius of Cappadocia, Martyr. Mar. 3.
Eutropius of Constantinople, Hieromartyr. June 16.
Eutyches, Hieromartyr, Disciple of Saint John the Theologian. Aug. 24.
Eutyches, one of the 40 Martyrs of Sebastia. Mar. 9.
Eutychian of Crete. Aug. 17.
Eutychian of Nicomedia, Martyr. Aug. 17.
Eutychian the Soldier, Martyr. Aug. 19.
Eutychian, Martyr. Sept. 2.
Eutychiane of Thrace, Virgin Martyr. Sept. 1.
Eutychius of Benevento, Martyr. Apr. 21.
Eutychius of Crete. Aug. 17.
Eutychius of Melitene, Martyr. Nov. 7.
Eutychius of Nicomedia, Martyr. Jan. 20.
Eutychius, Bishop of Melitene, Martyr. May 28.
Eutychius, Martyr (with Thessalonica). Dec. 19.
Eutychius, Martyr. Sept. 2.
Eutychius, one of the 40 Martyrs of Sebastia. Mar. 9.
Eutychius, Patriarch of Constantinople. Apr. 6.
Eutychius, Righteous. Mar. 27.
Euxiphius of Cyprus, Bishop. Sept. 17.
Evagrius of Anazarbus, Martyr. Jan. 18.
Evagrius of Georgia, Righteous. Feb. 4.
Evangelus, Bishop of Tomi in Moesia, Martyr. July 7.
Evanthia, Martyr (with Demetrius). Sept. 11.
Evanthia, Righteous. Sept. 1.
Evarestus of Crete, Martyr. Dec. 23.
Evarestus the Studite, Righteous. Dec. 26.
Eve of Abitene in Africa, Martyr. Feb. 11.
Eve the First-fashioned. Sunday Before Nativity.
Evelpistus of Rome, Martyr. June 1.
Eventius of Saragossa, Martyr. Apr. 16.
Evilasius of Cyzicus, Martyr. Feb. 6.
Evodus (Evodius), Apostle, of the 70, Bishop of Antioch. Sept. 7, Jan. 4.
Evodus, Martyr. Sept. 1.
Evurtius, Bishop of Orleans. Sept. 7.
Ewald. *See* Hewald.
Exacustodian, one of the Seven Youths of Ephesus. Aug. 4, Oct. 22.
Exuperius of the Theban Legion, Martyr. Sept. 22.
Exuperius, Bishop of Toulouse. Sept. 28.
Ezekiel, Prophet. July 23.

F

Fabian, Bishop of Rome, Martyr. Aug. 5.
Faith, Virgin Martyr. Sept. 17.
Fandila of Cordova, Hieromonk, Martyr. June 13.
Fantinus of Calabria, Wonderworker. Aug. 30.
Fara, Fare. *See* Burgundofara.
Faro, Bishop of Meaux in Gaul. Oct. 28.
Fausta of Cyzicus, Martyr. Feb. 6.
Faustianus of Corfu, Martyr. Apr. 29.
Faustinus of Rome, Martyr. July 29.
Faustus of Abitene in Africa, Martyr. Feb. 11.
Faustus of Alexandria, Deacon, Martyr. Oct. 4.
Faustus of Alexandria, Presbyter, Martyr. Sept. 6.
Faustus of Benevento, Deacon, Martyr. Apr. 21.
Faustus of Cordova, Martyr. Oct. 13.
Faustus of Dalmatus Monastery, Righteous. Aug. 3.
Faustus the Tribune, Martyr. May 24.
Faustus, Bishop of Riez. Sept. 28.
Faustus, Martyr (with Andrew the Commander). July 12, Aug. 31.

Faustus, Martyr (with Basil and Lucian). Oct. 25.
Faustus, Martyr. Feb. 6.
Faustus, Martyr. July 16.
Febronia of Murom, Righteous. June 25.
Febronia of Nisibis, Righteous Martyr. June 25.
Febronia, Daughter of Emperor Heraclius. Oct. 28.
Felician, Bishop of Foligno in Italy, Martyr. Jan. 24.
Felicissimus of Rome, Deacon, Martyr. Aug. 10.
Felicity of Carthage, Martyr. Feb. 1.
Felicity of Rome, Martyr. Jan. 25.
Felix of Apollonia, Martyr. June 17.
Felix of Cordova, Martyr. July 27.
Felix of Cordova, Righteous Martyr. June 14.
Felix of Gerona, Martyr. Aug. 1.
Felix of Karelia, Righteous. Apr. 18.
Felix of Milan, Martyr. July 12.
Felix of Nola, Bishop, Martyr. Nov. 15.
Felix of Nola, Martyr. July 27.
Felix of Nola, Priest. Jan. 14.
Felix of Ostia, Martyr. Jan. 30.
Felix of Rome, Martyr. Jan. 25.
Felix of Saragossa, Martyr. Apr. 16.
Felix of Scillium, Martyr at Carthage. July 17.
Felix the Tribune, Martyr. May 24.
Felix, Bishop of Bourges. Jan. 1.
Felix, Bishop of Dunwich, Enlightener of East Anglia. Mar. 8.
Felix, Bishop of Thibiuca in Africa, Martyr. Apr. 16, Aug. 30.
Felix, Bishop in Africa (with Cyprian), Martyr. Oct. 12.
Felix, and another Felix, Bishops in Africa, Martyrs. Feb. 4.
Felix, Evangelizer of Valence, Priest, Martyr. Apr. 23.
Felix, Martyr at Terracina. Oct. 7.
Felix, Presbyter, Martyr. Oct. 19.
Felix, Reader, and three others named Felix, of Abitene in Africa, Martyrs. Feb. 11.
Ferbinus, Righteous. Apr. 4.
Ferbutha (or Tarbo) of Persia, Martyr. Apr. 4.
Ferreolus of Besançon, Priest, Martyr. June 16.
Ferrutio (Ferjeux) of Besançon, Deacon, Martyr. June 16.
Festus the Tribune, Martyr. May 24.
Fiac (or Fiech), Bishop of Leinster. Oct. 12.
Fiacre of Meaux in Gaul, Righteous. Aug. 30.
Filgas, Martyr in the land of the Goths. Mar. 26.
Finbarr, Bishop and Founder of Cork. Sept. 25.
Finian (or Finan), Bishop of Lindisfarne. Jan. 9.
Finian, Bishop of Clonard. Dec. 12.
Finian, Bishop of Moville. Sept. 10.
Fintan, Bishop of Clonenagh. Feb. 17.
Firmilian, Bishop of Caesarea in Cappadocia. Oct. 28.
Firminus of Anatolia, Martyr. June 25.
Firmus of Anatolia, Martyr. June 25.
Firmus, Martyr. June 1.
Flavian of Carthage, Hieromartyr. Feb. 24.
Flavian the Confessor, Patriarch of Constantinople. Feb. 16.
Flavian, Righteous. Feb. 16.
Flavius, one of the 40 Martyrs of Sebastia. Mar. 9.
Flora of Cordova, Virgin Martyr. Nov. 24.
Florentina (Florence) of Seville, Righteous. June 20.
Florentius of Thessalonica, Martyr. Oct. 13.
Florus of Illyricum, Martyr. Aug. 18.
Florus, Bishop of Amisus. Dec. 18.
Forefathers of Christ. Sunday Between Dec. 11–18, Sunday Before Nativity.
Fortunatus (or Fortunianus) of Thibiuca in Africa, Martyr. Apr. 16, Aug. 30.
Fortunatus, Apostle, of the 70. June 15, Jan. 4.
Fortunatus, Evangelizer of Valence, Deacon, Martyr. Apr. 23.
Fortunianus, Martyr. Sept. 27.
Foster. *See* Vedast.
Four Crowned Martyrs. Nov. 8.
Frederick, Bishop of Utrecht, Martyr. July 18.
Friardus of Vindunitta in the Loire in Gaul. Aug. 2.
Frideswide of Oxford, Abbess. Oct. 19.
Fridolin of Poitiers, Missionary in Switzerland. Mar. 6.
Frontasius of Perigeux in Gaul, Martyr. June 4.
Fronto of Saragossa, Martyr. Apr. 16.
Fronto, Bishop of Perigeux in Gaul. Oct. 25.
Fructuosus, Bishop of Tarragona, Martyr. Jan. 21.
Frumentius and Frumentius, Martyrs in Carthage. Mar. 23.
Frumentius, Bishop of Ethiopia. Nov. 30.
Fulvian, Prince of Ethiopia. Nov. 16.
Fusculus, Bishop in Africa, Martyr. Sept. 6.
Fusik of Persia, Martyr. Apr. 17.

G

Gaatha, Princess of the Goths, Martyr. Mar. 26.
Gabinus, Presbyter of Rome, Martyr. Aug. 11.
Gabriel Mtsire of Georgia, Hieromartyr. Mar. 17.
Gabriel of Constantinople, New Righteous Martyr. Feb. 2.
Gabriel of Garedja in Georgia, Righteous Martyr. June 1.
Gabriel of Iveron Monastery. May 13, July 12.
Gabriel of Lesnovo, Righteous. Jan. 15.
Gabriel of Slutsk, Child Martyr. Apr. 20, May 9.
Gabriel the Tribune, Martyr in Bulgaria. Jan. 22.
Gabriel, Archangel. Nov. 8, Mar. 26, June 11, July 13, July 26.
Gabriel, Archbishop of Serbia, New Martyr in Prusa. Dec. 13, Aug. 30.
Gabriel, Bishop of Ganos, then of Prusa, Martyr. Dec. 3.
Gabriel, New Martyr in Egypt. Oct. 18.
Gabriel, New Martyr in Russia. June 17.
Gabriel, Priest, and his Wife, New Martyrs in Russia. Mar. 26.
Gabriel, Righteous. Jan. 26.
Gad the Patriarch. Sunday Before Nativity.
Gaiana, Martyr. Sept. 27.
Gaiana, Virgin Martyr in Armenia. Sept. 30.
Gaianus, Martyr (with Gaius and Neophytus). May 5, Aug. 11.
Gaianus, Martyr. Dec. 7.
Gaius of Alexandria, Deacon, Martyr. Oct. 4.
Gaius of Nicomedia, Martyr. Oct. 21.
Gaius, Apostle, of the 70. Nov. 5, Jan. 4.
Gaius, Martyr in Ancyra. June 23.
Gaius, Martyr (with Gaianus and Neophytus). May 5, Aug. 11.
Gaius, Martyr. Dec. 7.
Gaius, one of the 40 Martyrs of Sebastia. Mar. 9.
Gaius, Pope of Rome, Martyr. Aug. 11.
Gaius, Righteous. Dec. 31.
Galaction of Belozersk, Righteous. Jan. 12.
Galaction of Vologda, Righteous Martyr. Sept. 24.
Galaction, Martyr (with Episteme). Nov. 5.
Galaction, Martyr. June 22.
Galatia, 3 Martyrs of. June 28.
Galina of Corinth, Martyr. Apr. 16.
Gall, Abbot, Disciple of Saint Columban. Oct. 16.
Gallus, Bishop of Clermont. July 1.
Galycus, Martyr. Apr. 3.
Gargalus of Persia, Martyr. Sept. 29.
Gatian, First Bishop of Tours. Dec. 18.

Gaudentius, Bishop of Brescia. Oct. 25.
Gaudentius, Bishop of Rimini, Martyr. Oct. 14.
Gaudentius, Martyr. Dec. 31.
Gaza:
Martyred Priests and Consecrated Virgins of. Mar. 29.
7 Virgin Martyrs of. Aug. 31.
Geïthazet of Persia, Martyr. Nov. 20.
Gelasius of Crete, Martyr. Dec. 23.
Gelasius of Nilopolis in Egypt, Righteous. Dec. 31.
Gelasius of Rimet, Archbishop. June 30.
Gelasius, Martyr. Feb. 27.
Gelasius, Martyr. June 6.
Gemellus of Ancyra, Martyr in Edessa. Dec. 10.
Geminianus of Rome, Martyr. Sept. 17.
Geminianus, Bishop of Modena. Jan. 31.
Generosa of Scillium, Martyr at Carthage. July 17.
Genesius of Arles, Martyr. Aug. 25.
Genevieve of Paris, Righteous. Jan. 3.
Gennadius of Cantara, Righteous Martyr. May 19.
Gennadius of Kostroma, Righteous. Jan. 23, Aug. 19.
Gennadius of Vatopedi, Righteous. Nov. 17.
Gennadius of Vazhezersk, Righteous. Feb. 9.
Gennadius, Archimandrite of Levengovskoe, New Martyr. Nov. 17.
Gennadius, Bishop of Novgorod. Dec. 4.
Gennadius, Patriarch of Constantinople. Nov. 17, Aug. 25.
Geoffrey, Jeffrey. *See* Ceolfrid.
George of Attalia, New Martyr. June 25.
George of Bulgaria, New Martyr. May 26.
George of Chios, New Martyr. Nov. 26.
George of Constantinople, Righteous. Mar. 11.
George of Crete, New Martyr. Feb. 7.
George of Georgia, New Martyr in Mytilene. Jan. 2.
George of Hozeva, Righteous. Jan. 8.
George of Ioannina, New Martyr. Jan. 17.
George of Iveron Monastery. May 13.
George of Karatzasou, New Martyr. Oct. 2.
George of Kratovo, New Martyr in Sofia. Feb. 11.
George of Lampe, New Martyr in Crete. Oct. 28.
George of Lesbos, Righteous. Feb. 1.
George of Limnae, Righteous Confessor. Aug. 24.
George of Matsqveri Monastery in Georgia. Apr. 2.
George of Mount Maleon, Righteous. Apr. 4.
George of Mytilene, the Tailor, New Martyr. Feb. 14.
George of Neapolis, Priest, New Martyr. Nov. 3.
George of New Ephesus, New Martyr. Apr. 5.
George of Ptolemaïs, New Martyr. Apr. 23.
George of Rabrichka, Fool for Christ's sake, New Martyr. Apr. 7.
George of Samothrace, New Martyr. Apr. 6.
George of Shenkursk, Fool for Christ's sake. Apr. 23.
George of Sinai, Righteous. Mar. 11.
George the Sabbaïte, Deacon, Righteous Martyr in Cordova. July 27.
George the Trophy-bearer, Great Martyr. Apr. 23, Nov. 3, Nov. 10.
George, Bishop of Amastris. Oct. 25, Feb. 21.
George, Bishop of Deultum, Martyr. Jan. 22.
George, Bishop of Mytilene. Apr. 7.
George, Bishop of Nicomedia. Dec. 29.
George, Bishop of Pisidia, Confessor. Apr. 19.
George, Grand Duke, New Martyr in Russia. Jan. 17.
George, Great Prince of Vladimir. Feb. 4.
George, Instructor of Saint George of Iveron. July 3.
George, Martyr (with Theodore and Eugene). July 21.
George, Patriarch of Constantinople. Aug. 18.
George, Priest of Plastunovskaya, New Martyr. Nov. 3.
George, Priest of Voronezh, New Martyr. Nov. 3.
Georgia (Iberia):
13 Syrian Fathers in. May 7.
600 Martyrs of, from the Monasteries of Saint David of Garedja. Tuesday of Renewal Week.
Gerald, Abbot of Mayo in Ireland. Mar. 13.
Gerasimus of Boldin, Righteous. May 1.
Gerasimus of Cantara, Righteous Martyr. May 19.
Gerasimus of Cephalonia, the New Ascetic. Aug. 16, Oct. 20.
Gerasimus of Eurytania, New Righteous Martyr. July 3.
Gerasimus of the Jordan, Righteous. Mar. 4.
Gerasimus of Macrynitsa, Righteous. Sept. 15.
Gerasimus of Vologda, Righteous. Mar. 4.
Gerasimus, Bishop of Perm. Jan. 24, Jan. 29.
Germanus (Germain), Bishop of Paris. May 28.
Germanus of Cadiz in Spain, Martyr. Oct. 23.
Germanus of Cantara, Righteous Martyr. May 19.
Germanus of Dacia Pontica, Righteous. Feb. 29.
Germanus of Garedja, Righteous Martyr. Aug. 12.
Germanus of Italy, Martyr. July 7.
Germanus, Archbishop of Constantinople. May 12.
Germanus, Archbishop of Kazan. Nov. 6, June 23, July 23, Sept. 25.
Germanus, Archbishop of Novgorod. Feb. 10.
Germanus, Bishop in Africa, Martyr. Sept. 6.
Germanus, Bishop of Auxerre. July 31.
Germanus, Bishop of the Isle of Man. July 3.
Germanus, Martyr in Caesarea of Palestine. Oct. 20, Nov. 12.
See also Herman.
Gerontius of Garedja, Righteous Martyr. Aug. 12.
Gerontius of the Kiev Caves, Canonarch. Apr. 1, Aug. 28.
Gerontius of Saint Anna's Skete, Founder. July 26.
Gerontius, Martyr. Apr. 1.
Gertrude of Nivelles, Abbess. Mar. 17.
Gervasius of Milan, Martyr. Oct. 14.
Gideon, Judge of Israel. Sept. 26.
Gideon, New Righteous Martyr in Thessaly. Dec. 30.
Gigantius of Melitene, Martyr. Nov. 7.
Giles (Gilles) of Nîmes, Righteous. Sept. 1.
Givalius of Abitene in Africa, Martyr. Feb. 11.
Glaphyra (with Basileus of Amasia). Apr. 26.
Gleb Andreevich of Vladimir, Prince. June 20.
Gleb, Passion-bearer. Sept. 5, July 24, May 2.
Glodesinda (Glossinde), Abbess of Metz. July 25.
Glyceria of Trajanopolis, Martyr. May 13.
Glyceria the Virgin, of Novgorod. May 13.
Glyceria, Martyr. Oct. 22.
Glycerius of Nicomedia, Presbyter, Martyr. Dec. 28.
Glycerius the Husbandman, Martyr. Apr. 23.
Glycerius, Metropolitan of Romania. June 15.
Glycon, Martyr. Oct. 26.
Gobdelaas, Martyr, Son of Sapor, King of Persia. Sept. 29.
Gobron, Prince of Georgia, Martyr. Nov. 17.
Golinduc of Persia, Martyr. July 13.
Golinduc, Martyr in Cappadocia. July 3.
Gomez. *See* Gumesind.
Gorazd, Disciple of Saints Cyril and Methodius. July 27.
Gordian of Cappadocia, Martyr. Sept. 13.
Gordian of Rome, Martyr. Oct. 31, May 9.
Gordius of Caesarea in Cappadocia, Martyr. Jan. 3.
Gorgias of Egypt, Martyr. June 5.
Gorgonia, Sister of Saint Gregory the Theologian. Feb. 23.
Gorgonius of Nicomedia, Martyr. Dec. 28.
Gorgonius, one of the 40 Martyrs of Sebastia. Mar. 9.
Gothazat of Persia, Martyr. Apr. 17.

Goths, Martyrs in the land of the. Mar. 26.
Grace, Martyr. Jan. 28.
Gratus, Righteous. Dec. 5.
Greater Armenia, 5 Martyrs of. Dec. 13.
Gregentius of Milan, Bishop of the Himyarites in Arabia Felix. Dec. 19.
Gregoria of Thrace, Virgin Martyr. Sept. 1.
Gregory I the Great, Pope of Rome. Mar. 12.
Gregory V, Patriarch of Constantinople, New Martyr. Apr. 10.
Gregory Palamas, Archbishop of Thessalonica, Wonderworker. Nov. 14, Second Sunday of the Fast.
Gregory of Acritas in Bithynia, Righteous. Jan. 5.
Gregory of Avnega, Righteous Martyr. June 15.
Gregory of Decapolis, Righteous. Nov. 20.
Gregory of the Great Lavra on Mount Athos. Apr. 6.
Gregory of Gregoriou Monastery, Founder. Dec. 7.
Gregory of Khandzta in Georgia, Righteous. Oct. 5.
Gregory of the Kiev Caves, the Iconographer. Aug. 8, Sept. 22–28.
Gregory of the Kiev Caves, the Recluse. Jan. 8, Aug. 28.
Gregory of the Kiev Caves, Wonderworker. Jan. 8, Aug. 8, Sept. 22–28.
Gregory of Sinai, Righteous. Apr. 6, Nov. 27.
Gregory of Utrecht, Abbot. Aug. 25.
Gregory of Vologda, Righteous. Sept. 30.
Gregory the Cross-bearer, New Martyr in Russia. Nov. 6.
Gregory the Domesticus of the Great Lavra. Oct. 1.
Gregory the Illuminator, Bishop of Greater Armenia. Sept. 30.
Gregory the Theologian, Archbishop of Constantinople. Jan. 25, Jan. 30, Jan. 19.
Gregory the Wonderworker, Bishop of Neocaesarea. Nov. 17.
Gregory, Archbishop of Alexandria, Confessor. Nov. 5.
Gregory, Archbishop of Novgorod. May 24, Feb. 10.
Gregory, Archpriest in Kronstadt, New Martyr. Jan. 19.
Gregory, Ascetic by the Gulf of Nicomedia. Apr. 2.
Gregory, Bishop of Agrigentum. Nov. 23.
Gregory, Bishop of Assos in Anatolia. Mar. 4, July 10, Nov. 10.
Gregory, Bishop of Constantia in Cyprus. Mar. 4.
Gregory, Bishop of Langres. Jan. 4.
Gregory, Bishop of Moesia. Jan. 8.
Gregory, Bishop of Nazianzus, Father of Saint Gregory the Theologian. Jan. 1.
Gregory, Bishop of Nyssa. Jan. 10.
Gregory, Bishop of Panedus, New Confessor for the Holy Icons. July 19.
Gregory, Bishop in Serbia. Aug. 30.
Gregory, Bishop of Tours. Nov. 17.
Gregory, Founder of Chrysopetra Monastery in Pontus. Nov. 24.
Gregory, and another Gregory, Martyrs for the Holy Icons. Nov. 28.
Gregory, Patriarch of Antioch. Apr. 20.
Gregory, Priest in Nikolsk, New Martyr. June 27.
Gudelia of Persia, Martyr. Sept. 29.
Gudula of Brussels, Righteous. Jan. 8.
Gumesind (Gomez) of Toledo, Priest martyred in Cordova. Jan. 13.
Guram of Kola in Georgia, Child Martyr. Feb. 22.
Guria of Edessa, Martyr. Nov. 15.
Guria, Archbishop of Kazan. Dec. 5, Oct. 4, June 20.
Guria, one of the Seven Maccabees. Aug. 1.
Guthlac of Crowland, Righteous. Apr. 11.
Gwen (Bianca, Blanche) of Cornwall. Oct. 18.
Gwendolyn (Gundelinda), Abbess of Niedermunster in Alsace. Mar. 28.

H

Habakkuk. *See* Abbacum.
Habentius of Cordova, Righteous Martyr. June 7.
Habib of Edessa, Deacon, Martyr. Nov. 15.
Habib of Hermopolis, Martyr. Mar. 13.
Habib of Persia, Martyr. Mar. 29.
Habib of Samosata, Martyr. Jan. 29.
Habib the New, Martyr. Dec. 2.
Habib, Bishop of Nekresi, Martyr. Nov. 29, May 7.
Habsa, Martyr in Najran of Arabia Felix. Oct. 24.
Haggai. *See* Aggeus.
Hagnas, Martyr in the land of the Goths. Mar. 26.
Hannah (Anna), Prophetess, Mother of Prophet Samuel. Dec. 9, Sunday Before Nativity. *See also* Anna.
Haralampus of Magnesia, Hieromartyr. Feb. 10.
Haralampus, Martyr (with Eusebius). May 31.
Haralampus, Martyr (with Pantoleon). Sept. 17.
Harith, Al-Harith. *See* Arethas.
Harvey. *See* Herveus.
Hayya, and another Hayya, Martyrs in Najran of Arabia Felix. Oct. 24.
Heber, Son of Salah. Sunday Before Nativity.
Helen of Burgos, Virgin Martyr. Aug. 13.
Helen of Dechani, Righteous. May 21.
Helen of Serbia, Righteous. Oct. 30.
Helen, Equal to the Apostles, Mother of Saint Constantine. May 21.
Helen, Martyr, Daughter of the Apostle Alphaeus. May 26.
Helen, Wife of Saint Stephen Stilianovich. Oct. 4.
Helenus, Bishop of Tarsus. Nov. 23.
Helga. *See* Thecla.
Helianus, one of the 40 Martyrs of Sebastia. Mar. 9.
Heliconis of Thessalonica, Martyr. May 28.
Heliodorus of Magidus, Martyr. Nov. 19.
Heliodorus of Persia, Martyr. Aug. 20.
Heliodorus of Pisidia, Martyr. Sept. 28.
Heliophotus of Alamannia, Martyr in Cyprus. July 13.
Helladius of Anazarbus, Martyr. Jan. 18.
Helladius of the Kiev Caves. Oct. 4, Sept. 22–28.
Helladius of Libya, Martyr. Jan. 8.
Helladius, Hieromartyr. May 27.
Helladius, Righteous. Nov. 9.
Hemeterius (or Emeterius) of Calahorra, Martyr. Mar. 3.
Henendina of Sardinia, Virgin Martyr. May 14.
Heraclea, 33 Martyrs of. Aug. 28.
Heracleides, Bishop of Tamasus, Martyr. Sept. 17.
Heraclemon of Oxyrhynchus in Egypt, Hermit. Dec. 2.
Heraclius of Athens, Martyr. May 18.
Heraclius, Martyr (with Alexander the Bishop). Oct. 22.
Heraclius, Martyr (with Andrew the Commander). July 12, Aug. 31.
Heraclius, Martyr. July 14.
Heraclius, one of the 40 Martyrs of Sebastia. Mar. 9.
Herbert, Righteous, Disciple of Saint Cuthbert. Mar. 20.
Herculianus of Ostia, Martyr. Jan. 30.
Heredina (or Herectina or Beredina) of Abitene in Africa, Martyr. Feb. 11.
Herman of Alaska, Enlightener of the Aleuts. Dec. 12, Nov. 15.
Herman of Solovki, Righteous. July 30.
Herman of Valaam, Righteous. June 28, Sept. 11.
Herman, Bishop, New Martyr in Russia. June 8. *See also* Germanus.
Hermas, Apostle, of the 70. Nov. 5, Jan. 4.
Hermeningeld of Spain, Martyr. Nov. 1.
Hermes of Ostia, Martyr. Jan. 30.
Hermes, Apostle, of the 70. Apr. 8, Mar. 8, Jan. 4.
Hermias of Apollonia, Martyr. June 17.

Hermias of Cappadocia, Martyr. May 31.
Hermias the Presbyter, Martyr. Nov. 4.
Hermione, Daughter of Philip the Apostle. Sept. 4.
Hermippus of Italy, Martyr. Aug. 18.
Hermippus of Nicomedia, Hieromartyr. July 26.
Hermocrates of Nicomedia, Hieromartyr. July 26.
Hermogenes of Alexandria, Martyr. Dec. 10.
Hermogenes, Bishop of Agrigentum. Nov. 24.
Hermogenes, Bishop of Tobolsk, New Martyr. June 16.
Hermogenes, Martyr (with Evodus and Callista). Sept. 1.
Hermogenes, Martyr. Jan. 24.
Hermogenes, Martyr. July 24.
Hermogenes, Patriarch of Moscow and All Russia, Martyr. Feb. 17, May 12, Oct. 5.
Hermolaus of Nicomedia, Hieromartyr. July 26, Oct. 17.
Hermus of Rome, Martyr. Aug. 18.
Hermylus, Martyr (with Phocas). Dec. 18.
Hermylus, Martyr (with Stratonicus). Jan. 13.
Herodion of Ilozersk, Righteous. Sept. 28.
Herodion, Apostle, of the 70. Apr. 8, Mar. 28, Jan. 4.
Heron the Philosopher, Righteous. Aug. 10.
Herveus (Harvey), Abbot in Brittany. June 17.
Hesperus of Rome, Martyr in Pamphylia. May 2.
Hesychius of Galatia, Righteous. Mar. 6, May 10.
Hesychius of Italy, Martyr. July 7.
Hesychius of Marcianopolis, Martyr. Feb. 19.
Hesychius of Melitene, Martyr. Nov. 7.
Hesychius of Mount Horeb, Righteous. Oct. 3.
Hesychius the Senator, Martyr. Mar. 2.
Hesychius the Theologian, Presbyter of Jerusalem. Mar. 28.
Hesychius, Martyr. Sept. 2.
Hesychius, one of the 40 Martyrs of Sebastia. Mar. 9.
Hewald the Dark and Hewald the Fair of Northumbria, Hieromartyrs in Westphalia. Oct. 3.
Hezekias, King of Judah. Aug. 28, Sunday Before Nativity.
Hierax of Rome, Martyr. June 1.
Hierax, Martyr. Oct. 28.
Hieria of Mesopotamia, Righteous. June 3.
Hieron of Melitene, Martyr. Nov. 7.
Hierotheus of Iveron Monastery. Sept. 13.
Hierotheus of Sarov, New Righteous Martyr. Nov. 6.
Hierotheus of Tiberiopolis, Righteous Martyr. Nov. 28.
Hierotheus, Bishop of Athens, Martyr. Oct. 4.
Hierotheus, Bishop of Nikolsk, New Martyr. May 31.
Hierotheus, First Bishop of Hungary. Aug. 20.
Hilaria, Martyr. Mar. 19.
Hilarion Tvaleli of Georgia, Righteous. July 24.
Hilarion of Abitene in Africa, Child Martyr. Feb. 11.
Hilarion of Crete, New Righteous Martyr. Sept. 20.
Hilarion of Cyprus, Righteous. Oct. 21.
Hilarion of Iberia, Wonderworker. Nov. 19.
Hilarion of Italy, Martyr. Aug. 18.
Hilarion of the Kiev Caves, Metropolitan of Kiev. Oct. 21, Aug. 28.
Hilarion of Meglin in Bulgaria, Righteous. Oct. 21.
Hilarion of Optina, Righteous. Sept. 18, Oct. 10.
Hilarion of Pskov, Righteous. Mar. 28, Oct. 21.
Hilarion of Solovki, Archbishop, New Martyr. Dec. 15.
Hilarion the Great of Palestine. Oct. 21.
Hilarion the New, Abbot of Dalmatus Monastery. June 6.
Hilarion the New, Abbot of Pelecete. Mar. 28.
Hilarion the Wonderworker. May 4.
Hilarion, Righteous. May 6.
Hilary of Ancyra, Martyr. July 12.
Hilary, Archbishop of Arles. May 5.
Hilary, Bishop of Poitiers. Jan. 13.
Hilary, Martyr (with Aquila). July 14.
Hilary, Martyr (with Probus). Dec. 16.
Hilda of Whitby, Righteous. Nov. 17, Aug. 25.
Hippolytus of Rome, Martyr. Aug. 10.
Hippolytus, Pope of Rome, Martyr. Jan. 30.
Honorata of Abitene in Africa, Martyr. Feb. 11.
Honoratus, Archbishop of Arles. Jan. 16.
Honoratus, Bishop of Vercelli. Oct. 28.
Hope, Virgin Martyr. Sept. 17.
Hormisdas the Confessor, of Persia. Nov. 3.
Hosea, Prophet. Oct. 17.
Hosius the Confessor, Bishop of Cordova. Aug. 27.
Hubert, First Bishop of Liege. Nov. 3.
Huldah. *See* Olda.
Huleleus of Alamannia, Martyr in Cyprus. July 13.
Hyacinth of Amastris, Martyr. July 18.
Hyacinth of Caesarea, the Chamberlain, Martyr. July 3.
Hyacinth, Righteous Martyr with Saint Eugenia. Dec. 24.
Hymenaeus, Martyr. July 24.
Hypatius of the Kiev Caves. Mar. 31, Aug. 28.
Hypatius of Nicomedia, Child Martyr. June 3.
Hypatius of Phoenicia, Martyr. June 18.
Hypatius of Rufinianae, Righteous. June 17.
Hypatius, Bishop of Gangra, Martyr. Mar. 31.
Hypatius, Bishop, Confessor. Sept. 20.
Hyperechius of Egypt, Martyr. June 5.
Hyperechius of Samosata, Martyr. Jan. 29.
Hyperechius, Righteous. Aug. 7.

I

Ia Wen of Peking, Martyr. June 10.
Ia of Persia, Martyr. Aug. 4, Sept. 11.
Iacchus of Triglia, Martyr. Dec. 17.
Ianache of Wallachia, Martyr. Aug. 16.
Iberia. *See* Georgia.
Ibistion of Egypt, Righteous. Aug. 26.
Ida. *See* Ita.
Ieronymos (Hieronymus) of Aegina, Righteous. Oct. 3.
Ignatius Steironites, Righteous. July 26.
Ignatius of Blachernae, Righteous. Dec. 7.
Ignatius of the Kiev Caves. Dec. 20, Aug. 28.
Ignatius of Lomsk, Righteous. Dec. 28.
Ignatius of the Monastery of the Deep Stream, Abbot. Sept. 27.
Ignatius of Mount Athos, New Righteous Martyr. Oct. 8, May 1.
Ignatius the God-bearer, Bishop of Antioch, Martyr. Dec. 20, Jan. 29.
Ignatius, Archbishop of Methymna. Oct. 14.
Ignatius, Archimandrite, New Martyr in Russia. Sept. 14.
Ignatius, Bishop of Rostov. May 28.
Ignatius, Patriarch of Constantinople. Oct. 23.
Ignatius, Priest of Perm, New Martyr. Dec. 20.
Igor, Grand Duke of Chernigov and Kiev. June 5, May 25.
Igor, Prince, New Martyr in Russia. July 5.
Illidius, Bishop of Clermont in Gaul. July 7.
Illtyd of Llanilltyd Fawr in Wales, Righteous. Nov. 6.
Illyrius of Mount Myrsion, Righteous. Apr. 3.
Indiction (New Year). Sept. 1.
Indus of Nicomedia, Martyr. Dec. 28.
Inna, Martyr. Jan. 20.
Innocent of Athens, Martyr. June 17.
Innocent of Vologda, Righteous. Mar. 19.
Innocent, Archimandrite in Voronezh, New Martyr. Dec. 24.
Innocent, First Bishop of Irkutsk. Nov. 26, Feb. 9.
Innocent, Metropolitan of Moscow, Enlightener of Siberia and Alaska. Mar. 31.
Innocents, Holy. 14,000 Infants slain by Herod. Dec. 29.
Iotam Zedginidze of Georgia. Oct. 30.
Irenaeus of Rome, Martyr. Aug. 10.

Irenaeus, Bishop of Lyons, Martyr. Aug. 23.
Irenaeus, Bishop of Sirmium, Martyr. Aug. 23.
Irenaeus, Martyr. Aug. 22.
Irenarchus of Rostov, Righteous. Jan. 13.
Irenarchus of Sebastia, Martyr. Nov. 28.
Irenarchus of Solovki, Righteous. July 17.
Irenarchus, Hieromonk of Kharkov, New Martyr. Oct. 2.
Irene of Chrysovalantou, Abbess. July 28.
Irene of Corinth, Martyr. Apr. 16.
Irene of Egypt, Martyr. June 5.
Irene of Lesbos, New Martyr. Tuesday of Renewal Week, Apr. 9.
Irene of Thessalonica, Martyr. Apr. 16.
Irene of Thrace, Virgin Martyr. Sept. 1.
Irene, Empress (Xenia, nun). Aug. 13.
Irene, Great Martyr. May 5, Jan. 21.
Irene, Martyr (with Sophia). Sept. 18.
Isaac Alphanov, Righteous. May 4, June 17.
Isaac of Cordova, Righteous Martyr. June 3.
Isaac of Iberia, Martyr. Sept. 16.
Isaac of Persia, Martyr. Dec. 9.
Isaac the Patriarch. Sunday Before Nativity.
Isaac the Syrian, Righteous. Jan. 28.
Isaac, Martyr. Sept. 22.
Isaacius I of Optina, Righteous. Aug. 22, Oct. 10.
Isaacius II of Optina, Confessor. Oct. 10, Nov. 12.
Isaacius of the Kiev Caves. Feb. 14, Sept. 22–28.
Isaacius of Persia, Martyr (with Bishop Nirsas). Nov. 20.
Isaacius of Persia, Martyr (with Symeon and Bachthisoës). May 16.
Isaacius of Sarov, Hieromonk, New Martyr. Aug. 3, Nov. 6.
Isaacius the Confessor, Abbot of Dalmatus Monastery. May 30, Aug. 3.
Isaacius, Bishop of Cyprus. Sept. 21.
Isaacius, Martyr (with Alexandra the Queen). Apr. 21.
Isaiah. *See* Esaias.
Isaurus of Athens, Martyr. June 17.
Isaurus, Martyr (with Longinus the Centurion). Oct. 16.
Ischyrion of Egypt, Bishop. Nov. 23.
Ishmael of Persia, Martyr. June 17.
Ishmael, Priest, New Martyr in Russia. June 17.
Isidora of Egypt, Fool for Christ's sake. May 1.
Isidore of Chios, Martyr. May 14.
Isidore of Cordova, Righteous Martyr. Apr. 17.
Isidore of Georgia, Righteous. May 7.
Isidore of Pelusium, Righteous. Feb. 4.
Isidore of Rostov, Fool for Christ's sake. May 14.
Isidore, Bishop of Mikhailov, New Martyr. May 14.
Isidore, Bishop of Seville. Apr. 4.
Isidore, Martyr. Dec. 7.
Isidore, Priest, Martyr in Yuriev of Estonia. Jan. 8.
Issachar the Patriarch. Sunday Before Nativity.
Ita (Ida) of Killeedy, Righteous. Jan. 15.
Iveron Monastery, Righteous Martyrs of. May 13.

J

Jacob the Patriarch. Sunday Before Nativity.
Jadorus, Bishop in Africa, Martyr. Feb. 4.
Jael, who delivered Israel. Sunday Between Dec. 11–18.
Jakischolus of Corfu, Martyr. Apr. 29.
Jamblichus, one of the Seven Youths of Ephesus. Aug. 4, Oct. 22.
James of Borovichi, Righteous. May 22, Oct. 23.
James of Cyrrhus in Syria, Anchorite. Nov. 26, Feb. 6.
James of Galich, Righteous. May 30.
James of Hamatoura, New Righteous Martyr. Oct. 13.
James of Iberia, Martyr. Apr. 15.
James of Lambesa in Numidia, Deacon, Martyr. Apr. 30.
James of Megara, Martyr. Aug. 16.
James of Menyuga, Righteous. June 24.
James of Mount Athos and James, Deacon, Righteous Martyrs. Nov. 1.
James of Omucha, Righteous. Oct. 21.
James of Persia, Presbyter, Martyr. Apr. 10.
James of Samosata, Martyr. Jan. 29.
James of Syria, Righteous. Feb. 27.
James of Zhelezny Borok, and James his fellow ascetic. Apr. 11, May 5.
James the Ascetic. Jan. 28.
James the Brother of God, Apostle, First Bishop of Jerusalem. Oct. 23, Sunday After Nativity, Jan. 4.
James the Persian, Great Martyr. Nov. 27.
James the Zealot of Persia, Presbyter, Martyr. Nov. 1.
James, Apostle, of the 12, Brother of Saint John the Theologian. Apr. 30, June 30.
James, Apostle, of the 12, Son of Alphaeus. Oct. 9, June 30.
James, Archbishop of Serbia. Feb. 3, Aug. 30.
James, Bishop and Confessor. Mar. 21.
James, Bishop of Nisibis. Jan. 13, Oct. 31.
James, Bishop of Rostov. Nov. 27.
James, Disciple of Saint Anthony of Chqondidi. Oct. 13.
James, Martyr for the Holy Icon at the Bronze Gate. Aug. 9.
James, Priest of Plotava, and Wife, New Martyrs. Apr. 30.
James, Righteous. June 13.
Januaria of Abitene in Africa, Martyr. Feb. 11.
Januaria of Scillium, Martyr at Carthage. July 17.
Januarius of Abitene in Africa, Martyr. Feb. 11.
Januarius of Cordova, Martyr. Oct. 13.
Januarius of Corfu, Martyr. Apr. 29.
Januarius of Rome, Martyr. Jan. 25.
Januarius of Thibiuca in Africa, Presbyter, Martyr. Apr. 16, Aug. 30.
Januarius, Bishop of Benevento, Martyr. Apr. 21.
Japheth, Son of Noah. Sunday Before Nativity.
Jared, Son of Maleleel. Sunday Before Nativity.
Jasimus the Wonderworker, Righteous. Feb. 4.
Jason, Apostle, of the 70. Apr. 29, Jan. 4.
Jason, Bishop of Damascus. Oct. 12.
Jason, Martyr. Mar. 19.
Jeffrey. *See* Ceolfrid.
Jephthae, Judge of Israel. Sunday Between Dec. 11–18.
Jeremias of Cantara, Righteous Martyr. May 19.
Jeremias of Cordova, Martyr. Sept. 15.
Jeremias of Cordova, Righteous Martyr. June 7.
Jeremias of the Kiev Caves. Oct. 5, Sept. 22–28.
Jeremias, Martyr in Caesarea of Palestine. Feb. 16.
Jeremias, Prophet. May 1.
Jerome (Hieronymus) of the Kiev Caves. Sept. 22–28.
See also Ieronymos.
Jerusalem, Martyr. July 26.
Jesse, Bishop of Tsilkani in Georgia. Dec. 2, May 7.
Jesse, Father of David the King. Sunday Before Nativity.
Jesus Christ, our Lord, God, and Saviour:
Circumcision. Jan. 1.
Flight into Egypt. Dec. 26.
Holy Napkin (Mandylion). Aug. 16.
Meeting in the Temple. Feb. 2.
Nativity. Dec. 25.
Robe:
Deposition of in Moscow. July 10.
Finding of in Mtskheta. Oct. 1.
Theophany (Baptism). Jan. 6.
Transfiguration. Aug. 6.
See also under Consecrations of Churches *and* Cross, Honoured and Life-giving.

Jesus of Navi (Joshua, Son of Nun), Righteous. Sept. 1, Sunday Before Nativity.
Joachim of Opochka, Righteous. Sept. 9, Apr. 19.
Joachim of Osogovska, Righteous. Aug. 16.
Joachim, Archbishop of Nizhny Novgorod, New Martyr. Sept. 9.
Joachim, Archbishop of Novgorod. Feb. 10.
Joachim, Father of the Most Holy Theotokos. Sept. 9.
Joachim, Priest of Mikhailov, New Martyr. Sept. 9.
Joad (or Joel), Prophet. Mar. 30.
Joanna, Myrrh-bearer. June 27, Third Sunday of Pascha.
Joanna, New Righteous Martyr in Russia. Sunday Nearest Jan. 25.
Joannicius of Devich in Serbia, Righteous. Dec. 2.
Joannicius of Vologda, Righteous. June 23.
Joannicius the Great, Righteous. Nov. 4.
Joannicius, First Patriarch of Serbia. Sept. 3, Aug. 30.
Joasaph of India, Righteous. Aug. 26.
Joasaph of Kubena, Righteous. Sept. 10.
Joasaph of Meteora, Righteous. Apr. 20.
Joasaph of Snetogorye, Hieromartyr. Mar. 4.
Joasaph, Bishop of Belgorod. Dec. 10, Sept. 4.
Joasaph, Metropolitan of Moscow. July 27.
Joasaph, New Righteous Martyr in Constantinople. Oct. 26.
Job of Pochaev, Wonderworker. May 6, Aug. 28, Oct. 10, Oct. 28.
Job of Serbia, Righteous. May 6.
Job of Solovki, Righteous. Aug. 5.
Job the Much-suffering, Prophet. May 6, Sunday Before Nativity.
Joel, Prophet. Oct. 19.
John, Baptist and Forerunner:
  Beheading. Aug. 29.
  Conception. Sept. 23.
  First and Second Finding. Feb. 24.
  Nativity. June 24.
  Synaxis in the District of Olympus. July 23.
  Synaxis, and Translation of Relic. Jan. 7.
  Third Finding. May 25.
  See also under Consecrations of Churches.
John, Evangelist and Theologian:
  Miracle of the Manna. May 8.
  Synaxis in Beatus. July 10.
  Synaxis in Deaconess. Feb. 15.
  Synaxis of the 12 Apostles. June 30.
  Translation. Sept. 26.
  See also under Consecrations of Churches.
John I Chrysostom, Archbishop of Constantinople. Nov. 13, Sept. 14, Jan. 27, Jan. 30.
John II, Archbishop of Constantinople. Aug. 25.
John III Scholasticus, Patriarch of Constantinople. Feb. 21, Aug. 30.
John IV the Faster, Patriarch of Constantinople. Sept. 2.
John V, Patriarch of Constantinople. Aug. 18.
John Brancovich, King of Serbia. Dec. 10.
John Calybites. *See* John the Hut-dweller.
John Cassian, Righteous Confessor. Feb. 29.
John Climacus. *See* John, Abbot of Sinai.
John Colobos. *See* John the Short.
John Cucuzeles the Sweet-singer of the Great Lavra. Oct. 1.
John Damascene. *See* John of Damascus.
John Iron-Cap of Moscow, Fool for Christ's sake. July 3.
John Kharitonov, New Martyr in Russia. July 4.
John Kulikas, New Martyr. Apr. 18.
John Maslovsky, Priest, New Martyr. Sept. 7.
John Maximovitch, Archbishop of San Francisco, Wonderworker. June 19.
John Maximovitch, Metropolitan of Tobolsk. June 10.
John Psychaïtes, Righteous Confessor. May 7.
John Sednev, New Martyr in Russia. July 4.
John Vatatzes, Emperor. Nov. 4.
John Vladimir, King of Serbia, Martyr. May 22.
John Vostorgov, Archpriest, New Martyr. Aug. 22.
John of the Ancient Lavra of Saint Chariton in Palestine, Righteous. Apr. 20.
John of Beverly, Bishop of York. May 7.
John of Bulgaria, New Martyr in Constantinople. Mar. 5.
John of Bulgaria, New Martyr. May 14.
John of Cantara, Righteous Martyr. May 19.
John of Chios, Righteous. May 20.
John of Cordova, Martyr. Sept. 27.
John of Crete (Sir John), Righteous. Sept. 20.
John of Crete, New Martyr in New Ephesus. Sept. 15.
John of Damascus, Monk and Presbyter of Saint Sabbas Monastery. Dec. 4.
John of Egypt, Great among Confessors. Sept. 20.
John of Gales in Transylvania, Priest, Confessor. Oct. 21.
John of Galesion, Righteous. Nov. 30.
John of Ioannina, New Martyr. Apr. 18.
John of Iveron Monastery. May 13, July 12.
John of Kazan, Martyr. Jan. 24.
John of Khakhuli in Georgia, Righteous. Mar. 10.
John of Kiev, Martyr. July 12, Sept. 22–28.
John of the Kiev Caves, the Faster. Dec. 7, Sept. 22–28.
John of the Kiev Caves, the Much-suffering. July 18, Sept. 22–28.
John of the Kiev Caves. Dec. 29, Sept. 22–28.
John of Kronstadt, Archpriest, Wonderworker. Oct. 19, Dec. 20.
John of Lampas in Cyprus, Righteous. Oct. 4.
John of Lycus in Egypt, Righteous. Feb. 6.
John of Menyuga, Righteous. June 24.
John of Monagria Monastery, Abbot, Martyr. June 4.
John of Monemvasia, New Martyr. Oct. 21.
John of Neamt, the Hozevite. *See* John the Romanian.
John of Oxyrhynchus in Egypt, Hermit. Dec. 2.
John of Peking, Martyr. June 10.
John of Persia, Hieromartyr. Nov. 29.
John of Persia, Martyr. Nov. 20.
John of Prislop in Romania, Righteous. Sept. 13.
John of the Pskov Caves, Recluse. Oct. 24.
John of Rama in Syria, Righteous. Feb. 23.
John of Rila, Righteous. Aug. 18, Oct. 19, July 1.
John of Romania, Martyr. Apr. 29.
John of Rostov, Fool for Christ's sake. Sept. 3, Nov. 12.
John of Rufinianae, Righteous. Mar. 16.
John of Shavtel-Gaenati in Georgia, Righteous. June 9.
John of Shavteli in Georgia, Righteous. Apr. 1.
John of Spetsae, New Martyr. Feb. 3.
John of Suchava, Martyr in Belgorod. June 2.
John of Thessalonica, New Martyr in Smyrna. May 29.
John of Tiberiopolis, Priest, Martyr. Nov. 28.
John of Ustiug, Fool for Christ's sake. May 29.
John of Ustiug, Righteous. May 25.
John of Vilna in Lithuania, Martyr. Apr. 14.
John of Volche-Burlinskoe, New Martyr. Sept. 3.
John of Wallachia, New Martyr. May 12.
John of Yarenga, Righteous. July 3, June 24.
John of Zedazeni in Georgia, Abbot, Martyr. Dec. 12.
John of Zedazeni in Georgia, Righteous. May 7.
John the Almsgiver, Archbishop of Alexandria. Nov. 12.
John the Confessor, Abbot of the Monastery of the Chaste. Apr. 27.
John the Confessor, Abbot of the Monastery of Patalaraia. Aug. 3.
John the Confessor, Metropolitan of Chalcedon. July 18.
John the Craftsman, New Martyr in Constantinople. Feb. 26.

John the Former Dervish, New Martyr in Aetolia. Sept. 23.
John the Hesychast of Saint Sabbas Monastery, Former Bishop of Colonia. Dec. 3.
John the Hozevite, Bishop of Caesarea. Oct. 3.
John the Hut-dweller, Righteous. Jan. 15.
John the New Almsgiver, Metropolitan of Thebes. Apr. 29.
John the Prophet of Gaza, Righteous. Feb. 6.
John the Romanian of Hozeva Monastery. Aug. 5.
John the Russian, the New Confessor. May 27.
John the Shipmaster, New Martyr on Cos. Apr. 8.
John the Short of Egypt, Righteous. Nov. 9.
John the Soldier, Martyr. July 29.
John the Soldier. June 12.
John the Tailor of Thasos, New Martyr in Constantinople. Dec. 20.
John the Tribune, Martyr in Bulgaria. Jan. 22.
John, Abbot of Sinai, Author of The Ladder. Mar. 30, Fourth Sunday of the Fast.
John, Archbishop of Edessa. Nov. 13.
John, Archbishop of Novgorod. Sept. 7.
John, Archbishop of Riga, New Martyr. Sept. 29.
John, Archpriest in Perm, New Martyr. Dec. 23.
John, Archpriest of Voronezh, New Martyr. Sept. 26.
John, Bishop of Euchaïta. Oct. 5.
John, Bishop of the Goths in the Crimea. June 26.
John, Bishop of Irenopolis. Feb. 4.
John, Bishop of Manglisi in Georgia. Mar. 28.
John, Bishop in Persia, Martyr. Nov. 1.
John, Bishop of Polybotus in Phrygia. Dec. 4.
John, Bishop of Suzdal. Oct. 15.
John, Disciple of Saint Gregory of Decapolis. Apr. 18.
John, Fellow Ascetic of Saint Symeon of Emesa. July 21.
John, Martyr for the Holy Icon at the Bronze Gate. Aug. 9.
John, Martyr for the Holy Icons. Nov. 28.
John, Martyr in Africa. Sept. 23.
John, Martyr (with Baruchius). Mar. 27.
John, Martyr (with Meletius the Commander). May 24.
John, Martyr (with Tarasius). June 7.
John, Metropolitan of Kiev. Aug. 31.
John, Metropolitan of Zichnae. Dec. 12.
John, one of the 40 Martyrs of Sebastia. Mar. 9.
John, one of the Seven Youths of Ephesus. Aug. 4, Oct. 22.
John, Patriarch of Jerusalem. Mar. 30.
John, Patriarch of Serbia. Aug. 30.
John, Priest of Arzamas, New Martyr. Sept. 26.
John, Priest of Tsarskoe Selo, New Martyr. Dec. 8.
John, Prince of Uglich (Ignatius, Monk). May 19.
John, Prince, New Martyr in Russia. July 5.
John, Righteous (with Anna). June 13.
John, Righteous (with Zacharias the Leather-worker). Nov. 17.
John, Righteous Martyr. Apr. 12.
John, Son of Saint Cleopatra. Oct. 19.
John, Son of Saint Xenophon, Righteous. Jan. 26.
John, Unmercenary. Jan. 31, June 28, Oct. 17.
John, who was in the Well, Righteous. Mar. 30.
Jonas of Cyprus, Righteous. Oct. 11.
Jonas of Klimentsy, Righteous. June 6.
Jonas of Persia, Righteous Martyr. Mar. 29.
Jonas of the Pskov Caves, Righteous. Mar. 29.
Jonas of Saint Sabbas Monastery. Sept. 21.
Jonas of Solovki, Righteous. June 12, June 5.
Jonas of Yashozero, Righteous. Sept. 22.
Jonas, Archbishop of Novgorod. Nov. 5.
Jonas, Bishop of Perm. Jan. 29, June 6.
Jonas, Martyred Disciple of Saint Trypho of Pechenga. Dec. 15.
Jonas, Metropolitan of Kiev and All Russia. Mar. 31, May 27, June 15, Oct. 5.
Jonas, Prophet. Sept. 21.
Jonas, Righteous Martyr in Pechenga. Dec. 26.
Jordan of Trebizond, New Martyr. Feb. 2.
Jordan the Wonderworker. May 2.
Jordom of Iberia, Martyr. Apr. 15.
Joseph of Alaverdi, Righteous. Sept. 15, May 7.
Joseph of Aleppo, New Martyr. Feb. 4.
Joseph of Arimathea. July 31, Third Sunday of Pascha.
Joseph of Cantara, Righteous Martyr. May 19.
Joseph of Chios, Righteous. May 20.
Joseph of Damascus, Priest, New Martyr. June 28.
Joseph of Iberia, Martyr. Sept. 16.
Joseph of Khevi in Georgia, Righteous. Oct. 7.
Joseph of the Kiev Caves, the Much-suffering. Apr. 4, Aug. 28.
Joseph of Optina, Righteous. May 9, Oct. 10.
Joseph of Persia, Martyr. Nov. 20.
Joseph of Persia, Presbyter, Martyr. Nov. 3.
Joseph of Pskov, Hieromartyr. Mar. 4.
Joseph of Vologda, Righteous. June 23.
Joseph of Volokolamsk, Righteous. Sept. 9.
Joseph of Zaonikieva, Righteous. Sept. 21.
Joseph the Anchorite. June 17.
Joseph the Betrothed of the Most Holy Theotokos. Sunday Before Nativity, Sunday After Nativity.
Joseph the Confessor, Archbishop of Thessalonica. July 14.
Joseph the Confessor, Bishop of Maramures. Apr. 24.
Joseph the Hesychast of Mount Athos, Righteous. Aug. 16.
Joseph the Hymnographer, Righteous. Apr. 3.
Joseph the New, Metropolitan of Timishoara. Sept. 15.
Joseph the Patriarch, the All-comely. Sunday Before Nativity, Holy and Great Monday.
Joseph the Sanctified of Crete, surnamed Samacus. Jan. 22, Aug. 29.
Joseph, Metropolitan of Astrakhan, Martyr. May 11.
Joseph, Metropolitan of Petrograd, New Martyr. Nov. 7.
Joseph, Patriarch of Constantinople. Oct. 30.
Joses, Martyr, Son of Saint Photine. Feb. 26.
Joshua. *See* Jesus of Navi.
Josias, King of Judah. Sunday Before Nativity.
Juanshar of Kola in Georgia, Child Martyr. Feb. 22.
Jucunda of Nola, Martyr. July 27.
Judah the Patriarch. Sunday Before Nativity.
Jude, Apostle, of the 12. June 19, June 30.
Judith, who slew Holophernes. Sunday Before Nativity.
Julia of Ancyra, Virgin Martyr. May 18.
Julia of Carthage, Martyr. July 16.
Julia of Lisbon, Martyr. Oct. 1.
Julia of Merida, Virgin Martyr. Dec. 10.
Julia of Nola, Martyr. July 27.
Julia of Saragossa, Martyr. Apr. 16.
Julian Sabbas of the Euphrates, Righteous. Oct. 18.
Julian of Aegina, Deacon, Evangelizer in Italy. June 21.
Julian of Alexandria, Martyr. Oct. 30.
Julian of Beauvais in Gaul, Martyr. June 3.
Julian of Brioude in Auvergne, Martyr. Aug. 28.
Julian of Carthage, Hieromartyr. Feb. 24.
Julian of Dagatus (or Dagazus), Righteous. June 12.
Julian of Egypt (or Libya), Martyr. Jan. 8, June 21.
Julian of Emesa, Martyr, Unmercenary. Feb. 6, Oct. 17.
Julian of Galatia, Martyr. Sept. 12.
Julian of Kandaule, Martyr. Sept. 4.
Julian of Samosata, Martyr. Jan. 29.
Julian of Tarsus, Martyr. June 21, Mar. 16.
Julian of Tivoli, Martyr. July 18.
Julian, Bishop of LeMans in Gaul. July 13.

Julian, Martyr in Caesarea of Palestine. Feb. 16.
Julian, Martyr for the Holy Icon at the Bronze Gate. Aug. 9.
Julian, Martyr (with Eubulus). Mar. 6.
Julian, Martyr. Sept. 2.
Julian, Martyr. May 18.
Julian, Presbyter, Martyr at Terracina. Oct. 7.
Juliana of Amisus, Martyr. Mar. 20.
Juliana of Cilicia, Martyr. Nov. 1.
Juliana of Lazarevo, Righteous. Jan. 2.
Juliana of Nicomedia, Virgin Martyr. Dec. 21, Aug. 18.
Juliana of Ptolemaïs, Martyr. Mar. 4, Aug. 17.
Juliana of Thrace, Virgin Martyr. Sept. 1.
Juliana, Martyr (with Barbara). Dec. 4.
Juliana, Martyr (with Cyprian). Nov. 1.
Juliana, Martyr (with Saturninus). June 22.
Juliana, Princess of Olshansk, Righteous. July 6, May 25, Sept. 22–28, Oct. 10.
Juliana, Princess of Vyazma, Martyr. Dec. 21, June 2.
Julitta of Caesarea in Cappadocia, Martyr. July 30.
Julitta of Iconium, Martyr. July 15.
Julitta, Righteous. June 14.
Julius of Aegina, Priest, Evangelizer in Italy. June 21.
Julius of Britain, Martyr. June 22.
Julius the Veteran of Dorostolum, Martyr. May 27.
Junia, Apostle. May 17.
Justa of Sardinia, Virgin Martyr. May 14.
Justa of Seville, Virgin Martyr. July 19.
Justa of Thrace, Virgin Martyr. Sept. 1.
Justa, Righteous. Apr. 26.
Justin I, Emperor. Nov. 15.
Justin Martyr, the Philosopher. June 1.
Justin of Tivoli, Martyr. July 18.
Justin, Righteous. Nov. 17.
Justina of Padua, Virgin Martyr. Oct. 7.
Justina of Sardinia, Virgin Martyr. May 14.
Justina, Virgin Martyr (with Cyprian). Oct. 2.
Justinian, Emperor. Aug. 2.
Justus also called Jesus, Apostle, of the 70. Oct. 30, Jan. 4.
Justus of Alcala de Henares, Child Martyr. Aug. 6.
Justus of Rome, Martyr. July 14.
Justus, Bishop of Lyons. Sept. 2.
Justus, Martyr. July 21.
Juvenal of Alaska, Hieromartyr. July 2, Dec. 12.
Juvenal, Archbishop of Jerusalem. July 2.
Juvenal, Deacon, New Martyr in Russia. July 20.
Juventinus of Antioch, Martyr. Oct. 12.

K

Kaïkhosro of Georgia. June 16.
Kazan, 12 New Righteous Martyrs of. Aug. 28.
Kenneth (Canice) of Aghaboe in Ireland, Righteous. Oct. 11.
Kentigern (Mungo), First Bishop of Glasgow. Jan. 14.
Ketevan, Queen of Georgia, Great Martyr. Sept. 13.
Kevin of Glendalough in Ireland, Abbot. June 3.
Kharkov:
  2 New Martyrs of. Oct. 2.
  70 New Priest Martyrs of. Jan. 4.
Kieran (Ciaran) of Clonmacnois, Righteous. Sept. 9.
Kieran of Saighir, Righteous. Mar. 5.
Kiev Caves Lavra:
  Synaxis of Fathers in the Far Caves. Aug. 28.
  Synaxis of Fathers in the Near Caves. Saturday After Apodosis of the Exaltation of the Cross (Sept. 22–28).
Kola in Georgia, 9 Martyred Children of. Feb. 22.
Kuksha of the Kiev Caves, Martyr. Aug. 27, Sept. 22–28.
Kvabtakhevi Convent in Georgia, Martyrs of. Apr. 10.
Kyra of Beroea in Syria, Righteous. Feb. 28.
Kyranna of Thessalonica, New Martyr. Feb. 28.
Kyriake of Nicomedia, Martyr. May 19.
Kyriake of Nicomedia, Martyr. July 7.
Kyriake of Thrace, Virgin Martyr. Sept. 1.
Kyriake, Martyr, Sister of Saint Photine. Feb. 26.
Kyriake, Martyr (with Domnina and Domna). Nov. 2.
Kyrmidoles, New Martyr in Egypt. Oct. 18.

L

Laetantius of Scillium, Martyr at Carthage. July 17.
Laetus, Bishop in Africa, Martyr. Sept. 6.
Lambert, Bishop of Maestricht, Martyr. Sept. 17.
Lamech, Son of Mathusalah. Sunday Before Nativity.
Lampadia of Thrace, Virgin Martyr. Sept. 1.
Lampadus, Righteous. July 5.
Lamprotata of Thrace, Virgin Martyr. Sept. 1.
Laodicius the Prison-guard, Martyr. May 13.
Larissa. *See* Baris.
Laurence of Kaluga, Fool for Christ's sake. Aug. 10.
Laurence of the Kiev Caves, Bishop of Turov. Jan. 29, Sept. 22–28.
Laurence of the Kiev Caves, the Recluse. Jan. 20, Aug. 28.
Laurence of Komel, Righteous. May 16.
Laurence of Phanerumene Monastery, Founder. Mar. 7.
Laurence, Archbishop of Canterbury. Feb. 2.
Laurence, Archdeacon of Rome, Martyr. Aug. 10.
Laurence, Bishop of Balaknin, New Martyr. Oct. 24.
Laurence, Bishop of Spoleto. Feb. 3.
Laurence, Martyr (with Diomedes). Aug. 28.
Laurence, Righteous. May 10.
Laurentia of Thrace, Deaconess, Virgin Martyr. Sept. 1.
Laurus of Illyricum, Martyr. Aug. 18.
Lazarus of Mount Galesion, Righteous. Nov. 7, July 17.
Lazarus of Muromka, Righteous. Mar. 8.
Lazarus of Persia, Martyr. Mar. 29, June 20.
Lazarus the Bulgarian, New Great Martyr in Pergamum. Apr. 23.
Lazarus the Friend of Christ. Lazarus Saturday, May 4, Oct. 17.
Lazarus the Iconographer, the Confessor. Nov. 17.
Lazarus, Prince of Serbia, Martyr. June 15.
Leah, First Wife of Jacob. Sunday Before Nativity.
Leander, Bishop of Seville. Feb. 27.
Leo I the Great of Thrace, Emperor. Jan. 20.
Leo I the Great, Pope of Rome. Feb. 18.
Leo Styppes, Patriarch of Constantinople. Nov. 12.
Leo of Optina, Righteous. Oct. 11, Oct. 10.
Leo of the Sheepfold, Righteous. July 11.
Leo of Voronezh, Missionary, New Martyr. Feb. 18.
Leo the Archimandrite, Righteous. Dec. 30.
Leo the Hermit, Righteous. July 1.
Leo the Tribune, Martyr in Bulgaria. Jan. 22.
Leo, Bishop of Catania. Feb. 20.
Leo, Martyr at the sea near Myra of Lycia. Aug. 18.
Leo, Martyr in Patara of Lycia. Feb. 18.
Leo, Martyr. Dec. 7.
Leobardus of Tours, Recluse. Jan. 18.
Leocadia of Toledo in Spain, Virgin Martyr. Dec. 9.
Leocritia (Lucretia) of Cordova, Virgin Martyr. Mar. 15.
Leonidas of Egypt, Martyr. June 5.
Leonidas of Poshekhonye, Righteous. Mar. 5.
Leonidas of Ustneduma, Righteous. July 17.
Leonidas, Bishop of Athens. Apr. 15.
Leonidas, Martyr (with Eleutherius). Aug. 8.
Leonidas, Priest of Lermontovka, New Martyr. Dec. 27.
Leonides of Corinth, Martyr. Apr. 16.
Leonides, Martyr. Sept. 2.

Leonis, Righteous Martyr. June 25.
Leontia of Carthage, Martyr. Dec. 6.
Leontius of Achaia, Righteous. Dec. 11.
Leontius of Alexandria, Martyr. Sept. 13.
Leontius of Arabia, Unmercenary. Oct. 17.
Leontius of Dionysiou Monastery, the Myrrh-streamer. June 18.
Leontius of Karikhov, Righteous. July 18.
Leontius of the Kiev Caves, Canonarch. June 18, Aug. 28.
Leontius of Nicomedia, Martyr. Apr. 24.
Leontius of Nicopolis, Martyr. July 10.
Leontius of Perga in Pamphylia, Martyr. Aug. 1.
Leontius of Phoenicia, Martyr. June 18.
Leontius of Scythopolis, Righteous Martyr. May 4.
Leontius the Consul, at Terracina in Campania. Oct. 7.
Leontius the Philosopher. Oct. 19.
Leontius the Shepherd, Righteous. June 18.
Leontius, Bishop of Caesarea in Cappadocia. Jan. 13.
Leontius, Bishop of Frejus in Gaul. Dec. 1.
Leontius, Bishop of Nicaea, Martyr. Jan. 22.
Leontius, Bishop of Radauti in Moldavia. July 1.
Leontius, Bishop of Rostov. May 23.
Leontius, Bishop of Yenotaevsk, New Martyr. June 23.
Leontius, Martyr for the Holy Icon at the Bronze Gate. Aug. 9.
Leontius, Martyr. Oct. 16.
Leontius, Patriarch of Jerusalem. May 14.
Leovigildus of Cordova, Righteous Martyr. Aug. 20.
Leptina, Martyr. Oct. 26.
Lesbos:
  Newly Revealed Martyrs of. Tuesday of Renewal Week, Apr. 9.
  5 Virgin Martyrs of. Apr. 5.
Leucius of Alexandria, First Bishop of Brindisi in Italy. June 20.
Leucius of Asia Minor, Martyr. Dec. 14, Aug. 17.
Leucius of Volokolamsk, Righteous. Apr. 7.
Levi the Patriarch. Sunday Before Nativity.
Liberatus, Abbot, Martyr at Carthage. Aug. 17.
Liberius the Confessor, Pope of Rome. Aug. 27.
Libya, Righteous Martyr. June 25.
Liliosa of Cordova, Martyr. July 27.
Limnaius of Syria, Righteous. Feb. 22.
Linus, Apostle, of the 70, First Bishop of Rome. Nov. 5, Jan. 4.
Lioba of Wessex, Abbess of Bischofsheim. Sept. 28.
Litteus, Bishop in Africa, Martyr. Feb. 4.
Lollia, Martyr in Ancyra. June 23.
Lollianus, Martyr. July 15.
Lollion the Younger, Martyr. Apr. 27.
Lollion, Martyr. Mar. 20.
Longinus of Anatolia, Martyr. June 25.
Longinus of the Kiev Caves, the Gate-keeper. Oct. 16, Aug. 28.
Longinus of Koryazhema, Righteous. Feb. 10.
Longinus of Melitene, Martyr. Nov. 7.
Longinus of Nicomedia, Martyr. Apr. 24.
Longinus of Persia, Martyr. May 11.
Longinus of Yarenga, Righteous. July 3, Oct. 16.
Longinus the Centurion, Martyr. Oct. 16.
Longinus, Bishop in Africa, Martyr. May 2.
Longinus, Priest, New Martyr in Russia. Oct. 16.
Longinus, Righteous. Nov. 17.
Lot of Egypt, Righteous. Oct. 22.
Lot, Nephew of the Patriarch Abraham. Oct. 9.
Louis. *See* Ludovicus.
Love (Charity), Virgin Martyr. Sept. 17.
Luarsab II, King of Kartli in Georgia, Martyr. June 21.
Lucia of Campania, Virgin Martyr. July 6.
Lucia of Libya, Martyr. July 4.
Lucia of Rome (with Geminianus). Sept. 17.
Lucia of Syracuse, Virgin Martyr. Dec. 13.
Lucian of Alexandrov, Righteous. Sept. 8.
Lucian of Antioch, Presbyter, Martyr. Oct. 15.
Lucian of Beauvais in Gaul, Hieromartyr. June 3.
Lucian of Iberia, Martyr. Apr. 15.
Lucian of Italy, Martyr. July 7.
Lucian of the Kiev Caves, Martyr. Oct. 15, Aug. 28.
Lucian of Tomi in Moesia, Martyr. Sept. 13.
Lucian, Martyr (with Faustus and Basil). Oct. 25.
Lucillian of Nicomedia, Martyr. June 3.
Lucius of Carthage, Hieromartyr. Feb. 24.
Lucius the Counsellor, Martyr. Aug. 20.
Lucius the Soldier, Martyr. Aug. 14.
Lucius, Apostle, of the 70. Jan. 4.
Lucius, Bishop of Adrianople, Martyr. Feb. 11.
Lucius, Bishop in Africa, Martyr. Feb. 4.
Lucretia. *See* Leocritia.
Ludmilla, Princess of Bohemia, Martyr. Sept. 16.
Ludovicus (Louis, Ludwig) of Cordova, Martyr. Apr. 30.
Luke of the Deep Stream, Righteous. Sept. 7.
Luke of Emesa, Deacon, Martyr. Jan. 29.
Luke of Georgia, Righteous Martyr in Jerusalem. Feb. 12.
Luke of the Kiev Caves, Steward. Nov. 6, Nov. 24, Sept. 22–28.
Luke of Mount Stirion, Righteous. Feb. 7, May 3.
Luke of Mytilene, New Righteous Martyr. Mar. 23.
Luke of Persia, Deacon, Martyr. Oct. 7.
Luke of Tauromenium, Righteous. Nov. 6.
Luke of Triglia, Righteous. Dec. 27.
Luke the Hermit. June 27.
Luke the New Stylite of Chalcedon. Dec. 11.
Luke, Apostle and Evangelist. Oct. 18, June 20, Jan. 4.
Luke, Apostle, of the 70. Sept. 10, Jan. 4.
Luke, Archbishop of Novgorod. Feb. 10.
Lull, Bishop of Mainz. Oct. 16.
Lupercus of Leon in Spain, Martyr. Oct. 30.
Lupercus of Saragossa, Martyr. Apr. 16.
Lupicinus of Condat in Gaul, Righteous. Mar. 21.
Lupus, Bishop of Troyes in Gaul. July 29.
Lupus, Martyr. Aug. 23.
Lycarion of Egypt, Child Martyr. Feb. 8.
Lycarion of Egypt, Martyr. June 7.
Lydia of Chernigov, New Martyr. Jan. 7.
Lydia of Philippi. May 20.
Lydia, Martyr (with Philetus). Mar. 27.
Lydia, New Martyr in Russia. July 20.
Lyons, Martyrs of. July 25.
Lysimachus, one of the 40 Martyrs of Sebastia. Mar. 9.

M

Macarius of Alexandria, Martyr (with Alexander *et al.*). Oct. 30.
Macarius of Alexandria, Martyr. Sept. 6.
Macarius of Alexandria, Righteous. Jan. 19.
Macarius of Anazarbus, Martyr. Jan. 18.
Macarius of Carthage, Martyr. Apr. 10.
Macarius of Chios, Deacon, Martyr. Apr. 23.
Macarius of Glushitsa, Righteous. May 13, Oct. 12.
Macarius of Kalyazin, Righteous. Mar. 17, May 26.
Macarius of Kanev, Archimandrite of Ovruch, Martyr. Sept. 7, May 13, Oct. 10, May 25.
Macarius of the Kiev Caves, Deacon. Jan. 19, Aug. 28.
Macarius of the Kiev Caves, the Faster. Jan. 19, Sept. 22–28.
Macarius of Kios, New Righteous Martyr in Prusa. Oct. 6.

Macarius of Melitene, Martyr. Sept. 6.
Macarius of Optina, Righteous. Sept. 7, Oct. 10.
Macarius of Oredezh, Righteous. Aug. 9.
Macarius of Pisma, Righteous. Jan. 10.
Macarius of Zhabyn, Righteous. Jan. 22.
Macarius of Zheltye Vody, Righteous. July 25.
Macarius the Confessor, in Mauretania. Feb. 19.
Macarius the Confessor of Pelecete. Apr. 1.
Macarius the Great of Egypt. Jan. 19.
Macarius the Roman of Novgorod, Righteous. Jan. 19.
Macarius the Roman, Righteous. Oct. 23.
Macarius, Archbishop of Corinth. Apr. 17.
Macarius, Bishop of Paphos. Oct. 25, Feb. 8.
Macarius, Bishop of Vyazma, New Martyr. July 25.
Macarius, Bishop, New Martyr in Russia. Apr. 1.
Macarius, Martyr (with Neophytus *et al.*). Aug. 11.
Macarius, Metropolitan of Kiev, Martyr. May 1.
Macarius, New Righteous Martyr in Thessalonica. Sept. 14.
Macarius, Patriarch of Serbia. Aug. 30.
Maccabees, Martyrs Before Christ. Aug. 1.
Macedon, Martyr. Mar. 27.
Macedonius of Phrygia, Martyr. Sept. 12.
Macedonius of Syria, Righteous. Jan. 24.
Macedonius, Martyr. June 28.
Macedonius, Patriarch of Constantinople. Apr. 25.
Machar, First Bishop of Aberdeen. Nov. 12.
Macra of Rheims, Virgin Martyr. Jan. 7.
Macrina the Elder, Grandmother of Saint Basil the Great. Jan. 14.
Macrina, Sister of Saint Basil the Great. July 19.
Macrobius of Paphlagonia, Martyr. Sept. 13.
Macrobius of Scythopolis, Righteous Martyr. May 4.
Magi, Adoration of. Dec. 25.
Maglorius (Magloire), Bishop of Dol in Brittany. Oct. 24.
Magnus of Cyzicus, Martyr. Apr. 28.
Magnus, Righteous. June 28.
Maïsimas of Syria, Righteous. Jan. 23.
Major of Abitene in Africa, Martyr. Feb. 11.
Major of Gaza, Martyr. Feb. 15.
Major, Martyr. Jan. 11.
Majoricus of Carthage, Martyr. Dec. 6.
Malachias (Malachi), Prophet. Jan. 3.
Malchus, Righteous. Nov. 24.
Maleleel, Son of Cainan. Sunday Before Nativity.
Malo (Maclovius), Bishop of Aleth in Brittany. Nov. 15.
Malphetha, Martyr. Oct. 12.
Malus, Righteous. Oct. 16.
Mamas of Melitene, Martyr. Nov. 7.
Mamas, Catholicos of Georgia. May 3.
Mamas, Great Martyr. Sept. 2, July 12.
Mamas, Martyr (with Agapius and Seleucus). Dec. 3.
Mamas, Martyr (with Basiliscus). July 29.
Mamas, Righteous. May 6.
Mameltha (or Mamelchtha) of Persia, Martyr. Oct. 5.
Mamertus, Bishop of Vienne in Gaul. May 11.
Mamika, Martyr in the land of the Goths. Mar. 26.
Mamminus of Corfu, Martyr. Apr. 29.
Manatho (or Maratho), Virgin Martyr in Caesarea of Palestine. Oct. 20, Nov. 12.
Mansuetus, Bishop in Africa, Martyr. Sept. 6.
Manuel of Crete, New Martyr in Chios. Mar. 15.
Manuel of Lampe, New Martyr in Crete. Oct. 28.
Manuel of Persia, Martyr. June 17.
Manuel of Samothrace, New Martyr. Apr. 6.
Manuel, Bishop of Adrianople, Martyr. Jan. 22.
Manuel, Martyr in Anatolia. Mar. 26.
Manuel, Martyr. Oct. 30.
Manuel, Righteous. July 27.
Mar Sabbas. *See* Saint Sabbas Monastery.
Marana of Beroea in Syria, Righteous. Feb. 28.
Maratho. *See* Manatho.
Marcella of Chios, Righteous Martyr. July 22.
Marcellina, Sister of Saint Ambrose of Milan. July 17.
Marcellinus of Rome, Martyr. Dec. 18.
Marcellinus the Tribune, Martyr. May 24.
Marcellinus, Bishop of Rome, Martyr. June 7.
Marcellinus, First Bishop of Embrun in Gaul, Confessor. Apr. 20.
Marcellus of the Monastery of the Unsleeping, Abbot. Dec. 29.
Marcellus the Centurion, Martyr in Tangiers. Oct. 30.
Marcellus the Tribune, Martyr. May 24.
Marcellus, Bishop of Apamea in Syria, Martyr. Feb. 25, Aug. 14.
Marcellus, Bishop of Rome, Martyr. June 7.
Marcellus, Bishop of Sicily, Martyr. Feb. 9.
Marcellus, Martyr (with Anthony). Mar. 1.
Marcellus, Martyr (with Elpidius and Eustochius). Nov. 15.
Marcellus, Martyr. May 22.
Marcellus, Martyr. July 18.
Marcellus, one of the Seven Maccabees. Aug. 1.
Marcia of Caesarea in Palestine, Virgin Martyr. June 6.
Marcia, Martyr. June 27.
Marcian of Cyrrhus, Righteous. Nov. 2, Jan. 18.
Marcian of Egypt, Martyr. June 5.
Marcian the Notary, Martyr. Oct. 25.
Marcian, Bishop of Syracuse, Martyr. Oct. 30.
Marcian, Deacon, Martyr. Mar. 19.
Marcian, Emperor. Feb. 17.
Marcian, Martyr for the Holy Icon at the Bronze Gate. Aug. 9.
Marcian, Martyr (with Martyrocles). July 11.
Marcian, Martyr (with Nicander). June 8.
Marcian, Martyr. Mar. 10.
Marcian, Presbyter and Steward of the Great Church. Jan. 10.
Marciana, Empress. Jan. 27.
Marciana, Martyr. May 24.
Marcius, Martyr. June 27.
Mardarius of Greater Armenia, Martyr. Dec. 13.
Mardarius of the Kiev Caves. Dec. 13, Aug. 28.
Mardonius of Nicomedia, Martyr. Dec. 28.
Mardonius, Martyr. Sept. 30.
Mares of Persia, Martyr. Mar. 29.
Mares of Syria, Righteous. Jan. 25.
Margaret of Abitene in Africa, Martyr. Feb. 11. *See also* Marina.
Maria (Mary) of Peking, Martyr. June 10.
Maria, Grand Duchess of Russia, Martyr. July 4.
Mariam (Mary, Miriam), Sister of Moses. Sunday Before Nativity.
Mariamne of Persia, Righteous Martyr. June 9, Sept. 26.
Mariamne, Sister of the Apostle Philip. Feb. 17.
Marianus of Lambesa in Numidia, Martyr. Apr. 30.
Marianus, Martyr. Dec. 10.
Marina (Margaret), Great Martyr. July 17.
Marinus of Rome, Martyr. Dec. 16.
Marinus of Sebastia, Martyr. Nov. 2.
Marinus the Elder of Tarsus, Martyr. Oct. 18.
Marinus the Soldier, Martyr in Caesarea of Palestine. Aug. 7.
Marinus, Martyr. Mar. 17.
Mark (Michael Novoselov), Bishop in Russia, New Martyr. Jan. 7.
Mark Eugenicus, Metropolitan of Ephesus. Jan. 19.
Mark of Antioch in Pisidia, and another Mark, Martyrs. Nov. 22.
Mark of Asia Minor, Martyr. Oct. 24.

Mark of Athens, Righteous. Mar. 5.
Mark of Cantara, Righteous Martyr. May 19.
Mark of Crete, New Martyr in Smyrna. May 14.
Mark of the Kiev Caves, the Grave-digger. Dec. 29, Sept. 22–28.
Mark of the Pskov Caves, Righteous. Mar. 29.
Mark of Rome, Martyr. Dec. 18.
Mark of Smyrna, New Martyr in Chios. June 5.
Mark of Triglia, Righteous. Nov. 24.
Mark the Ascetic, Righteous. Mar. 5.
Mark the Deaf, Righteous. Jan. 2.
Mark the Hermit. May 20.
Mark the Shepherd of Pisidia, Martyr. Sept. 28.
Mark, Apostle and Evangelist. Apr. 25.
Mark, Apostle, of the 70, also called John. Sept. 27, Jan. 4.
Mark, Apostle, of the 70, Nephew of Saint Barnabas. Oct. 30, Jan. 4.
Mark, Bishop of Apollonias, Martyr. June 16.
Mark, Bishop of Arethusa, Martyr. Mar. 29.
Mark, Martyr (with Mocian). July 3.
Mark, Martyr (with Neophytus *et al.*). Aug. 11.
Mark, Martyr. June 8.
Mark, New Martyr in Russia. June 17.
Maron of Syria, Righteous. Feb. 14.
Maron, Martyr. July 18.
Marsalius of Corfu, Martyr. Apr. 29.
Martha of Astorga, Virgin Martyr. Feb. 23.
Martha of Bethany, Sister of Saint Lazarus. June 4.
Martha of Caesarea in Palestine, Virgin Martyr. June 6.
Martha of Egypt, Martyr. Feb. 8.
Martha of Persia, Righteous Martyr. June 9, Sept. 26.
Martha, Princess of Pskov, Righteous. Nov. 8.
Martha, Righteous, Mother of Saint Symeon of Wondrous Mountain. July 4.
Martha, Righteous, Mother of Saint Symeon the Stylite. Sept. 1.
Martial of Cordova, Martyr. Oct. 13.
Martial of Rome, Martyr. Jan. 25.
Martial of Saragossa, Martyr. Apr. 16.
Martial, First Bishop of Limoges. June 30.
Martin of Abitene in Africa, Martyr. Feb. 11.
Martin of Thebes, Righteous. Mar. 24.
Martin of Turov, Righteous. June 27.
Martin the Confessor, Pope of Rome. Apr. 13, Sept. 20.
Martin the Wonderworker, Bishop of Tours. Nov. 12.
Martin, Archbishop of Braga. Mar. 20.
Martin, Martyr (with Isaac). Sept. 22.
Martin, Martyr (with Priscus and Nicholas). Dec. 7.
Martinian of Africa, Martyr. Oct. 16.
Martinian of Areobindus, Righteous. May 18.
Martinian of Belozersk, Righteous. Jan. 12, Oct. 7.
Martinian of Palestine, Righteous. Feb. 13.
Martinian, one of the Seven Youths of Ephesus. Aug. 4, Oct. 22.
Martyrius of Cappadocia, Martyr at Trent. May 29.
Martyrius of the Kiev Caves, Deacon. Oct. 25, Aug. 28.
Martyrius of the Kiev Caves, the Recluse. Oct. 25, Aug. 28.
Martyrius of Serbia, Righteous. May 6.
Martyrius of Zelenets, Righteous. Nov. 11, Mar. 1.
Martyrius the Notary, Martyr. Oct. 25.
Martyrius, Archbishop of Novgorod. Feb. 10.
Martyrocles, Martyr. July 11.
Martyropolis in Persia, Martyrs of. Feb. 16.
Martyrs, Anonymous:
All Christians who died by hunger, thirst, sword, or freezing. Dec. 29.
Anchorites, 8. Apr. 25.
Bishops and Confessors of the West with Saint Martin, Pope of Rome. Apr. 13.
Blind Man healed by Saint Panteleimon. July 27.
Body-guards, 4, with Saint Arian. Dec. 14.
Body-guards, 6, of Maximian. Sept. 21.
Brethren, 2, of Saint Barsimus. Jan. 24.
Brethren, 2, of Saints Martinian and Saturian. Oct. 16.
Brethren, 7, with Saint Julian. June 21.
Child whose head was crushed with a stone. Oct. 31.
Child, with Saint Romanus. Nov. 18.
Children, 2, crucified. June 28.
Children, 2, with Saint Theion. Feb. 1.
Children, 40. Oct. 18.
Children, 84, with Saint Babylas. Sept. 4.
Confessors and Martyrs for the Holy Icons with Saint Stephen the New. Nov. 28.
Consecrated Virgins in Persia, 5, slain by Paul, their presbyter. June 9, Sept. 26.
Consecrated Virgins, 5, with Saint Drosis. Mar. 22.
Count, with Saint Philetairus. Dec. 30.
Daughters, 2, of New Hieromartyr Andrew of Chernigov. Jan. 7.
Disciples of Saint Athenogenes, 10. July 16.
Disciples of Saint Badimus, 7. Apr. 9.
Disciples of Saint Dometius, 2. Aug. 7.
Disciples of Saint Milus, 2. Nov. 10.
Empress, Wife of Maxentius. Nov. 25.
Executioner converted through Saint Alban. June 22.
Executioner. Oct. 30.
Executioner. Mar. 25.
Executioners, 2, with Saint Eleutherius. Dec. 15.
Father and Son, crucified. Feb. 13.
Father, Mother, and 2 Children. July 29.
Grandfather, Grandmother, Father, Mother, and 2 Children. Mar. 9.
Hagarene converted through Saint Macarius of Kios. Oct. 6.
Hagarene Executioner converted through Saint Demetrius of Samarina. Aug. 17.
Husband and Son of Saint Quartillosa. Feb. 24.
Husband and Wife. May 29.
Infants with Saints Eleutherius and Leonidas. Aug. 8.
Kinsmen, 38. Mar. 31.
Lady and her Handmaid. Apr. 5.
Laymen, 200, with Abbot Daniel in Russia. May 14.
Laymen, 1,000, with Abbot Anthony in Russia. May 14.
Magician converted through Saint Hermias. May 31.
Maidens, 2, beheaded. Sept. 15.
Maidens, 12, hanged in a courtyard. Oct. 31.
Many eaten alive by mice and weasels. Mar. 31.
Monk, Anonymous Martyr. Oct. 15.
Monks, 12, with Saint Ramirus in Leon. Mar 11.
Monks, 30, with Abbot Daniel in Russia. May 14.
Monks, 36, with Saint Michael near Sebastopol. Oct. 1.
Monks, 40, with Abbot Anthony in Russia. May 14.
Monks, 52, with Saint Donnan of Eigg Island. Apr. 17.
Mother and Child, with Saint Arethas. Oct. 24.
Mother and 2 Children. Jan. 3.
Mother and 3 Children. June 2.
Mother and Daughter. Jan. 28.
New Righteous Martyrs, 17, with Saint Ambrose of Luben. Aug. 10.
Old Woman. June 15.
Orthodox Woman of Rome burnt by Arians. Dec. 7.
Paupers, Multitude of, with Saints Florus and Laurus. Aug. 18.
Priest in Davidovka, New Martyr. Nov. 17.
Priests and Deacons, 80, slain by Arians. Sept. 5.
Priests, 2, sawn asunder by Arians. Dec. 7.
Priests, 60, who, their tongues cut out by Arians, yet spake. Dec. 7.
Priests, 160, with Saint Tikhon of Voronezh. Dec. 27.
Prison Guards, 20, with Saint Julian. June 21.

Martyrs, Anonymous (*cont.*)
Rhetoricians, 150, with Saint Catherine. Nov. 25.
Righteous Virgins, 32, with Saint Rhipsime. Sept. 30.
Righteous Women, 2. Sept. 30.
Of Senatorial Rank. Nov. 2.
Servants of Saint Anthusa, 12. Feb. 22.
Sister and Handmaid of Saint Ferbutha. Apr. 4.
Soldier with Saint Myrope. Dec. 2.
Soldiers, a whole regiment of. May 8.
Soldiers, 6, with Saint Philetairus. Dec. 30.
Soldiers, 7, with Saint Ananias. Jan. 26.
Soldiers, 12, beheaded. Nov. 19.
Soldiers, 70, with Saint Sabbas the Commander. Apr. 24.
Soldiers, 133, with Saint Gobron. Nov. 17.
Soldiers, 150, beheaded with Saint Azes. Nov. 19.
Soldiers, 200, with Saint Porphyrius the Commander. Nov. 25.
Soldiers, 1,104, with Saint Calodote. Sept. 6.
Sons, 2, and 3 Daughters of Saint Wirkas. Mar. 26.
Virgin Ascetics, 40, with Ammon the Deacon. Sept. 1.
Virgins and Children with Saints Nicon, Neon, and Heliodorus. Sept. 28.
Virgins, 4, with Saint Eudocia near Sarov. Aug. 6.
Widow. Sept. 26.
Wife and Daughter of an eparch. Nov. 19.
Women of Senatorial Rank, 12, with Saint Procopius. July 8.
Women, Many, beheaded. July 16.
Women, 3, with Saint Haralampus. Feb. 10.
Women, 7, and 2 Children, with Saint Blaise. Feb. 11.
Women, 7, with Saint Irenarchus. Nov. 28.
Young Man betrayed by his own handmaid. June 10.
Youths, 2. Oct. 23.
3 pierced with lances with Saint Geithazet. Nov. 20.
4 converted through Saint George. Apr. 24.
4 with Saint Theopemptus. June 11.
6 Martyrs, whom, being pursued, a rock wondrously opened and received. Nov. 29.
6 Martyrs. Jan. 4.
7 with Saint Varus. Oct. 19.
8 with Saint Dionysius of Alexandria. Oct. 3.
9 with Saint Audas. Mar. 31.
9 beheaded. Nov. 3.
9 by fire. Oct. 30.
9 by fire. Mar. 12.
13 with Saints Alexander and Cronion. Oct. 30.
13 with Saints Theophilus and Trophimus. July 21.
15 drowned in the sea when their ship was set aflame. Sept. 27.
19 with Saint Zoilus of Cordova. June 27.
23 with Saint Adrian. Aug. 26.
27 by fire. May 3.
28 by fire. Nov. 3.
30 with Saint Alexander. Sept. 28.
38 sealed in a bath-house. June 2.
40 with Saint John of Egypt. Sept. 20.
40 with Saint Quadratus. Mar. 26.
49 with Saint Callistratus. Sept. 27.
70 beheaded. Oct. 12.
70 with Saint Maurice in Apamea. Dec. 27.
70 with Saint Rhipsime. Sept. 30.
142 with Saint Archelaus. Mar. 5.
150 with Saint Theodore Sladich. First Saturday of the Fast.
200 with Saint Eulampius. Oct. 10.
211 with Saint Metrophanes Tsi-Chung. June 10.
270 with Saints Eutychius and Thessalonica. Dec. 19.
370 with Saint Paramonus. Nov. 29.
546 with Saint Paphnutius. Sept. 25.
670 beheaded. Nov. 25.
1,000 beheaded. Sept. 30.
2,000 beheaded. July 1.
2,593 with Saint Andrew the Commander. Aug. 19.
9,000 with Saint Ia. Sept. 11.
10,000 beheaded. June 13.
10,000 whose throats were cut. Mar. 18.
10,000 with Saint Shalva. Oct. 17.
11,208 with Saint Meletius the Commander. May 24.
20,000 with Saint Erasmus. June 2.
Maruthas of Persia, Martyr. Mar. 29.
Maruthas, Bishop of Martyropolis in Persia. Feb. 16.
Mary, Theotokos and Ever-virgin:
Akathist Hymn. Fifth Saturday of the Fast.
Annunciation. Mar. 25.
Conception by Saint Anna. Dec. 9.
Dormition and Translation. Aug. 15.
Entry into the Temple (Presentation). Nov. 21.
Nativity. Sept. 8.
Protection. Oct. 1.
Synaxis, and Flight into Egypt. Dec. 26.
Icons.
Armatius. July 21.
Assuage My Sorrows. Jan. 25.
Bogoliubovo. June 18.
Burning Bush. Sept. 4.
Cassiopeia. May 8.
Consolation (Paramythia). Jan. 21.
Corfu. Feb. 11.
Cucuzeles. Feb. 21.
Directress of Vatopedi Monastery. Jan. 21.
Directress. June 20.
Donskaya. Aug. 19.
Feodorovskaya. Mar. 14, Aug. 16.
Gethsemane – Chernigov. Sept. 1.
Holy Sion. Aug. 24.
It Is Truly Meet (Axion Estin). June 11.
Jerusalem. Oct. 12.
Joy of all that Sorrow. July 23, Oct. 24.
Kaluga. Sept. 2.
Kazan. July 8, Oct. 22.
Keeper of the Portal (Portaïtissa) of Iveron Monastery. Mar. 31, Oct. 13, Tuesday of Renewal Week.
Konevets. July 10.
Korsun. Oct. 9.
Kursk-Root of the Sign. Sept. 8, Nov. 27.
Lesna. Sept. 14.
Milk-Feeder. July 3.
Multiplier of Wheat. Oct. 15.
Murom. Apr. 12.
Myrtle Tree. Sept. 24.
O All-hymned Mother. Oct. 6.
Of the Passion. Aug. 13.
Petrovskaya. Aug. 24.
Pochaev. July 23.
Prusa. Aug. 22.
Quick to Hear. Oct. 1.
Rome (*Salus Populi Romani*). Mar. 12.
Reigning Icon of Kolomenskoe. Mar. 2.
Saydnaya. Sept. 8.
Searcher of the Lost. Feb. 5.
Smolensk Directress. July 28.
Sumela. Aug. 18.
Surety of Sinners. Mar. 7, May 29.
Tikhvin. June 26.
Tinos. Jan. 30.
Tolga. Aug. 8.
Tricherousa (Of Three Hands). June 28.
Umilenie of Seraphim-Diveyevo Convent. July 28.
Unexpected Joy. Dec. 9.

Unfading Rose. Apr. 3.
Vladimir. May 21, June 23, Aug. 26.
Youg. June 3.
Zhirovitsy. May 7.
Sash and Raiment.
Deposition of Raiment in Blachernae. July 2.
Deposition of Sash at Chalcoprateia. Aug. 31.
Transferral of Sash from Zela to Constantinople. Apr. 12.
Synaxes.
In Areobindus. Feb. 10.
In Armatius. Aug. 17.
In Miasinae. Sept. 1.
In Pegadion. July 26.
See also under Consecrations of Churches.
Mary Magdalene, Myrrh-bearer, Equal to the Apostles. July 22, Third Sunday of Pascha, May 4.
Mary called Marinus, Righteous. Feb. 12.
Mary of Abitene in Africa, Virgin Martyr. Feb. 11.
Mary of Bethany, Sister of Saint Lazarus. June 4.
Mary of Caesarea in Palestine, Virgin Martyr. June 6.
Mary of Chernigov, New Martyr. Jan. 7.
Mary of Cordova, Virgin Martyr. Nov. 24.
Mary of Crete, New Martyr. May 1.
Mary of Egypt, Martyr. Feb. 8.
Mary of Egypt, Righteous. Apr. 1, Fifth Sunday of the Fast.
Mary of Gatchina, New Righteous Martyr. Jan. 26.
Mary of Mesopotamia, Righteous. Oct. 29.
Mary of Persia, Righteous Martyr. June 9, Sept. 26.
Mary of Thrace, Virgin Martyr. Sept. 1.
Mary of Ustiug, Righteous. May 25.
Mary the Patrician, Martyr for the Holy Icon at the Bronze Gate. Aug. 9.
Mary, Wife of Cleopas, Myrrh-bearer. May 23, Third Sunday of Pascha.
Mary, Wife of Saint Xenophon, Righteous. Jan. 26.
See also Maria; Mariam.
Mascula, Martyr in North Africa. Mar. 29.
Maternus, Bishop of Cologne. Sept. 14.
Mathusalah, Son of Enoch. Sunday Before Nativity.
Matrona of Abitene in Africa, Martyr. Feb. 11.
Matrona of Amisus, Martyr. Mar. 20.
Matrona of Ancyra, Virgin Martyr. May 18.
Matrona of Chios, Righteous. Oct. 20, July 15.
Matrona of Constantinople, Righteous. Nov. 9.
Matrona of Cyzicus, Righteous. Apr. 11.
Matrona of Thessalonica, Martyr. Mar. 27.
Matthew Hai Tsuan of Peking, Martyr. June 10.
Matthew of the Kiev Caves. Oct. 5, Sept. 22–28.
Matthew of Wallachia, Martyr. Aug. 16.
Matthew, Apostle and Evangelist. Nov. 16, June 30.
Matthew, Hieromonk of Perm, New Martyr. Nov. 16.
Matthew, Martyr. July 21.
Matthias, Apostle, of the 12. Aug. 9, Jan. 4.
Maturus of Lyons, Martyr. July 25.
Maura of Constantinople, Righteous. Oct. 31.
Maura of Egypt, Martyr. May 3.
Maura of Thrace, Virgin Martyr. Sept. 1.
Maura, Martyr (with Christopher). Nov. 9.
Maurice of Nicopolis, Martyr. July 10.
Maurice, Commander of the Theban Legion, Martyr. Sept. 22.
Maurice, Hieromartyr at Apamea in Bithynia. Dec. 27.
Maurice, Martyr. July 1.
Maurilius, Bishop of Angers. Sept. 13.
Maurus of Ostia, Martyr. Jan. 30.
Maurus, Martyr. Mar. 19.
Maxima of Africa, Virgin Martyr. Oct. 16.
Maxima of Lisbon, Martyr. Oct. 1.
Maxima of Tuburbo Lucernaria in Africa, Virgin Martyr. July 30.
Maximian of Abitene in Africa, Martyr. Feb. 11.
Maximian of Beauvais in Gaul, Martyr. June 3.
Maximian of Melitene, Martyr. Nov. 7.
Maximian, Patriarch of Constantinople. Apr. 21.
Maximilian of Thebeste in Numidia, Martyr. Mar. 12.
Maximilian, one of the Seven Youths of Ephesus. Aug. 4, Oct. 22.
Maximinus (Mesmin), Abbot of Micy. Dec. 15.
Maximinus, Bishop of Treves, Confessor. May 29.
Maximus Sandovich, Priest, New Martyr. Aug. 24.
Maximus of Antioch, Martyr. Oct. 12.
Maximus of Cantara, Righteous Martyr. May 19.
Maximus of Carthage, Martyr. Apr. 10, Oct. 28.
Maximus of Cyzicus, Martyr. Feb. 6.
Maximus of Damascus, Martyr. Sept. 25.
Maximus of Dorostolum, Martyr. Apr. 13, Aug. 2.
Maximus of Marcionopolis, Martyr. Sept. 17, Feb. 19.
Maximus of Moscow, Fool for Christ's sake. Nov. 11, Aug. 13.
Maximus of Ostia, Martyr. Jan. 30.
Maximus of Ostia, Presbyter, Martyr. Jan. 30.
Maximus of Persia, Martyr. Oct. 7.
Maximus of Rome, Martyr (with Cecilia). Nov. 22.
Maximus of Rome, Martyr (with Pope Gaius). Aug. 11.
Maximus of Serbia, Archbishop of Wallachia. Jan. 18, Aug. 30.
Maximus of Totma, Fool for Christ's sake. Jan. 16.
Maximus the Confessor. Jan. 21, Aug. 13, Sept. 20.
Maximus the Greek, Righteous. Jan. 21.
Maximus the Hut-burner of Kafsokalyvia, Righteous. Jan. 13.
Maximus, Bishop of Nola. Jan. 15.
Maximus, Bishop of Riez. Nov. 27.
Maximus, Bishop of Serpukhov, New Martyr. June 23.
Maximus, Bishop of Turin. June 25.
Maximus, Child Martyr at Carthage. Aug. 17.
Maximus, Martyr (with Terence). Apr. 5.
Maximus, Martyr. Sept. 15.
Maximus, Martyr. Apr. 30.
Maximus, Martyr. May 7.
Maximus, Metropolitan of Kiev. Dec. 6.
Maximus, Patriarch of Constantinople. Nov. 17.
Maximus, Righteous Martyr. Mar. 6.
Medard, Bishop of Noyon. June 8.
Medimnus, Martyr. Sept. 5.
Medula, Martyr. Jan. 25.
Megara, 6 Martyrs of. Aug. 16.
Meinrad of Einsiedeln, Righteous Martyr. Jan. 21.
Mel, Bishop of Ardagh. Feb. 6.
Meladius of the Kiev Caves. Sept. 22–28.
Melania the Elder of Rome, Righteous. June 8.
Melania the Younger of Rome, Righteous. Dec. 31.
Melanippus, Martyr. Sept. 2.
Melasippus of Ancyra, Martyr. Nov. 7.
Melchion the Philosopher, Presbyter of Antioch. Oct. 28.
Melchisedek, King of Salem. May 22, Sunday Before Nativity.
Meles of Scythopolis, Righteous Martyr. May 4.
Meles the Hymnographer, Righteous. May 8.
Meletius of Mount Galesion, Confessor. Jan. 19.
Meletius the Commander, Martyr. May 24.
Meletius the New, Righteous. Sept. 1.
Meletius the Tribune, Martyr. May 24.
Meletius, Archbishop of Antioch the Great. Feb. 12.
Meletius, Bishop of Cyprus. Sept. 21.
Meleusippus. *See* Mesippus.
Melissenus of Amorion, Martyr. Mar. 6.

Melitene:
3 Martyrs of. Oct. 31.
3 Martyrs of. July 21.
6 Martyrs of. Aug. 30.
33 Martyrs of. Nov. 7.
Melitene of Marcianopolis, Martyr. Sept. 16.
Melitene, Martyr. Oct. 29.
Meliton, Martyr. June 30.
Meliton, one of the 40 Martyrs of Sebastia. Mar. 9.
Memnenus of Iberia, Martyr. Apr. 15.
Memnon the Centurion, Martyr in Bizya. Aug. 20.
Memnon the Wonderworker. Apr. 28, May 19.
Memnon, Archbishop of Ephesus. Dec. 16.
Menaius of Perga in Pamphylia, Martyr. Aug. 1.
Menaius, Martyr, in the Quarter of Viglentium. Aug. 1.
Menander, Martyr. Mar. 31.
Menander, Priest, Martyr (with Patrick of Prusa). May 19.
Menas of Egypt, Great Martyr. Nov. 11.
Menas of The Ladder, Righteous. Jan. 4.
Menas of Ostia, Martyr. Jan. 30.
Menas the Most Eloquent (*Kallikelados*), Martyr in Alexandria. Dec. 10, Feb. 17.
Menas, Archbishop of Constantinople. Aug. 25.
Menas, Martyr (with Andrew the Commander). July 12, Aug. 31.
Menas, Martyr. Jan. 24.
Menas, Righteous Martyr. Apr. 12.
Menes, Martyr, in the Quarter of Viglentium. Aug. 1.
Menignus the Fuller, Martyr. Nov. 22.
Menignus, Righteous. July 4.
Menodora of Bithynia, Martyr. Sept. 10.
Mercurius of the Kiev Caves, Bishop of Smolensk. Nov. 24, Aug. 7, Sept. 22–28.
Mercurius of the Kiev Caves. Nov. 4, Aug. 28.
Mercurius of Smolensk, Martyr. Nov. 24.
Mercurius the Tribune, Martyr. May 24.
Mercurius, Great Martyr. Nov. 25.
Mertius, Martyr. Jan. 12.
Mesippus (or Meleusippus) of Cappadocia, Martyr. Jan. 16.
Mesirus, Martyr. May 6.
Mesmin. *See* Maximinus.
Methodia of Cimolos, Righteous. Oct. 5.
Methodius of Nebrytus, Righteous. June 25.
Methodius of Patara, Bishop of Olympus, Martyr. June 20.
Methodius of Peshnosha, Righteous. June 4, June 14.
Methodius, Archbishop of Constantinople, Confessor. June 14.
Methodius, Bishop of Petropavlovsk, New Martyr. Feb. 4.
Methodius, Equal to the Apostles, Enlightener of the Slavs. May 11, Apr. 6.
Metrodora of Bithynia, Martyr. Sept. 10.
Metrophanes Tsi-Chung of Peking, Priest, Martyr. June 10.
Metrophanes of Mount Athos. July 9.
Metrophanes, Archbishop of Astrakhan, New Martyr. June 23.
Metrophanes, Archbishop of Constantinople. June 4.
Metrophanes, Bishop of Voronezh. Nov. 23, Aug. 7.
Micah. *See* Michaias.
Michael Lektorsky, New Hieromartyr in Russia. Oct. 28.
Michael Maleinus, Righteous. July 12.
Michael Mauroudes, New Martyr. Mar. 10.
Michael of Bulgaria, Righteous. Nov. 22.
Michael of Garedja in Georgia, Righteous Martyr. Aug. 12.
Michael of Georgia, Righteous (with Arsenius). May 3.
Michael of Georgia, Righteous (with John of Zedazeni *et al.*). May 7.
Michael of Klops, Fool for Christ's sake. Jan. 11, June 23.
Michael of Saint Sabbas Monastery, Martyr. May 23.
Michael of Vourlae, New Martyr in Smyrna. Apr. 16.
Michael of Zoba Monastery near Sebastopol, Martyr. Oct. 1.
Michael the Confessor, Bishop of Synnada. May 23.
Michael the Cypriote, New Martyr in Samothrace. Apr. 6.
Michael the Gardener, New Martyr in Athens. June 30.
Michael the Soldier, New Martyr in Russia. Dec. 10.
Michael the Syncellus, the Confessor. Dec. 18.
Michael, Archangel. Nov. 8, Sept. 6, June 18, July 26.
Michael, First Metropolitan of Kiev and All Russia. Sept. 30, June 15.
Michael, Grand Duke of Tver, Martyr. Nov. 22, Sept. 30, June 24.
Michael, Grand Duke, New Martyr in Russia. May 31.
Michael, King of Bulgaria, Equal to the Apostles. May 2.
Michael, Presbyter, New Martyr (with Plato, Bishop of Revel). Jan. 14.
Michael, Priest of Peschanozerskoe, New Martyr. May 17.
Michael, Priest of Stavropol, New Martyr. Aug. 17.
Michael, Priest of Ust-Labinskaya, New Martyr. Feb. 22.
Michael, Priest of Velichaevo, New Martyr. Sept. 6.
Michael, Priest, New Confessor in Russia. June 17.
Michael, Priest, New Martyr (with Hermogenes, Bishop of Tobolsk). June 16.
Michael, Prince of Chernigov, Martyr. Sept. 20, Feb. 14.
Michael, Prince of Murom. May 21.
Michaias (Micah), Prophet. Aug. 14.
Michaias of Radonezh, Righteous. May 5.
Milburga, Abbess of Wenlock in Shropshire. Feb. 23.
Mildred, Abbess of Minster-in-Thanet. July 13.
Militsa, Princess of Serbia (Eugenia, Nun). July 19.
Millan. *See* Emilian.
Miltiades, Pope of Rome. Jan. 10.
Milus, Bishop in Persia, Martyr. Nov. 10.
Milutin. *See* Stephen Milutin.
Minaius, Martyr. Oct. 29.
Minas, Martyr. Oct. 29.
See also Menas.
Miriam. *See* Mariam.
Mirian, King of Georgia, Equal to the Apostles. Oct. 1.
Misael, one of the Three Children in Babylon. Dec. 17, Sunday Before Nativity.
Mnason, Bishop of Cyprus, Martyr. Oct. 18.
Mnesitheus of Perga in Pamphylia, Martyr. Aug. 1.
Mocian, Martyr. July 3.
Mocius of Amphipolis, Hieromartyr. May 11, Oct. 17.
Mocius of Emesa, Reader, Martyr. Jan. 29.
Mocius of Persia, Deacon, Martyr. Oct. 7.
Modestus I, Archbishop of Jerusalem, Martyr. Dec. 18.
Modestus II, Archbishop of Jerusalem. Dec. 16.
Modestus of Lucania, Martyr. June 15.
Modestus, Hieromonk of Kharkov, New Martyr. Oct. 2.
Modomnoc, Bishop of Ossory in Ireland. Feb. 13.
Moiko, Martyr in the land of the Goths. Mar. 26.
Moluag, Enlightener of the Isle of Lismore. June 25.
Monagrius of Ostia, Martyr. Jan. 30.
Monegunda of Chartres, Righteous. July 2.
Montanus of Carthage, Hieromartyr. Feb. 24.
Moscow, Holy Hierarchs of. Oct. 5.
Moses Macinic of Sibiel, Priest, Confessor. Oct. 21.
Moses of Belozersk, Righteous. Feb. 23.
Moses of Cyrrhus in Syria, Righteous. Feb. 23.
Moses of the Kiev Caves, the Hungarian. July 26, Sept. 22–28.
Moses of the Kiev Caves, Wonderworker. July 28, Aug. 28.

Moses of Optina, Righteous. June 16, Oct. 10.
Moses of Rama in Syria, Righteous. Feb. 23.
Moses of Rome, Priest, Martyr. Nov. 25.
Moses the Anchorite. June 28.
Moses the Ethiopian, Righteous. Aug. 28.
Moses the God-seer, Prophet. Sept. 4, Sunday Before Nativity.
Moses, Archbishop of Novgorod. Jan. 25.
Moses, Bishop and Enlightener of the Arabs. Feb. 7.
Mount Athos, Righteous Martyrs of. Dec. 5.
See also Iveron; Saint Anna's Skete; Three New Righteous Martyrs; Vatopedi; Zographou.
Mount Sinai. *See* Sinai.
Mstislav, Great Prince of Kiev. Apr. 15.
Mstislav, Prince of Novgorod. June 14.
Munchin, Bishop of Limerick. Jan. 2.
Mungo. *See* Kentigern.
Muredach (Murtagh), First Bishop of Killala. Aug. 12.
Muritta of Carthage, Deacon, Confessor. July 13.
Mygdonius of Nicomedia, Martyr. Dec. 28.
Myron of Crete, New Martyr. Mar. 20.
Myron the Wonderworker, Bishop of Crete. Aug. 8.
Myron, Bishop of Tamasus, Martyr. Sept. 17.
Myron, Presbyter, Martyr at Cyzicus. Aug. 17.
Myrope of Chios, Martyr. Dec. 2.
Myrrh-bearers, Synaxis of. Third Sunday of Pascha.

N

Nabor of Milan, Martyr. July 12.
Nahor, Son of Seruch. Sunday Before Nativity.
Nahum of Ochrid, Enlightener of the Slavs. Dec. 23, June 20, July 27.
Nahum, Prophet. Dec. 1.
Najran in Arabia Felix, Martyrs of. Oct. 24.
Nana, Queen of Georgia, Equal to the Apostles. Oct. 1.
Narcissus, Apostle, of the 70. Oct. 31, Jan. 4.
Narcissus, Archbishop of Jerusalem. Aug. 7.
Narses of Persia, Martyr (with Jonas and Barachesius). Mar. 29.
Narses of Persia, Martyr (with Sositheus and Isaac). Dec. 9.
Narses, Martyr (with Artemon). Nov. 9.
Nartzales of Scillium, Martyr at Carthage. July 17.
Natalie of Nicomedia, Wife of Saint Adrian. Aug. 26.
Natalius, Martyr. May 30.
Nathan, Prophet. Sunday Before Nativity.
Nathanael (Simon the Zealot), Apostle, of the 12. Apr. 22, June 30.
Nathanael of Egypt, Righteous. Nov. 27.
Naucratius of Studium Monastery, Abbot. June 8.
Nazarius of Milan, Martyr. Oct. 14.
Nazarius of Olonets, Righteous. June 4.
Nazarius, Metropolitan of Kutaïsi, New Martyr. Oct. 14.
Nearchus, Martyr. Apr. 22.
Nectan of Wales, Righteous Passion-bearer. June 17.
Nectarius of Aegina, Metropolitan of Pentapolis, Wonderworker. Nov. 9.
Nectarius of Barlaam Monastery on Meteora, Founder. May 17.
Nectarius of Bezhetsk, Righteous. Apr. 3.
Nectarius of Karyes on Mount Athos. Dec. 5.
Nectarius of the Kiev Caves. Nov. 29, Sept. 22–28.
Nectarius of Optina, Righteous. Apr. 29, Oct. 10, Nov. 12.
Nectarius, New Righteous Martyr. July 11.
Nectarius, Patriarch of Constantinople. Oct. 11.
Nectarius, Priest-monk of Voronezh, New Martyr. Oct. 11.
Nema, Martyr. Dec. 31.
Nemesianus, Bishop in Africa, Martyr. Feb. 4.
Nemesius of Tivoli, Martyr. July 18.
Neon of Cilicia, Martyr. Oct. 30.
Neon of Corfu, Martyr. Apr. 29.
Neon of Nicomedia, Martyr. Apr. 24.
Neon of Pisidia, Martyr. Sept. 28.
Neon, Martyr. June 1.
Neonilla of Cappadocia, Martyr. Jan. 16.
Neonilla of Cilicia, Martyr. Oct. 30.
Neonilla, Martyr (with Terence). Oct. 28.
Neophytus of Docheiariou Monastery, Founder. Nov. 9.
Neophytus of Nicaea, Martyr. Jan. 21.
Neophytus of Seleucia, Martyr. Aug. 22.
Neophytus of Vatopedi Monastery. Jan. 21.
Neophytus the Recluse of Cyprus. Jan. 24, Sept. 28.
Neophytus, Bishop of Urbnisi in Georgia, Martyr. Oct. 28.
Neophytus, Martyr (with Gaius and Gaianus). May 5, Aug. 11.
Neophytus, Martyr. Dec. 7.
Nephthalim the Patriarch. Sunday Before Nativity.
Nerantius of Iberia, Martyr. Apr. 15.
Nerdon, Martyr. Oct. 24.
Nereus of Rome, Martyr. May 12.
Nerses, Martyr. June 15.
Nesius of Isauria, Martyr. Mar. 5.
Nesius, Martyr. Feb. 27.
Nestabus of Gaza, Martyr. Sept. 21.
Nestor of Dechani in Serbia, Righteous. Nov. 11.
Nestor of the Kiev Caves, the Chronicler. Oct. 27, Sept. 22–28.
Nestor of the Kiev Caves, the Unlettered. Oct. 28, Aug. 28.
Nestor of Perga in Pamphylia, Bishop, Martyr. Feb. 28, Mar. 2.
Nestor of Serbia, Righteous. May 6.
Nestor of Thessalonica, Martyr. Oct. 27.
Nestor, Bishop of Trimythus. Mar. 7.
Nestor, Righteous. Apr. 26.
Nestorianus, Martyr. Mar. 1.
New Athos. *See* Saint Simon the Zealot Monastery.
Nicaea, 8 Martyrs of. Jan. 12.
Nicander of Egypt, Martyr (with Marcian *et al.*). June 5.
Nicander of Egypt, Martyr. Mar. 15.
Nicander of Gorodnozersk, Righteous. Mar. 15, Nov. 4.
Nicander of Melitene, Martyr. Nov. 7.
Nicander of Pskov, Righteous. Sept. 24, June 29.
Nicander, Bishop of Myra, Martyr. Nov. 4.
Nicander, Martyr (with Marcian). June 8.
Nicander, Martyr. June 8.
Nicander, Righteous Martyr. Nov. 6.
Nicanor of Mount Callistratus, Righteous. Aug. 7.
Nicanor, Apostle, one of the 7 Deacons. July 28, Jan. 4.
Nicephorus Alphanov, Righteous. May 4, June 17.
Nicephorus of Antioch in Syria, Martyr. Feb. 9.
Nicephorus of Charsianus Monastery, Founder. Oct. 23.
Nicephorus of Chios, Righteous. May 1.
Nicephorus of Ephapsis Monastery, Presbyter. May 13.
Nicephorus of Medicium Monastery, Abbot. May 4.
Nicephorus of Mount Athos, Righteous. May 4.
Nicephorus of Tiberiopolis, Priest, Martyr. Nov. 28.
Nicephorus of Vazhezersk, Righteous. Feb. 9.
Nicephorus the Confessor, Patriarch of Constantinople. June 2, Mar. 13.
Nicephorus, Martyr in Caesarea of Palestine. Oct. 20, Nov. 12.
Nicephorus, Martyr (with Charisius and Agapius). Mar. 1.
Nicephorus, Martyr (with Claudius *et al.*). Apr. 5, Jan. 31.

Nicephorus, Martyr (with Stephen). Feb. 8, Oct. 25.
Nicetas Alphanov, Righteous. May 4, June 17.
Nicetas of Chios, Righteous. May 20.
Nicetas of Epirus, New Hieromartyr in Serrai of Macedonia. Feb. 19, Apr. 4.
Nicetas of the Kiev Caves, Bishop of Novgorod. Jan. 31, Apr. 30, May 14, Sept. 22–28.
Nicetas of Nisyros, New Martyr in Chios. June 21.
Nicetas of Paphlagonia, the Patrician, Confessor. Oct. 13.
Nicetas the Confessor, Abbot of Medicium. Apr. 3.
Nicetas the Goth, Great Martyr. Sept. 15.
Nicetas the Stylite of Pereyaslavl-Zalessky. May 24.
Nicetas, Bishop of Apollonias, Confessor. Mar. 20.
Nicetas, Bishop of Chalcedon. May 28.
Nicetas, Bishop of Remesiana in Dacia. June 24.
Nicetas, New Martyr. Dec. 17.
Nicetius (Nizier), Bishop of Lyons. Apr. 2.
Nicetius, Bishop of Treves in Gaul. Dec. 5.
Nicholas I, Patriarch of Constantinople. May 16.
Nicholas II Chrysoberges, Patriarch of Constantinople. Dec. 16.
Nicholas II, Emperor of Russia, New Martyr. July 4.
Nicholas Johnson, New Martyr in Russia. May 31.
Nicholas Kochanov, Fool for Christ's sake. July 27.
Nicholas Planas, Presbyter of Athens. Feb. 17.
Nicholas Prozorov, Priest of Petrograd, New Martyr. Aug. 4.
Nicholas Svyatosha, Wonderworker of the Kiev Caves. Oct. 14, Sept. 22–28.
Nicholas Zagorovsky. *See* Seraphim of Kharkov.
Nicholas of Bounene, New Righteous Martyr. May 9.
Nicholas of Caramania, New Martyr in Smyrna. Dec. 6.
Nicholas of Chios, New Martyr. Oct. 31.
Nicholas of Constantinople, New Martyr. Nov. 12.
Nicholas of Corinth, New Martyr. Feb. 14.
Nicholas of Crete, Righteous. Sept. 1.
Nicholas of Dvaleti in Georgia, Righteous Martyr in Jerusalem. Feb. 12.
Nicholas of Lampe, New Martyr in Crete. Oct. 28.
Nicholas of Lesbos, Deacon, New Martyr. Tuesday of Renewal Week, May 31, Apr. 9.
Nicholas of Lesbos, New Martyr. Jan. 16.
Nicholas of Magnesia, New Martyr. Apr. 24.
Nicholas of Metzovon, New Martyr. May 16.
Nicholas of Pskov, Fool for Christ's sake. Feb. 28.
Nicholas of Sicily, Ascetic in Euboia. Aug. 23.
Nicholas the Grocer, New Martyr in Constantinople. Sept. 23.
Nicholas the Hymnographer of Georgia. Nov. 3.
Nicholas the Monk, Former Soldier. Dec. 24.
Nicholas the Studite, the Confessor. Feb. 4.
Nicholas the Wonderworker, Archbishop of Myra. Dec. 6.
Nicholas, Archbishop of Thessalonica. Nov. 29.
Nicholas, Archpriest in Beloglazovskoe, New Martyr. July 30.
Nicholas, Archpriest in Perm, New Martyr. Dec. 23.
Nicholas, Martyr (with Priscus and Martin). Dec. 7.
Nicholas, Missionary of Moscow, New Martyr. Dec. 6.
Nicholas, New Martyr in Chios. Feb. 3.
Nicholas, one of the 40 Martyrs of Sebastia. Mar. 9.
Nicholas, Priest of Novo-Nikolskaya, New Martyr. Dec. 6.
Nicholas, Priest of Tobolsk, New Martyr. Dec. 6.
Nicholas, Priest, New Martyr in Russia. Feb. 3.
Nicholas, Priest, New Martyr, Brother of Damascene, Bishop of Glukhov. Sept. 10.
Nicholas, Priest, New Martyr (with Pachomius, Archbishop of Chernigov). May 15.
Nicholas, Priest, New Martyr (with Philip, Archbishop of Zvenigorod). Sept. 9.
Nicholas, Priest, New Martyr (with Plato, Bishop of Revel). Jan. 14.
Nicodemus of Albania, New Righteous Martyr. July 11.
Nicodemus of the Holy Mountain. July 14.
Nicodemus of the Kiev Caves, the Prosphora Baker. Oct. 31, Sept. 22–28.
Nicodemus of Kozhezersk, Righteous. July 3.
Nicodemus of Meteora, New Righteous Martyr. Aug. 16.
Nicodemus of Tisman, Righteous. Dec. 26.
Nicodemus of Vatopedi Monastery. July 11.
Nicodemus, Archbishop of Pech. May 11, Aug. 30.
Nicodemus, Bishop of Belgorod, New Martyr. Sept. 3.
Nicodemus, Disciple of Christ. Third Sunday of Pascha.
Nicomedia:
Martyred Councilmen of. Dec. 28.
5 Martyrs of. June 16.
10 Virgin Martyrs of. Dec. 31.
25 Martyrs of. July 1.
130 Martyred Women of. Dec. 21.
366 Martyrs of. Aug. 31.
500 Martyrs of. Dec. 21.
1,003 Martyrs of. Feb. 7.
3,628 Martyrs of. Sept. 4.
20,000 Martyrs of. Dec. 28.
Nicon Repent-Ye, Righteous. Nov. 26.
Nicon and his 199 Disciples, Righteous Martyrs. Mar. 23.
Nicon of the Kiev Caves, Abbot. Mar. 23, Sept. 22–28.
Nicon of the Kiev Caves, the Dry. Dec. 11, Sept. 22–28.
Nicon of Melitene, Martyr. Nov. 7.
Nicon of Optina, Confessor. June 25, Oct. 10, Nov. 12.
Nicon of Pisidia, Martyr. Sept. 28.
Nicon of Radonezh, Righteous. Nov. 17.
Nicon of Solovki, Righteous. July 4.
Nicon, Patriarch of Serbia. Aug. 30.
Nicopolis in Armenia, 45 Martyrs of. July 10.
Nicostratus of Rome, Martyr. Dec. 18.
Nicostratus the Tribune, Martyr. July 8.
Nicostratus, one of the Four Crowned Martyrs. Nov. 8.
Nictopolion of Sebastia, Martyr. Nov. 2.
Nike of Corinth, Martyr. Apr. 16.
Nike, Martyr. Apr. 25.
Nilus of Calabria, Righteous. Sept. 26.
Nilus of Ericusius, Righteous. Aug. 16.
Nilus of Sinai, Righteous. Nov. 12.
Nilus of Sora, Righteous. May 7.
Nilus of Stolben, Righteous. Dec. 7, May 27.
Nilus the Myrrh-streamer of Athos. Nov. 12, May 7.
Nilus, Egyptian Bishop martyred in Palestine. Sept. 17.
Nilus, Hieromonk of Poltava, New Martyr. July 4.
Nina (Nino), Enlightener of Georgia, Equal to the Apostles. Jan. 14.
Ninian, Enlightener of Scotland, Equal to the Apostles. Sept. 16.
Niphon of Mount Athos, Righteous. June 14.
Niphon, Bishop of Constantiana. Dec. 23.
Niphon, Bishop of Novgorod. Apr. 8, Apr. 21, Sept. 22–28.
Niphon, Patriarch of Constantinople. Aug. 11.
Nirsas of Persia, Bishop, Martyr. Nov. 20.
Nirus, Martyr. Nov. 10.
Nitas, Martyr. Oct. 28.
Noah, Righteous, Son of Lamech. Sunday Before Nativity.
Nonna, Mother of Saint Gregory the Theologian. Aug. 5.

Nonnus, Bishop, who catechized Saint Pelagia. Nov. 10.
Nonnus, Righteous. Dec. 5.
Nunechia of Corinth, Martyr. Apr. 16.
Nunilo of Huesca in Spain, Virgin Martyr. Oct. 22.
Nymphas, Apostle. Feb. 28.
Nymphodora of Bithynia, Martyr. Sept. 10.

O

Obadiah. *See* Abdias.
Oceanus of Sebastia, Martyr. Nov. 2.
Oceanus, Martyr. Sept. 12.
Octavian, Archdeacon of Carthage, Martyr. Mar. 22.
Olbian, Bishop of Aneus, Martyr. May 29.
Olbian, Righteous. May 25.
Olda (Huldah), Prophetess. Apr. 10.
Oleg, Great Prince of Bryansk, Righteous. Sept. 20.
Olga, Grand Duchess of Russia, New Martyr. July 4.
Olga, Great Princess of Kiev, Equal to the Apostles. July 11.
Olga, New Righteous Martyr in Russia. Sunday Nearest Jan. 25.
Olive of Brescia, Virgin Martyr. Mar. 5.
Olympas, Apostle, of the 70. Nov. 10, Jan. 4.
Olympiades of Persia, Martyr. Oct. 7.
Olympias of Karyes, New Righteous Martyr. May 11.
Olympias the Deaconess, Righteous. July 25.
Olympiodora, Martyr. Dec. 31.
Olympius of Ostia, Martyr. Jan. 30.
Onesimus of the Kiev Caves. Oct. 4, July 21, Sept. 22–28.
Onesimus the Wonderworker of Caesarea in Palestine. July 14.
Onesimus, Apostle. Feb. 15, Nov. 22, July 6.
Onesimus, Archbishop of Ephesus. Dec. 1.
Onesiphorus of the Kiev Caves. Nov. 9, Sept. 22–28.
Onesiphorus, Apostle, of the 70. Sept. 7, Dec. 8, Jan. 4.
Onesiphorus, Martyr (with Porphyrius). Nov. 9.
Onuphrius of Garedja in Georgia, Righteous. Sept. 29.
Onuphrius of the Kiev Caves. July 21, Sept. 22–28.
Onuphrius of Maly, Righteous. June 12.
Onuphrius of Vologda, Righteous. June 12.
Onuphrius the Great of Egypt. June 12.
Onuphrius, New Righteous Martyr in Chios. Jan. 4.
Oprea of Salistie, Martyr. Oct. 21.
Optatus of Saragossa, Martyr. Apr. 16.
Optina Hermitage:
  Synaxis of the New Martyrs and Confessors of. Nov. 12.
  Synaxis of the Righteous Fathers of. Oct. 10.
Or (Hur) the Priest. Sunday Before Nativity.
Or of Egypt, Righteous. Aug. 7.
Or, Martyr. Aug. 22.
Oraiozela, Martyr. July 26.
Orentius of Anatolia, Martyr. June 25.
Orestes of Cappadocia, Martyr. Nov. 10.
Orestes of Greater Armenia, Martyr. Dec. 13.
Orion, Martyr. Nov. 10.
Oropsis, Martyr. Aug. 22.
Orsiesius (or Horsiesius) of Tabennisi, Righteous. June 15.
Oscar. *See* Anskar.
Ostrychius of Melitene, Martyr. Nov. 7.
Oswald, King of Northumbria, Martyr. Aug. 5.
Oswin, King of Northumbria, Martyr. Aug. 20.
Otar of Garedja in Georgia, Righteous Martyr. Aug. 12
Ouen, Owen. *See* Audoenus.
Oyend (Eugendus), Abbot of Condat in Gaul. Jan. 1.

P

Pachomius of Kena, Righteous. Jan. 31, First Saturday After Theophany.
Pachomius of Nerekhta, Righteous. Mar. 23, May 6, May 15.
Pachomius the Great of Egypt. May 15.
Pachomius, Archbishop of Chernigov, New Martyr. May 15.
Pachomius, Martyr. Jan. 13.
Pachomius, New Righteous Martyr in Usaki. May 7.
Pachomius, Righteous. May 6.
Pacian, Bishop of Barcelona. Mar. 9.
Pactobius. *See* Tobias.
Païsius Velichkovsky, Righteous. Nov. 15.
Païsius of Galich, Righteous. May 23.
Païsius of the Kiev Caves. July 19, Aug. 28.
Païsius of Uglich, Righteous. Jan. 8, June 6.
Païsius the Great of Egypt. June 19.
Païsius, Hieromonk, New Martyr in Belgrade. Dec. 17. *See also* Plesius.
Palamon of Egypt, Instructor of Saint Pachomius. Aug. 12.
Palestine and Egypt, 40 Martyrs of. Oct. 14.
Palestine:
  33 Martyrs of. Aug. 16.
  50 Martyrs of. Sept. 17.
  150 Martyrs of. Sept. 29.
Palladia, Martyr. May 24.
Palladius of Antioch, Righteous. Jan. 28.
Pambo of Egypt, Martyr. June 5.
Pambo of Egypt, Righteous. July 18.
Pambo of the Kiev Caves. July 18, Aug. 28.
Pamphamer of Egypt, Martyr. May 17.
Pamphilus of Palestine, Martyr. Nov. 5.
Pamphilus, Martyr in Caesarea of Palestine. Feb. 16.
Pamphilus, Martyr. Aug. 12.
Pamphylon of Egypt, Martyr. May 17.
Panagiotes of Caesarea, New Martyr. June 24.
Panaretus, Archbishop of Paphos. May 1.
Pancharius of Rome, Martyr. Mar. 19.
Pancharius, Martyr. Nov. 19.
Pancosmius, Righteous. Nov. 29.
Pancratius of the Kiev Caves. Feb. 9, Aug. 28.
Pancratius, Bishop of Tauromenium, Martyr. July 9, Feb. 9.
Pansemne of Antioch, Righteous. June 10.
Pansophius of Alexandria, Martyr. Jan. 15.
Panteleimon of Optina, New Righteous Martyr. Nov. 12.
Panteleimon of Spetsae, New Child Martyr. Nov. 14.
Panteleimon, Great Martyr and Healer. July 27, Oct. 17.
Pantoleon, Martyr. Sept. 17.
Papas of Laranda in Lycaonia, Martyr. Sept. 14.
Papas the Younger, Martyr. Aug. 1.
Papas, Martyr. Mar. 16.
Paphnutius of Borovsk, Righteous. May 1.
Paphnutius of Egypt, Father of Saint Euphrosyne. Sept. 25.
Paphnutius of Egypt, Righteous Martyr. Sept. 25.
Paphnutius of the Kiev Caves. Feb. 15, Aug. 28.
Paphnutius, Hieromartyr. Apr. 19.
Pappias of Italy, Martyr. July 7.
Pappias of Pamphylia, Martyr. Oct. 25.
Pappias, Martyr (with Claudius *et al.*). Apr. 5, Jan. 31.
Pappias, Martyr. June 28.
Pappus, Righteous. June 3.
Papylinus, Martyr. May 16.
Papylus of Thyatira, Deacon, Martyr. Oct. 13.
Papyrinus, Martyr. Jan. 13.

Paramonus of Bithynia, Martyr. Nov. 29.
Paramonus, New Martyr in Russia. Feb. 5.
Paraskeve (Petka) the New of Thrace, Righteous. Oct. 14.
Paraskeve of Iconium, Martyr. Oct. 28.
Paraskeve of Rome, Righteous Martyr. July 26, Oct. 14.
Paraskeve, Martyr, Sister of Saint Photine. Feb. 26.
Paregorius of Samosata, Martyr. Jan. 29.
Paregorius, Martyr in Patara of Lycia. Feb. 18.
Parium, 2 Martyrs of. Jan. 23.
Parmenas, Apostle, one of the 7 Deacons. July 28, Jan. 4.
Parmenius of Persia, Presbyter, Martyr. Oct. 7.
Parodus, Presbyter, Martyr in Bulgaria. Jan. 22.
Parsman of Kola in Georgia, Child Martyr. Feb. 22.
Parthagape, Martyr. Sept. 2.
Parthena of Edessa in Macedonia, Martyr. Jan. 9.
Parthenius of Chios, Righteous. Dec. 8.
Parthenius of Crete, Righteous. July 10.
Parthenius, Bishop of Lampsacus. Feb. 7.
Parthenius, Bishop of Radobysdion. July 21.
Parthenius, Patriarch of Constantinople, New Martyr. Mar. 24.
Pasicrates of Dorostolum, Martyr. Apr. 24.
Passarion, Righteous. Aug. 11.
Pastor of Alcala de Henares, Child Martyr. Aug. 6.
Patapius of Thebes, Righteous. Dec. 8.
Patermuthius of Egypt, Martyr. Dec. 17.
Patermuthius, Martyr in Palestine. Sept. 17.
Patience, Martyr. Apr. 9.
Patiens, Bishop of Lyons. Sept. 11.
Patrick, Bishop of Prusa, Martyr. May 19.
Patrick, Enlightener of Ireland, Equal to the Apostles. Mar. 17.
Patrobas, Apostle, of the 70. Nov. 5, Jan. 4.
Patrocles of Troyes in Gaul, Martyr. Aug. 17.
Paul Wan of Peking, Martyr. June 10.
Paul of Cordova, Deacon, Martyr. July 20.
Paul of Cordova, Righteous Martyr. Apr. 17.
Paul of Corinth, Fool for Christ's sake. Nov. 6.
Paul of Corinth, Martyr. Mar. 10.
Paul of Crete, Martyr for the Holy Icons. Mar. 17.
Paul of Damascus, Martyr. Sept. 25.
Paul of Egypt, Martyr. Jan. 24.
Paul of Garedja in Georgia, Righteous Martyr. June 1.
Paul of the Kiev Caves, the Obedient. Sept. 10, Aug. 28.
Paul of Mount Latrus, Righteous. Dec. 15.
Paul of Nicomedia, Child Martyr. June 3.
Paul of Obnora, Righteous. Jan. 10.
Paul of the Peloponnesus, New Righteous Martyr. May 22.
Paul of Plousias, Righteous Confessor. Mar. 8.
Paul of Ptolemaïs, Martyr. Mar. 4, Aug. 17.
Paul of Rome, Martyr. May 28.
Paul of Rostov, Righteous. Oct. 22.
Paul of Thebes, Righteous. Jan. 15.
Paul of Xeropotamou on Mount Athos. July 28.
Paul of Yurievka, New Martyr. Mar. 29.
Paul the Confessor, Archbishop of Constantinople. Nov. 6.
Paul the Monk, the Obedient. Dec. 7.
Paul the New, Patriarch of Constantinople. Aug. 30.
Paul the Physician, Righteous. June 28.
Paul the Russian, New Martyr in Constantinople. Apr. 3.
Paul the Simple of Egypt, Righteous. Mar. 7.
Paul, Apostle of the Nations. June 29, June 30, Aug. 28.
Paul, Archbishop of Neocaesarea, Confessor. Dec. 23.
Paul, Bishop of Corinth. Mar. 27.
Paul, Bishop of Narbonne. Mar. 22.
Paul, Grand Duke, New Martyr in Russia. Jan. 17.
Paul, Martyr in Athens. May 18.
Paul, Martyr in Caesarea of Palestine (with Pamphilus *et al.*). Feb. 16.
Paul, Martyr in Caesarea of Palestine (with Thea [Ennatha] and Valentina). Feb. 10, July 18.
Paul, Martyr (with Andrew *et al.*). Oct. 21.
Paul, Martyr (with Simon). Feb. 3.
Paul, Metropolitan of Tobolsk. Nov. 4.
Paul, Priest of Stavropol, New Martyr. June 29.
Paul, Priest of Yurievka, New Martyr. Mar. 29.
Paula of Malaga, Virgin Martyr. June 18.
Paula of Nicomedia, Virgin Martyr. June 3.
Paula of Thrace, Virgin Martyr. Sept. 1.
Paulinus of Athens, Martyr. May 18.
Paulinus, Bishop of Nola. June 22.
Paulinus, Bishop of Treves, Confessor. Aug. 31.
Paulinus, First Archbishop of York. Oct. 10.
Pausicacus, Bishop of Synnada. May 13.
Pausilipus, Righteous. Apr. 8.
Pausirius of Egypt, Martyr. Jan. 24.
Pausolipius, Martyr. Apr. 15.
Pechenga, 50 Monks and 65 Laymen of, martyred by the Lutherans. Dec. 26.
Pega of Peakirk, Righteous. Jan. 8.
Pegasius of Persia, Martyr. Nov. 2.
Pelagia Ivanovna, Fool for Christ's sake. Jan. 30.
Pelagia of Antioch the Former Courtesan, Righteous. Oct. 8.
Pelagia of Antioch, Virgin Martyr. Oct. 8.
Pelagia of Tarsus, Martyr. May 4.
Pelagia of Tinos, Righteous. July 23.
Pelagia, Martyr (with Theodosia). Mar. 25.
Pelagius of Cordova, Martyr. June 26.
Peleus, Egyptian Bishop martyred in Palestine. Sept. 17.
Pelusius of Abitene in Africa, Martyr. Feb. 11.
Peon of Rome, Martyr. June 1.
Peregrinus of Apollonia, Martyr. June 17.
Peregrinus of Italy, Martyr. July 7.
Peregrinus of Rome, Martyr. Aug. 25.
Peregrinus, First Bishop of Auxerre, Martyr. May 16.
Perfectus of Cordova, Priest, Martyr. Apr. 18.
Perga in Pamphylia:
  4 Martyrs of. Aug. 31.
  9 Martyrs of. Aug. 1.
Pergetus, Martyr. Feb. 8.
Pergius of the Kiev Caves. Sept. 22–28.
Perpetua of Carthage, Martyr. Feb. 1.
Persia:
  Martyred Captives in. Apr. 9.
  16 Priests, 9 Deacons, 6 Monks, and 7 Virgins martyred in. May 16.
  120 Martyrs of. Apr. 6.
  1,150 Martyrs of. Apr. 17.
Persis of Thrace, Virgin Martyr. Sept. 1.
Peter Absalom, Martyr in Palestine. Jan. 12, Oct. 14.
Peter Chrysologus, Bishop of Ravenna. Dec. 4.
Peter Skipetrov, Priest of Petrograd, New Martyr. Feb. 1.
Peter of Agrea, Righteous. Sept. 13.
Peter of Athos, Righteous. June 12.
Peter of Atroa, the Worker of Signs. Jan. 3.
Peter of Blachernae, Martyr. May 16.
Peter of Capitolia, Priest, Martyr. Oct. 4.
Peter of Cordova, Priest-monk, Martyr. June 7.
Peter of Cordova, Righteous Martyr. Apr. 30.
Peter of Damascus, Hieromartyr. Feb. 9.
Peter of Egypt, Righteous. Jan. 27.
Peter of Galatia, Ascetic in Antioch. Feb. 1.
Peter of Kazan, Martyr. Mar. 24.
Peter of Korisha in Serbia, Righteous. June 5.
Peter of Lampsacus, Martyr. May 18.

Peter of Monobatos, Righteous. Feb. 7.
Peter of Murom, Righteous. June 25.
Peter of Nicomedia, Martyr. Dec. 28.
Peter of Rostov, Former Prince of the Tartar Horde. June 29.
Peter of Sinope, Martyr. June 30.
Peter of Tiberiopolis, Priest, Martyr. Nov. 28.
Peter of Tripoli, New Martyr. Jan. 1.
Peter the Aleut, New Martyr in San Francisco. Dec. 12.
Peter the Former Soldier, Righteous. Oct. 9.
Peter the Hesychast. Nov. 25.
Peter the Patrician, Righteous. July 1.
Peter the Prison-guard, Martyr in Phoenicia. Jan. 26.
Peter the Publican, of Constantinople, Blessed. Jan. 20.
Peter, Apostle, Chief of the 12. June 29, Jan. 16, June 30, Sept. 5, Aug. 28.
Peter, Archbishop of Voronezh, New Martyr. Jan. 27.
Peter, Archpriest of Belgorod, New Martyr. Oct. 5.
Peter, Bishop of Alexandria, Martyr. Nov. 24.
Peter, Bishop of Argos. May 3.
Peter, Bishop of Crete, Martyr. July 14.
Peter, Bishop of Nicaea. Sept. 10.
Peter, Bishop of Sebastia, Brother of Saint Basil the Great. Jan. 9.
Peter, King of Bulgaria. Jan. 30.
Peter, Martyr for the Holy Icon at the Bronze Gate. Aug. 9.
Peter, Martyr for the Holy Icons. Nov. 28.
Peter, Martyr in Africa. Sept. 23.
Peter, Martyr (with Andrew *et al.*). Oct. 21.
Peter, Metropolitan of Krutitsy, New Martyr. Aug. 29.
Peter, Metropolitan of Montenegro. Oct. 18.
Peter, Metropolitan of Moscow and All Russia. Dec. 21, Aug. 24, Oct. 5.
Peter, Presbyter, Martyr in Bulgaria. Jan. 22.
Peter, Priest of Verkhoturye, New Martyr. Dec. 21.
Petroc of Bodmin in Cornwall, Righteous. June 4.
Petronia, Martyr. Sept. 29.
Petronius, Martyr. Sept. 4.
Petronius, Righteous. Oct. 23.
Peusippus (or Speusippus) of Cappadocia, Martyr. Jan. 16.
Phaedrus, Martyr. Nov. 29.
Phaeina of Ancyra, Virgin Martyr. May 18.
Phalec, Son of Heber. Sunday Before Nativity.
Phanurius the Newly Revealed, Martyr. Aug. 27.
Pharmuthius, Righteous. Apr. 11.
Pharnacius of Anatolia, Martyr. June 25.
Phecas of Iberia, Martyr. Apr. 15.
Philadelpha of Thrace, Virgin Martyr. Sept. 1.
Philadelphus of Sicily, Martyr. May 10.
Philadelphus, Martyr (with Polycarp). Feb. 8, Oct. 25.
Philadelphus, Martyr. Sept. 2.
Philagrius, Bishop of Cyprus, Martyr. Feb. 9.
Philaret the Almsgiver, Righteous. Dec. 1.
Philaret the New Confessor, Metropolitan of New York. Nov. 8.
Philaret, Archpriest, New Martyr in Russia. Dec. 1.
Philaret, Bishop of Kostroma, New Martyr. Dec. 1.
Philaret, Hieromonk of the Saint Alexander Nevsky Hermitage, New Martyr. June 10.
Philastrius, Bishop of Brescia. July 18.
Phileas, Bishop of Thmuis, Martyr. Feb. 4.
Philemon of Cyzicus, Martyr. Apr. 28.
Philemon of Egypt, Martyr. Dec. 14.
Philemon of Rome, Martyr. Mar. 21.
Philemon, Apostle, of the 70. Nov. 22, Feb. 19, July 6, Jan. 4.
Philemon, Bishop of Gaza, Martyr. Feb. 14.
Philemon, Bishop, Martyr. Sept. 27.
Phileortus, Martyr. Aug. 31.
Philetairus of Nicomedia, Martyr. Dec. 30.
Philetus the Senator, Martyr. Mar. 27.
Philip (or Philippicus) the Presbyter, Righteous. Jan. 24.
Philip of Irap near Novgorod, Righteous. Nov. 14.
Philip of Nicomedia, Martyr. Aug. 17.
Philip of Rabang, Righteous. Nov. 15.
Philip of Rome, Martyr. Jan. 25.
Philip of Yaïkovo, Righteous. Aug. 17.
Philip, Apostle, of the 12. Nov. 14, June 30, July 31.
Philip, Apostle, one of the 7 Deacons. Oct. 11, Jan. 4.
Philip, Archbishop of Zvenigorod, New Martyr. Sept. 9.
Philip, Bishop of Heraclea in Thrace, Martyr. Aug. 20.
Philip, Martyr, Father of Saint Eugenia. Dec. 24.
Philip, Martyr. Sept. 2.
Philip, Metropolitan of Moscow and All Russia, Martyr. Jan. 9, July 3, Oct. 5.
Philippa of Perga in Pamphylia, Martyr. Apr. 19.
Philo, Bishop of Carpasia in Cyprus. Jan. 24.
Philoctemon, one of the 40 Martyrs of Sebastia. Mar. 9.
Philogonius, Bishop of Antioch. Dec. 20.
Philologus, Apostle, of the 70. Nov. 5, Jan. 4.
Philonides, Bishop of Curium in Cyprus, Martyr. June 17.
Philonilla of Tarsus. Oct. 11.
Philoromus the Tribune, Martyr in Thmuis. Feb. 4.
Philosophus Ornatsky, Archpriest, New Martyr. July 20.
Philosophus of Alexandria, Martyr. May 1.
Philothei of Athens, Righteous Martyr. Feb. 19.
Philotheus of Karyes on Mount Athos. Dec. 5.
Philotheus of Mount Athos. Oct. 21.
Philotheus of Samosata, Martyr. Jan. 29.
Philotheus, Presbyter, Wonderworker. Sept. 15.
Philumenus of Ancyra, Martyr. Nov. 29.
Philumenus, Martyr. Nov. 24.
Phineas the Priest, Grandson of Aaron. Sept. 2, Mar. 12.
Phlegon, Apostle, of the 70. Apr. 8, Jan. 4.
Phocas the Gardener of Sinope, Martyr. Sept. 22.
Phocas, Bishop of Sinope, Martyr. Sept. 22, July 23.
Phocas, Martyr (with Hermylus). Dec. 18.
Phocas, Martyr. Aug. 2.
See also Photius.
Phoebe of Cenchreae, the Deaconess. Sept. 3.
Phoenicia, 10 Martyrs of. Mar. 16.
Phosterius, Righteous. Jan. 5.
Photas, Righteous. June 6.
Photine of Carpasia in Cyprus, Wonderworker. Aug. 2.
Photine the Samaritan Woman, Equal to the Apostles. Feb. 26, Fifth Sunday of Pascha, Aug. 20(?).
Photinus the Tribune, Martyr. May 24.
Photinus, Martyr, Son of Saint Photine. Feb. 26.
Photis, Martyr, Sister of Saint Photine. Feb. 26.
Photius (or Phocas), Martyr. Oct. 28.
Photius of Nicomedia, Martyr. Aug. 12.
Photius the Great, Patriarch of Constantinople. Feb. 6.
Photius, Martyr for the Holy Icon at the Bronze Gate. Aug. 9.
Photius, Metropolitan of Kiev. July 2, May 27, Aug. 27.
Photo, Martyr, Sister of Saint Photine. Feb. 26.
Phrygia:
2 Martyrs of. Jan. 26.
6 Martyrs of. Feb. 7.
Piamon of Egypt, Righteous. Mar. 3.
Pierius, Presbyter of Antioch, Martyr. June 27.
Pimen of the Kiev Caves, the Faster. Aug. 7, Aug. 28.
Pimen of the Kiev Caves, the Faster. Aug. 27, Sept. 22–28.
Pimen of the Kiev Caves, the Much-suffering. Aug. 7, Sept. 22–28.
Pimen the Great of Egypt. Aug. 27.

Pinna, Martyr. Jan. 20.
Pinuphrius of Egypt, Righteous. Nov. 27.
Pionius, Presbyter of Smyrna, Martyr. Mar. 11.
Pior of Egypt, Righteous. June 17.
Pior of the Kiev Caves. Aug. 28.
Pisidia, 15,000 Martyrs of. July 16.
Pistus of Edessa in Macedonia, Martyr. Aug. 21.
Pitirim (Pitiroun), Bishop of Perm. Aug. 19, Jan. 29.
Pitirim, Bishop of Tambov. July 28.
Pitirim, Hieromonk of the Saint Alexander Nevsky Hermitage, New Martyr. June 10.
Pitiroun of Egypt, Righteous. Nov. 29.
Piulius, Martyr. Feb. 18.
Placid, Righteous, Disciple of Saint Benedict. Oct. 5.
Placilla, Empress. Sept. 14.
Plato of Ancyra, Great Martyr. Nov. 18.
Plato the Studite, Righteous. Apr. 4.
Plato, Bishop of Revel, New Martyr. Jan. 14.
Plato, Metropolitan of Chios, Martyr. Apr. 23.
Platonis of Nisibis, Righteous. Apr. 6.
Plesius (or Paūsius) of Egypt, Martyr in Palestine. Mar. 15.
Plotinus, Martyr. Feb. 12.
Plotinus, Righteous. Feb. 20.
Poemen. *See* Pimen.
Polyaenus of Rome, Martyr. Aug. 18.
Polyaenus, Bishop in Africa, Martyr. Feb. 4.
Polyaenus, Priest, Martyr (with Patrick of Prusa). May 19.
Polybius, Bishop of Cyprus. May 12.
Polycarp of Bryansk, Righteous. Feb. 23.
Polycarp of the Kiev Caves. July 24, Sept. 22–28.
Polycarp, Bishop of Smyrna, Martyr. Feb. 23.
Polycarp, Martyr (with Philadelphus). Feb. 8, Oct. 25.
Polycarp, Martyr. Apr. 2.
Polycarp, Martyr. July 7.
Polychronius of Cyrrhus in Syria, Righteous. Feb. 23.
Polychronius, Archimandrite, New Martyr in Russia. Sept. 9.
Polychronius, Bishop of Babylon in Persia, Martyr. Oct. 7.
Polychronius, Priest of Nicaea, martyred by Arians. Oct. 7.
Polydorus of New Ephesus, New Martyr. Sept. 3.
Polyeuctus of Iberia, Martyr. Apr. 15.
Polyeuctus of Melitene, Martyr. Jan. 9.
Polyeuctus, Martyr in Caesarea of Cappadocia. Dec. 19.
Polyeuctus, Martyr. Aug. 1.
Polyeuctus, Patriarch of Constantinople. Feb. 5.
Polynike of Thrace, Virgin Martyr. Sept. 1.
Polytelius of Persia, Martyr. Oct. 7.
Polyxenia, Righteous. Sept. 23.
Pompey of Carthage, Martyr. Apr. 10, Oct. 28.
Pompey of Crete, Martyr. Dec. 23.
Pompey of Italy, Martyr. July 7.
Pompey, Martyr. Apr. 5.
Pompianus, Martyr. June 22.
Pomponia of Abitene in Africa, Martyr. Feb. 11.
Pomposa of Cordova, Virgin Martyr. Sept. 19.
Pontian of Rome, Martyr. Aug. 25.
Pontius of Rome, Martyr in Gaul. Aug. 5.
Porphyrius of Ephesus, Martyr. Nov. 4.
Porphyrius the Commander, Martyr. Nov. 25.
Porphyrius the Mime, Martyr. Sept. 15.
Porphyrius, Archpriest in Belgorod, New Martyr. Sept. 15.
Porphyrius, Bishop of Gaza. Feb. 26.
Porphyrius, Martyr in Caesarea of Palestine. Feb. 16.
Porphyrius, Martyr (with Baptus). Feb. 10.
Porphyrius, Martyr (with Onesiphorus). Nov. 9.
Portianus of Auvergne, Abbot. Nov. 24.
Potamia the Wonderworker, Righteous Martyr. Aug. 7.
Potamiaina of Alexandria, Martyr. June 7.
Pothinus, Bishop of Lyons, Martyr. July 25.
Potitus of Italy, Martyr. July 1.
Praepedigna of Rome, Martyr. Aug. 11.
Praesidius, Bishop in Africa, Martyr. Sept. 6.
Prilidian of Antioch, Martyr. Sept. 4.
Prima of Abitene in Africa, Martyr. Feb. 11.
Primitivus of Saragossa, Martyr. Apr. 16.
Primitivus of Tivoli, Martyr. July 18.
Primolus of Carthage, Martyr. Feb. 24.
Priscilla of Rome. Jan. 16.
Priscilla, Apostle. Feb. 13.
Priscus, Martyr (with Martin and Nicholas). Dec. 7.
Priscus, Martyr. Sept. 21.
Priscus, one of the 40 Martyrs of Sebastia. Mar. 9.
Privatus of Mende, Bishop, Martyr. Aug. 21.
Proba, Martyr in Ancyra. June 23.
Probus (or Promus), Martyr (with Hilary). Dec. 16.
Probus of Egypt, Martyr in Ascalon. Dec. 19.
Probus, Martyr (with Andrew). July 9.
Probus, Martyr (with Tarachus and Andronicus). Oct. 12.
Prochorus of Georgia, Righteous. Feb. 12.
Prochorus of the Kiev Caves. Feb. 10, Sept. 22–28.
Prochorus of Pshina in Bulgaria, Righteous. Jan. 15.
Prochorus, Apostle, one of the 7 Deacons. July 28, Jan. 4.
Procla, Wife of Pontius Pilate. Oct. 27.
Proclus of Ancyra, Martyr. July 12.
Proclus, Archbishop of Constantinople. Nov. 20.
Procopia of Thrace, Virgin Martyr. Sept. 1.
Procopius of Decapolis, Righteous Confessor. Feb. 27.
Procopius of Palestine, Martyr. Nov. 22.
Procopius of Sazava, Righteous. Sept. 16.
Procopius of Ustiug, Fool for Christ's sake. July 8.
Procopius of Usya, Righteous. July 8.
Procopius of Varna, New Righteous Martyr in Smyrna. June 25.
Procopius of Vyatka, Fool for Christ's sake. Dec. 21.
Procopius, Archbishop of Cherson, New Martyr. July 8.
Procopius, Great Martyr. July 8.
Procopius, Martyr. Nov. 24.
Proculus of Benevento, Deacon, Martyr. Apr. 21.
Proculus of Bologna, Martyr. June 1.
Proculus of Italy, Martyr. July 30.
Prosdoca of Antioch, Martyr in Edessa. Oct. 4.
Protas, Righteous Martyr with Saint Eugenia. Dec. 24.
Protasius of Milan, Martyr. Oct. 14.
Protasius, Bishop of Milan. Nov. 24.
Proterius, Archbishop of Alexandria, Martyr. Feb. 28.
Protion, Martyr. Apr. 12.
Protogenes the Confessor, Bishop of Carrhae in Mesopotamia. Aug. 25.
Protoleon the Commander, Martyr. Apr. 23.
Pskov, Martyrs of. Mar. 4.
Psoës of Egypt, Righteous. Aug. 9.
Publia of Antioch, Confessor, Righteous. Oct. 9.
Publius of Saragossa, Martyr. Apr. 16.
Publius of Syria, Righteous. Jan. 25.
Publius, Bishop of Athens, Martyr. Mar. 13.
Publius, Martyr. Mar. 13.
Publius, Martyr. Apr. 27.
Publius, Righteous. Apr. 4.
Pudens, Apostle, of the 70. Apr. 14, Jan. 4.
Pulcheria, Empress. Sept. 10, Feb. 17.
Pyrrhus of Georgia, Righteous. May 7.
Pyrrhus the Virgin, Bishop, Martyr. June 1.

Q

Quadratius of Iberia, Martyr. Apr. 15.
Quadratus of Corinth, Martyr. Mar. 10.
Quadratus of Nicomedia, Martyr. May 7.
Quadratus of Ptolemaïs, Martyr. Mar. 4.
Quadratus, Apostle. Sept. 21.
Quadratus, Martyr in Anatolia. Mar. 26.
Quadratus, Martyr (with Alexandra the Queen). Apr. 21.
Quartillosa of Carthage, Martyr. Feb. 24.
Quartus, Apostle, of the 70. Nov. 10, Jan. 4.
Quintian, Bishop of Rodez in Gaul. Nov. 13.
Quintian, Bishop of Seleucia. Nov. 15.
Quintian, Martyr (with Atticus). Apr. 29.
Quintilian of Dorostolum, Martyr. Apr. 13, Aug. 2.
Quintilian of Saragossa, Martyr. Apr. 16.
Quintinus (Quentin) of Vermandois in Gaul, Martyr. Oct. 31.
Quintus of Abitene in Africa, Martyr. Feb. 11.
Quintus of Phrygia, Martyr. Mar. 2, July 2.
Quirinus, Bishop of Siscia, Martyr. June 4.
Quodvultdeus, Bishop of Carthage, Confessor. Oct. 26.

R

Rabulas of Samosata, Righteous. Feb. 19.
Rachel, Second Wife of Jacob. Sunday Before Nativity.
Radegunda of Poitiers, Abbess. Aug. 13.
Radu of Wallachia, Martyr. Aug. 16.
Ragab, Son of Phalec. Sunday Before Nativity.
Raithu. *See* Sinai and Raithu.
Ramaz of Kola in Georgia, Child Martyr. Feb. 22.
Ramirus of Leon in Spain, Righteous Martyr. Mar. 11.
Raphael (Ralph), Archangel. Nov. 8.
Raphael Banatsky of Hilandar Monastery. Aug. 16.
Raphael of Lesbos, Hieromonk, New Martyr. Tuesday of Renewal Week, June 20, Apr. 9.
Razhden of Georgia, Martyr. Aug. 3.
Rebecca, Wife of Isaac. Sunday Before Nativity.
Regina (Reine) of Alise in Gaul, Virgin Martyr. Sept. 7.
Reginus, Bishop of Scopelus, Martyr. Feb. 25.
Regiola (or Regula) of Abitene in Africa, Martyr. Feb. 11.
Remaclus, Bishop of Maestricht. Sept. 3.
Remigius (Remi), Bishop of Rheims. Jan. 13.
Renus of Carthage, Hieromartyr. Feb. 24.
Restituta of Abitene in Africa, Martyr. Feb. 11.
Reticius, Bishop of Autun in Gaul. May 15.
Reuben the Patriarch. Sunday Before Nativity.
Revocatus of Carthage, Martyr. Feb. 1.
Rex, Martyr in Campania. July 6.
Rhaïs of Egypt, Virgin Martyr. Sept. 23.
Rhipsime, Virgin Martyr in Armenia. Sept. 30.
Richard, King of Wessex. Feb. 7.
Rictrude, Foundress of the Convent of Marchiennes in Flanders. May 12.
Righteous, Anonymous:
  All Righteous and God-bearing Fathers and Mothers. Cheese-Fare Saturday.
  Ascetics, 2. June 20.
  Desert Ascetics, 4. Aug. 18.
  Disciples of Saint Athanasius of Athos who died with him, 6. July 5.
  Fellow Ascetics, 4. July 19.
  Handmaids of Saint Xenia of Rome, 2. Jan. 24.
  Monks, 6. Jan. 15.
  Righteous Brethren, 12, Master Builders from Constantinople who aided in the building and adornment of the Great Caves Church in Kiev. Sept. 22–28.
Rimma, Martyr. Jan. 20.
Robert. *See* Rupert.
Roderick (Rudericus, Rodrigo) of Cordova, Priest, Martyr. Mar. 13.
Rodian, Martyr. Mar. 20.
Rodion, Apostle, of the 70. Nov. 10, Jan. 4.
Rodion, Archimandrite in Kharkov, New Martyr. Nov. 10.
Rodion, Hieromonk in Borki, New Martyr. Sept. 27.
Rodopianus of Aphrodisia, Deacon, Martyr. May 3.
Rogatianus of Abitene in Africa, Martyr. Feb. 11.
Rogatianus of Nantes, Martyr. May 24.
Rogatus of Abitene in Africa, Martyr. Feb. 11.
Rogatus, Righteous Martyr at Carthage. Aug. 17.
Rogellius of Cordova, Righteous Martyr. Sept. 16.
Romanus of Antioch, Martyr. Nov. 18.
Romanus of Bulgaria, Righteous. Feb. 17.
Romanus of Carpenision, New Righteous Martyr. Jan. 5, Feb. 16.
Romanus of Cilicia, Righteous. Feb. 9.
Romanus of Condat in Gaul, Righteous. Feb. 28.
Romanus of Kirzhach, Righteous. July 29.
Romanus of Lacedaemonia, New Righteous Martyr. Jan. 5.
Romanus of Palestine, Deacon, Martyr. Nov. 18.
Romanus of Parium, Martyr. Mar. 16.
Romanus of Samosata, Martyr. Jan. 29.
Romanus of Serbia, Righteous. May 6.
Romanus the Melodist, Righteous. Oct. 1.
Romanus, Martyr. May 30.
Romanus, Prince of Ryazan. July 19.
Romanus, Prince of Uglich. Feb. 3, Feb. 24.
Rome:
  12 Martyrs of. July 31.
  40 Martyrs of. June 16.
Romulus of Diospolis, Martyr. Mar. 15.
Romulus of Melitene, Martyr. Sept. 6.
Romulus of Vidin, Righteous. Sept. 18, May 6.
Rostislav, Great Prince of Kiev. Mar. 14.
Rostislav, Prince of Moravia, Martyr. Oct. 15.
Ruadan, Abbot of Lothra in Ireland. Apr. 15.
Rudericus. *See* Roderick.
Rufianus, Martyr. Sept. 8.
Rufina of Rome, Virgin Martyr. July 10.
Rufina of Seville, Virgin Martyr. July 19.
Rufina, Martyr, Mother of Saint Mamas. Sept. 2.
Rufinus of Nicaea, Martyr. May 7.
Rufinus of Sarov, Hieromonk, New Martyr. Nov. 6.
Rufinus of Sinope, Deacon, Martyr. Apr. 7.
Rufinus of Soissons, Martyr. June 14.
Rufus of Cyzicus, Martyr. Apr. 28.
Rufus of Damascus, Martyr. Sept. 25.
Rufus of Egypt, Righteous. Oct. 22.
Rufus of the Kiev Caves. Apr. 8, Aug. 28.
Rufus, Apostle, of the 70. Apr. 8, Jan. 4.
Rufus, Martyr. Sept. 8.
Ruhayma, Martyr in Najran of Arabia Felix. Oct. 24.
Rupert (or Robert), Bishop of Salzburg. Mar. 27.
Russia, All New Martyrs of. Sunday Nearest Jan. 25.
Rusticus of Athens, Martyr. Oct. 3.
Rusticus of Ostia, Martyr. Jan. 30.
Rusticus, Subdeacon, Martyr at Carthage. Aug. 17.
Ruth, Righteous. Sunday Before Nativity.
Ryax, Martyr in the land of the Goths. Mar. 26.

S

Sabainus of Ostia, Martyr. Jan. 30.
Sabbas I, First Archbishop of Serbia, Founder of Hilandar Monastery. Jan. 14, Aug. 30.

Sabbas II, Archbishop of Serbia. Feb. 8, Aug. 30.
Sabbas III, Archbishop of Serbia. Aug. 30.
Sabbas of Damascus, Martyr. Nov. 1.
Sabbas of the Kiev Caves. Apr. 24, Sept. 22–28.
Sabbas of Kryptsy, Righteous. Aug. 28.
Sabbas of Moscow, Righteous. June 13.
Sabbas of Nigdele, New Martyr in Constantinople. Nov. 12.
Sabbas of Persia, Martyr. Mar. 29.
Sabbas of Tver, Righteous. Mar. 2.
Sabbas of Vishera in Russia, Righteous. Oct. 1.
Sabbas of Zvenigorod, Righteous. Dec. 3, Jan. 19, Apr. 30.
Sabbas the Commander, the Goth, Martyr in Rome. Apr. 24.
Sabbas the Commander, the Goth, Martyr. Apr. 18.
Sabbas the Commander, Martyr. Oct. 29.
Sabbas the Sanctified, Righteous. Dec. 5.
Sabbas, Disciple of Saints Cyril and Methodius. July 27.
Sabbas, Martyr (with Abdas). July 8.
Sabbas, Martyr (with Stephen, Barnabas, *et al.*). Oct. 31.
Sabbas, Martyr. May 1.
Sabbas, Metropolitan of Ardeal, Confessor. Apr. 24.
See also Eudocimus.
Sabbatius of Antioch, Martyr. Sept. 19.
Sabbatius of Solovki, Righteous. Sept. 27, Aug. 8.
Sabbatius of Tver, Righteous. Mar. 2.
Sabel of Persia, Martyr. June 17.
Sabigotho of Cordova, Martyr. July 27.
Sabina of Avila, Martyr. Oct. 27.
Sabina, Martyr in Italy. Aug. 29.
Sabine of Egypt, Martyr. Mar. 16.
Sabine, Bishop of Piacenza. Jan. 17.
Sabine, Bishop. Oct. 15.
Sabine, Martyr. Oct. 25.
Sabinian of Cordova, Righteous Martyr. June 7.
Sabinian of Damascus, Martyr (with Caesarius and Dasius). Nov. 1.
Sabinian of Damascus, Martyr (with Paul and Tatta). Sept. 25.
Sacerdon, one of the 40 Martyrs of Sebastia. Mar. 9.
Sadoc (or Sadoth), Bishop, and those with him in Persia, Martyrs. Feb. 20, Oct. 19.
Saint Anna's Skete, All Righteous Fathers of. June 14.
Saint Sabbas Monastery, Martyrs of. Mar. 20, May 16.
Saint Simon the Zealot Monastery (New Athos) in Georgia, a Multitude of New Martyrs of. May 10.
Saïs, Martyr. Jan. 5.
Salah, Son of Cainan. Sunday Before Nativity.
Salamanes the Silent of Syria, Righteous. Jan. 23.
Salome of Georgia, Martyr. July 20.
Salome, Myrrh-bearer. Aug. 3, Third Sunday of Pascha.
Salonas of Rome, Martyr. May 23.
Salutaris, Archdeacon of Carthage, Confessor. July 13.
Salvius, Bishop of Albi in France. Sept. 10.
Sameas (Shemaiah) the Elamite, Prophet. Jan. 8.
Samosata, 7 Martyrs of. Jan. 29.
Samothrace, 5 New Martyrs of. Apr. 6.
Samson of Wales, Bishop of Dol in Brittany. July 28.
Samson the Hospitable, Righteous. June 27, Oct. 17.
Samson, Judge of Israel. Sunday Between Dec. 11–18.
Samuel of Edessa, Presbyter. Aug. 9.
Samuel, Martyr in Caesarea of Palestine. Feb. 16.
Samuel, Prophet. Aug. 20, Sunday Before Nativity.
Sanctius (Sancho) of Albi, Martyr in Cordova. June 5.
Sanctus of Lyons, Deacon, Martyr. July 25.
Sapor of Persia, Martyr. Nov. 20.
Saragossa (Caesarea Augusta) in Spain:
Innumerable Martyrs of. Nov. 3.
18 Martyrs of. April 16.
Sarah of Egypt, Righteous. July 13.
Sarah, Wife of Abraham. Sunday Before Nativity.
Sarantes of Megara, Martyr. Aug. 16.
Sarapabon the Councillor, Martyr in Alexandria. Sept. 6.
Sarapinus. *See* Serapion.
Sarbelus (Sharbel [also called Thathuel]) of Edessa, Martyr. Jan. 29, Sept. 4.
Sarbelus, Martyr (with Terence and Neonilla). Oct. 28.
Sarbelus, Martyr. Sept. 4.
Sarephtha, Widow of, to whom Elias was sent. Sunday Before Nativity.
Sarmatas of Egypt, Righteous. Aug. 30.
Sarmean, Catholicos of Kartli in Georgia. Aug. 21.
Sarov, New Martyrs of. Nov. 6.
Saturian of Africa, Martyr. Oct. 16.
Saturnina of Abitene in Africa, Martyr. Feb. 11.
Saturninus (Sernin), First Bishop of Toulouse, Martyr. Nov. 29.
Saturninus of Carthage, Martyr. Feb. 1.
Saturninus of Corfu, Martyr. Apr. 29.
Saturninus of Crete, Martyr. Dec. 23.
Saturninus of Italy, Martyr. July 7.
Saturninus of Nicaea, Martyr. May 7.
Saturninus of Saragossa, Martyr. Apr. 16.
Saturninus, Martyr (with Juliana). June 22.
Saturninus, Martyr (with Plotinus). Feb. 12.
Saturninus, Priest, and Saturninus his son, of Abitene in Africa, Martyrs. Feb. 11.
Saturus of Carthage, Martyr (with Perpetua and Felicity). Feb. 1.
Saturus, Martyr in North Africa (with Armogastes and Mascula). Mar. 29.
Scete, Ten Thousands of Righteous Martyrs of. July 10.
Schinon, Martyr. Dec. 23.
Scholastica, Righteous, Sister of Saint Benedict. Feb. 10.
Scillitan Martyrs. July 17.
Scythopolis:
A Multitude of Martyrs in. May 4.
70 Martyrs of. June 28.
Sebastia, 40 Martyrs of. Mar. 9, Aug. 28.
Sebastian of Poshekhonye, Righteous. Feb. 26, Dec. 18.
Sebastian of Rome, Martyr. Dec. 18.
Sebastian the Duke, Martyr. Feb. 26.
Sebastiana of Heraclea, Martyr. Oct. 24.
Sebastiana the Wonderworker. June 7.
Sebeëthes of Persia, Martyr. Mar. 29.
Secunda of Abitene in Africa, Martyr. Feb. 11.
Secunda of Rome, Virgin Martyr. July 10.
Secunda of Scillium, Martyr at Carthage. July 17.
Secunda of Tuburbo Lucernaria in Africa, Virgin Martyr. July 30.
Secundinus (Sechnall), Bishop of Dunshaughlin. Nov. 27.
Secundinus, Bishop, Martyr at Cirta in Numidia. Apr. 29.
Secundulus of Carthage, Martyr. Feb. 1.
Secundus of Nicomedia, Martyr. Dec. 28.
Seimblas, Martyr in the land of the Goths. Mar. 26.
Selenias of Egypt, Martyr. June 5.
Seleucus of Cappadocia, Martyr. Sept. 13.
Seleucus, Martyr in Caesarea of Palestine. Feb. 16.
Seleucus, Martyr (with Agapius and Mamas). Dec. 3.
Seleucus, Martyr (with Stratonica). Oct. 31.
Seleucus, Martyr. May 23.
Senan, Abbot and Bishop of Scattery Island. Mar. 8.
Sennen of Persia, Martyr. Oct. 7.
Sennuphius the Worker of Signs. Mar. 25.
Septiminus of Thibiuca in Africa, Martyr. Apr. 16, Aug. 30.
Septimus, Righteous Martyr at Carthage. Aug. 17.

Seraphim of Kharkov, Hieromonk, New Confessor. Sept. 30.
Seraphim of Megara, Martyr. Aug. 16.
Seraphim of Mount Domvu, Righteous. May 6.
Seraphim of Sarov, Wonderworker. Jan. 2, July 19.
Seraphim, Archbishop of Uglich, New Martyr. Oct. 22.
Seraphim, Bishop of Elutorov, New Martyr. Jan. 2.
Seraphim, Bishop of Phanarion, New Martyr. Dec. 4.
Seraphim, Hieromonk of Moscow, New Martyr. Nov. 23.
Seraphim, Hieromonk, New Martyr in Russia. May 31.
Seraphim, Hieromonk, New Martyr in Russia. June 17.
Seraphim, Priest of Gondatievka, New Martyr. Apr. 18.
Serapia of Antioch, Martyr in Italy. July 29.
Serapion (or Sarapinus), Martyr (with Claudius *et al.*). Apr. 5, Jan. 31.
Serapion Sindonites of Egypt, Righteous. Mar. 21.
Serapion of Alexandria, Martyr. Sept. 13.
Serapion of Egypt, Martyr. May 24.
Serapion of Garedja in Georgia, Righteous Martyr. Aug. 12.
Serapion of Kozhezersk, Righteous. June 27.
Serapion of Pskov, Righteous. May 15, Sept. 8.
Serapion of Rome, Martyr. Aug. 18.
Serapion of Zarzma in Georgia, Righteous. Oct. 29.
Serapion the Wonderworker, Abbot of the Monastery of the Baptist in Georgia. Aug. 24.
Serapion, Archbishop of Novgorod. Mar. 16, Apr. 7.
Serapion, Archpriest of Nikolaevsk, New Martyr. Apr. 11.
Serapion, Bishop of Thmuis. Mar. 21.
Serapion, Bishop of Vladimir. July 12.
Serapion, Martyr. July 12.
Serapion, Priest of Novo-Alexandrov, New Martyr. Sept. 8.
Serbia:
  New Martyrs of, slain by the Latins. Aug. 30.
  Synaxis of Holy Hierarchs of. Aug. 30.
  Synaxis of Sinaïte Fathers of. May 6.
Sergius Tikhomirov, Archpriest, New Martyr. Aug. 6.
Sergius of the Kiev Caves, the Obedient. Oct. 7, Sept. 22–28.
Sergius of Nurma, Righteous. Oct. 7.
Sergius of Radonezh, Wonderworker. July 5, Sept. 25.
Sergius of Shukhtov, Righteous. May 19.
Sergius of Tiberiopolis, Priest, Martyr. Nov. 28.
Sergius of Valaam, Righteous. June 28, Sept. 11.
Sergius the Confessor, Father of Saint Photius the Great. May 13.
Sergius the Enlightener of Malopinega. Nov. 16.
Sergius the Magistrate, Righteous. June 28.
Sergius the Tribune, Martyr. May 24.
Sergius, Archimandrite of Kazan, New Martyr. Aug. 28.
Sergius, Archimandrite of Petrograd, New Martyr. Aug. 13.
Sergius, Bishop of Narva, New Martyr. Oct. 7.
Sergius, Grand Duke, New Martyr in Russia. July 5.
Sergius, Great Martyr. Oct. 7.
Sergius, Martyr. Jan. 2.
Sergius, Priest of Yalta, New Martyr. Sept. 25.
Sergius, Righteous (with Stephen). Aug. 12.
Seridus of Gaza, Righteous. Aug. 13.
Sernin. *See* Saturninus.
Seruch, Son of Ragab. Sunday Before Nativity.
Servandus of Cadiz in Spain, Martyr. Oct. 23.
Servanus, Apostle and Patron of the Orkney Islands. July 1.
Servatius, Bishop of Tongres. May 13.
Servideus of Cordova, Martyr. Sept. 16.
Servideus of Cordova, Righteous Martyr. Jan. 13.
Servus of Tuburbum in Africa, Martyr. Dec. 7.
Servus, Subdeacon, Martyr at Carthage. Aug. 17.
Seth, Son of Adam. Sunday Before Nativity.
Severian of Nicomedia, Martyr. Aug. 22.
Severian of Perigeux in Gaul, Martyr. June 4.
Severian of Sebastia, Martyr. Sept. 9.
Severian, Martyr. Apr. 20.
Severian, one of the 40 Martyrs of Sebastia. Mar. 9.
Severinus of Noricum, Righteous. Jan. 8.
Severinus of Perigeux in Gaul, Martyr. June 4.
Severus of Bizya in Thrace, Martyr. Aug. 20.
Severus of Carthage, Martyr. Dec. 6.
Severus of Interocrea in Italy, Presbyter. June 27.
Severus, Bishop of Ravenna. Feb. 1.
Severus, Martyr (with Dasius *et al.*). Nov. 3.
Severus, Martyr. Sept. 8.
Sexburga, Abbess of Ely. July 6.
Shalva of Georgia, Martyr. Oct. 17.
Shalva, Prince of Georgia, Martyr. Sept. 18.
Shamuna of Edessa, Martyr. Nov. 15.
Sharbel. *See* Sarbelus.
Shem, Son of Noah. Sunday Before Nativity.
Shepherds who beheld the Lord. Dec. 25.
Shio of Georgia, Righteous. May 9, May 7.
Shio the New of Garedja, Righteous Martyr. June 1.
Shummanite Woman who received Elisseus. Sunday Before Nativity.
Shushanik. *See* Susanna.
Sidonia of Georgia. Oct. 1.
Sigetzas, Martyr in the land of the Goths. Mar. 26.
Silanus of Perigeux in Gaul, Martyr. June 4.
Silas, Apostle, of the 70. July 30, Jan. 4.
Silas, Martyr in the land of the Goths. Mar. 26.
Silus, Bishop in Persia. Nov. 26.
Silvan of Gaza, Bishop, Martyr. Oct. 14, Nov. 5.
Silvan of the Kiev Caves. June 10, July 10, Aug. 28.
Silvan of Nerekhta, Righteous. May 15.
Silvan of Palestine, Righteous. Jan. 18.
Silvan of Pisidia, Martyr. July 10.
Silvan of Rome, Martyr. Jan. 25.
Silvan, Apostle, of the 70. July 30, Jan. 4.
Silvan, Bishop of Emesa, Martyr. Jan. 29.
Silvan, Martyr. Feb. 6.
Simon of Calabria, Wonderworker. Nov. 19.
Simon of the Kiev Caves, Bishop of Suzdal and Vladimir. May 10, Sept. 22–28.
Simon of Solvychegodsk, Righteous. Nov. 24.
Simon of Yurievets, Fool for Christ's sake. Nov. 4, May 10.
Simon the Myrrh-streamer, Founder of Simonopetra Monastery. Dec. 28.
Simon the Zealot, Apostle, of the 12. May 10, June 30. *See also* Nathanael; Saint Simon the Zealot Monastery.
Simon, Bishop of Ufa, New Martyr. July 6.
Simon, Martyr (with Paul). Feb. 3.
Simon, Righteous. June 25.
Simplicius of Rome, Martyr. July 29.
Simplicius, with the Four Crowned Martyrs. Nov. 8.
Sinai and Raithu Monastery Near Kazan, New Martyrs of. Jan. 14.
Sinai and Raithu, Righteous Martyrs of. Jan. 14.
Sinope, 200 Martyrs of. Apr. 7.
Sionius the Tribune, Martyr in Bulgaria. Jan. 22.
Sira of Persia, Virgin Martyr. Aug. 24.
Sisenandus of Cordova, Deacon, Martyr. July 16.
Sisinius of Cappadocia, Deacon, Martyr at Trent. May 29.
Sisinius of Cyzicus, Righteous Martyr. Nov. 23.
Sisinius, Hieromartyr. Nov. 22.

Sisinius, Martyr (with Atticus). Aug. 26.
Sisinius, one of the 40 Martyrs of Sebastia. Mar. 9.
Sisinius, Patriarch of Constantinople. Oct. 11.
Sisoës of the Kiev Caves, the Recluse. Sept. 22–28.
Sisoës of the Kiev Caves. July 6, Aug. 28.
Sisoës of Serbia, Righteous. May 6.
Sisoës the Great of Egypt. July 6.
Sixtus, Pope of Rome, Martyr. Aug. 10.
Smaragdus, one of the 40 Martyrs of Sebastia. Mar. 9.
Snandulia of Persia. Nov. 3.
Socrates of Ancyra, Presbyter, Martyr. Oct. 21.
Socrates of Perga in Pamphylia, Martyr. Apr. 19.
Socrates of Tiberiopolis, Righteous Martyr. Nov. 28.
Soleb of Egypt, Martyr. Aug. 5.
Solochon of Egypt, Martyr. May 17.
Solochon, Archbishop of Ephesus. Dec. 1.
Solomon of Cordova, Martyr. Mar. 13.
Solomon the King, Son of David. Sunday Before Nativity.
Solomon, Archbishop of Ephesus. Dec. 2.
Solomone, Mother of the Seven Maccabees. Aug. 1.
Sopatra, daughter of the Emperor Maurice, Righteous. Nov. 9.
Sophia of Thrace, Righteous. June 4.
Sophia the Physician, Martyr. May 22.
Sophia the Wonderworker. Dec. 18.
Sophia, Abbess of Protection Convent in Kiev, New Righteous Martyr. Mar. 22.
Sophia, Martyr (with Irene). Sept. 18.
Sophia, Mother of Saints Faith, Hope, and Love of Rome. Sept. 17.
Sophia, Righteous (Solomone, Great Princess of Moscow). Dec. 16.
Sophonias (Zephaniah), Prophet. Dec. 3.
Sophronius of Bulgaria, Righteous. May 28.
Sophronius of Cioara in Romania, Confessor. Oct. 21.
Sophronius of the Kiev Caves. May 11, Mar. 11, Aug. 28.
Sophronius of Mount Mela, Righteous. Aug. 18.
Sophronius of Saint Anna's Skete on Athos. Aug. 18.
Sophronius, Archbishop of Jerusalem. Mar. 11.
Sophronius, Bishop of Achtalia in Iberia. Sept. 8.
Sophronius, Bishop of Cyprus. Dec. 8.
Sophronius, Bishop of Irkutsk. Mar. 30.
Sophronius, Martyr. Mar. 1.
Sosipater, Apostle, of the 70. Apr. 29, Nov. 10, Jan. 4.
Sositheus of Persia, Martyr. Dec. 9.
Sosius of Benevento, Deacon, Martyr. Apr. 21.
Sosthenes of Chalcedon, Martyr. Sept. 16.
Sosthenes, Apostle, of the 70. Dec. 8, Jan. 4.
Soterichus of Asia Minor, Martyr. Oct. 24.
Soteris of Rome, Virgin Martyr. Feb. 10.
Sozomen of Cyprus, Righteous. Nov. 20.
Sozon of Lycaonia, Martyr. Sept. 7.
Sozon of Nicomedia, Martyr. Aug. 7.
Speratus of Scillium, Martyr at Carthage. July 17.
Speusippus. *See* Peusippus.
Spyridon of the Kiev Caves, the Prosphora Baker. Oct. 31, Sept. 22–28.
Spyridon the Wonderworker, Bishop of Trimythus. Dec. 12, Aug. 11.
Spyridon, Patriarch of Serbia. June 15, Aug. 30.
Stachys, Apostle, of the 70. Oct. 31, Jan. 4.
Stacteus of Tivoli, Martyr. July 18.
Stamatius of Spetsae, New Martyr. Feb. 3.
Stamatius of Volos, New Martyr. Aug. 16.
Stavropol, 11 New Martyrs of. Aug. 17.
Stephanas, Apostle. June 15.
Stephanie, Martyr. Nov. 11.
Stephen Brancovich, King of Serbia. Oct. 9.
Stephen Milutin, King of Serbia. Oct. 30.
Stephen Nemanja. *See* Symeon the Myrrh-streamer.
Stephen Stilianovich, Ruler of Serbia, Martyr. Oct. 4.
Stephen Urosh, King of Serbia, Martyr. Dec. 2.
Stephen Uroshitsa. *See* Uroshitsa.
Stephen of Antioch in Pisidia, Martyr. Nov. 22.
Stephen of Cappadocia, Archbishop of Surozh in the Crimea. Dec. 15.
Stephen of Chenolakkos Monastery, Founder. Jan. 14.
Stephen of Dechani in Serbia, Martyr. Nov. 11.
Stephen of Georgia, Righteous. May 7.
Stephen of Kazan, Martyr. Mar. 24.
Stephen of the Kiev Caves, Bishop of Vladimir in Volhynia. Apr. 27, May 25, Oct. 10.
Stephen of Komel, Righteous. June 12.
Stephen of Makhrishcha, Righteous. July 14.
Stephen of Persia, Martyr. May 11.
Stephen of Piperi in Serbia, Righteous. May 20.
Stephen of Placidiane. Jan. 11.
Stephen of Saint Sabbas Monastery, Bishop. Oct. 28.
Stephen of Saint Sabbas Monastery. July 13.
Stephen of Wallachia, Martyr. Aug. 16.
Stephen the Confessor, Abbot of Triglia. Mar. 26.
Stephen the Great, Prince of Moldavia. July 2.
Stephen the New, Righteous Martyr for the Holy Icons. Nov. 28.
Stephen the Newly Appeared, Righteous. Dec. 9.
Stephen the Wonderworker. Mar. 31.
Stephen, Archbishop of Constantinople. July 18.
Stephen, First Bishop and Enlightener of Perm. Apr. 26.
Stephen, First Crowned King of Serbia. Sept. 24.
Stephen, First King of Hungary. Aug. 20.
Stephen, First Martyr and Archdeacon. Dec. 27, Aug. 2, Jan. 4, Sept. 15.
Stephen, Martyr for the Holy Icons. Nov. 28.
Stephen, Martyr (with Andrew *et al.*). Oct. 21.
Stephen, Martyr (with Barnabas *et al.*). Oct. 31.
Stephen, Martyr (with Meletius the Commander). May 24.
Stephen, Martyr (with Nicephorus). Feb. 8, Oct. 25.
Stephen, Patriarch of Constantinople. May 18.
Stephen, Pope of Rome, Martyr. Aug. 3.
Stephen, Prince of Serbia. July 19.
Stephen, Righteous (with Sergius). Aug. 12.
Stephen, Righteous. Feb. 27.
Stephen, Righteous. June 7.
Strategius, Martyr. Aug. 19.
Straton of Bithynia, Martyr. Sept. 13.
Straton of Nicomedia, Martyr. Aug. 17.
Stratonica, Martyr. Oct. 31.
Stratonicus of Ptolemaïs, Martyr. Mar. 4.
Stratonicus, Martyr (with Hermylus). Jan. 13.
Stratonicus, Martyr. Sept. 30.
Stylianus of Paphlagonia, Righteous. Nov. 26.
Styracius of Ostia, Martyr. Jan. 30.
Styracius, Martyr. Aug. 8.
Styrax of Sebastia, Martyr. Nov. 2.
Successus of Saragossa, Martyr. Apr. 16.
Suerilas, Martyr in the land of the Goths. Mar. 26.
Sukhi of Iberia, Martyr. Apr. 15.
Sulpicius, Bishop of Bourges. Jan. 17.
Sunniva of Norway, Virgin Martyr. July 8.
Susanna (Shushanik), Queen of Georgia, Martyr. Oct. 17, Aug. 28.
Susanna of Palestine, Deaconess, Righteous Martyr. Dec. 15.
Susanna of Persia, Martyr. May 11.
Susanna of Rome, Virgin Martyr. Aug. 11.
Susanna, Martyr (with Meletius the Commander). May 24.

Susanna, Martyr, Disciple of Saint Pancratius. June 7.
Susanna, Myrrh-bearer. Third Sunday of Pascha.
Susanna, New Righteous Martyr in Russia. Sunday Nearest Jan. 25.
Susanna, Righteous. Sunday Before Nativity.
Susanna, Virgin Martyr at Salerno. June 6.
Svir, 5 New Righteous Martyrs of. Apr. 24.
Swithin, Bishop of Winchester. July 2.
Sylvanus. *See* Silvan.
Sylvester of the Kiev Caves. Jan. 2, Sept. 22–28.
Sylvester of Obnora, Righteous. Apr. 25.
Sylvester, Archbishop of Omsk, New Martyr. Jan. 2.
Sylvester, Martyr. Mar. 1.
Sylvester, Pope of Rome. Jan. 2.
Symeon Metaphrastes, Righteous. Nov. 9.
Symeon of Emesa, Fool for Christ's sake. July 21.
Symeon of Garedja in Georgia, Abbot, Wonderworker. Sept. 4.
Symeon of Garedja in Georgia, Righteous Martyr. Aug. 12.
Symeon of the Kiev Caves, Bishop of Pereyaslavl. Aug. 28.
Symeon of Lesbos, the New Stylite. Feb. 1.
Symeon of the Peloponnesus, Righteous. Oct. 18.
Symeon of Persia, Martyr. May 16.
Symeon of Philotheou Monastery. Apr. 19.
Symeon of Trebizond, New Martyr. Aug. 14.
Symeon of Verkhoturye, Righteous. Dec. 18, Sept. 12.
Symeon of Volma, Righteous. July 12.
Symeon of the Wondrous Mountain, Righteous. May 24.
Symeon the Ancient, Righteous. Jan. 26.
Symeon the God-receiver. Feb. 3.
Symeon the Myrrh-streamer (Stephen Nemanja, Ruler of Serbia), Founder of Hilandar Monastery. Feb. 13.
Symeon the New Theologian. Mar. 12, Oct. 12.
Symeon the Patriarch. Sunday Before Nativity.
Symeon the Stylite, Righteous. Sept. 1.
Symeon the Translator. *See* Symeon Metaphrastes.
Symeon, Archbishop of Novgorod. Feb. 10, June 15.
Symeon, Archbishop of Thessalonica. Sept. 15.
Symeon, Bishop of Jerusalem, Kinsman of the Lord, Martyr. Apr. 27.
Symeon, Bishop of Persia, Martyr. Apr. 17.
Symeon, First Bishop of Tver. Feb. 3.
Symeon, Righteous. Apr. 4.
Symphorian of Autun, Martyr. Aug. 22.
Symphorian, one of the Four Crowned Martyrs. Nov. 8.
Symphorosa of Tivoli, Martyr. July 18.
Syncletike of Alexandria, Righteous. Jan. 5.
Synesius, Bishop of Carpasia in Cyprus. May 26.
Synetus of Rome, Martyr. Dec. 12.
Synetus, Martyr. Feb. 22.

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Tabitha (Dorcas) of Joppa, whom Saint Peter raised from the dead. Oct. 25.
Tabitha, New Righteous Martyr in Russia. Sunday Nearest Jan. 25.
Taïsia. *See* Thaïs.
Tamar (Thamar), Mother of Phares and Zara by Judah. Sunday Before Nativity.
Tamara (Tamar), Queen of Georgia. May 1.
Tarachus, Martyr. Oct. 12.
Tarasius of Glushitsa, Righteous. Oct. 12.
Tarasius the Confessor, Archbishop of Constantinople. Feb. 25.
Tarasius, Martyr. June 7.
Tarbo, Tarbula. *See* Ferbutha.
Taritchan of Georgia, Martyr. May 18.
Tarsicius of Rome, Martyr. Aug. 15.
Tatian of Phrygia, Martyr. Sept. 12.
Tatiana of Peking, Martyr. June 10.
Tatiana of Rome, Deaconess, Martyr. Jan. 12.
Tatiana of Thrace, Virgin Martyr. Sept. 1.
Tatiana, Grand Duchess of Russia, New Martyr. July 4.
Tatiana, Righteous. Jan. 5.
Tation of Claudiopolis, Martyr. Aug. 24.
Tatta of Damascus, Martyr. Sept. 25.
Taurion of Amphipolis, Martyr. Nov. 7.
Tbilisi, 100,000 Martyrs of. Oct. 31.
Tecusa of Ancyra, Righteous Martyr. May 18.
Telesphorus, Bishop of Rome, Martyr. Feb. 22.
Teletius, Martyr. May 30.
Terence of Carthage, Martyr. Apr. 10, Oct. 28.
Terence, Bishop of Iconium, Martyr. June 21.
Terence, Martyr (with Leontius *et al.*). Oct. 16.
Terence, Martyr (with Maximus). Apr. 5.
Terence, Martyr (with Neonilla). Oct. 28.
Terence, Martyr (with Vincent *et al.*). Dec. 11.
Terence, Martyr. Mar. 13.
Terpnus, Apostle, of the 70. Jan. 4.
Tertius of Carthage, Martyr. Dec. 6.
Tertius, Apostle, of the 70. Nov. 10, Oct. 30, Jan. 4.
Tertulla, Virgin Martyr at Cirta in Numidia. Apr. 29.
Tetesia of Thrace, Virgin Martyr. Sept. 1.
Thaddaeus of Georgia, Righteous. May 7.
Thaddaeus the Confessor, the Studite. Dec. 29.
Thaddaeus, Apostle, of the 70. Aug. 21, Jan. 4.
Thaddaeus, Martyr. Nov. 22.
Thaïs (Taïsia) of Egypt, the Former Harlot, Righteous. Oct. 8.
Thalassius of Libya, Righteous. May 20.
Thalassius of Syria, Righteous. Feb. 22.
Thalleleus of Iberia, Martyr. Apr. 15.
Thalleleus of Phoenicia, Martyr. May 20, Oct. 17.
Thalleleus of Syria, Righteous. Feb. 27.
Thalleleus, Martyr. Nov. 19, Nov. 22.
Thallus of Laodicea, Martyr. Mar. 11.
Thalus, Martyr. Sept. 20.
Tharra (Terah), Father of Abraham. Sunday Before Nativity.
Thathuel, Martyr. Aug. 4.
See also Sarbelus.
Thaumasius of Cyzicus, Martyr. Apr. 28.
Thea, Martyr. Feb. 23.
See also Ennatha.
Theagenes of Melitene, Martyr. Nov. 7.
Theagenes of Parium, Hieromartyr. Jan. 2.
Thebaïd, Ten Thousands of Ascetics of. Aug. 7.
Theban Legion, Martyrs in Cisalpine Gaul. Sept. 22.
Thebes, 16 Martyrs of. Aug. 30.
Thecla also called Heilga (Helga) of Wimborne, Abbess of Kitzingen. Oct. 15.
Thecla of Alexandria, Martyr. Sept. 6.
Thecla of Palestine, Martyr. Aug. 19.
Thecla of Persia, Virgin Martyr. Nov. 20.
Thecla of Persia, Righteous Martyr. June 9, Sept. 26.
Thecla of Thrace, Virgin Martyr. Sept. 1.
Thecla, First Woman Martyr, Equal to the Apostles. Sept. 24.
Thecla, Virgin Martyr at Salerno. June 6.
Theion, Martyr. Feb. 1.
Thelica of Abitene in Africa, Martyr. Feb. 11.
Themelius of Melitene, Martyr. Nov. 7.
Themistocles of Myra, Martyr. Dec. 21.
Theocharis of Neapolis (Nev Sehir) in Cappadocia, New Martyr. Aug. 20.

Theocles, Martyr. Sept. 14.
Theocleto the Wonderworker. Aug. 3, Aug. 21.
Theocletus the Former Sorcerer, Martyr. Feb. 26.
Theocletus, Archbishop of Lacedaemonia. Dec. 1.
Theoctiste of Lesbos, Righteous. Nov. 9.
Theoctiste of Thrace, Virgin Martyr. Sept. 1.
Theoctiste of Voronezh, Fool for Christ's sake, New Confessor. Feb. 22.
Theoctiste, Virgin Martyr (with Cyrus and John). Jan. 31.
Theoctistus of Cantara, Righteous Martyr. May 19.
Theoctistus of Cucomo in Sicily, Righteous. Jan. 4.
Theoctistus the Patrician. Nov. 20.
Theoctistus the Ship-owner, Martyr in Alexandria. Sept. 6.
Theoctistus, Archbishop of Novgorod. Dec. 23, Jan. 23.
Theoctistus, Bishop of Chernigov. Aug. 6.
Theoctistus, Fellow Ascetic of Saint Euthymius the Great. Sept. 3.
Theoctistus, Martyr. Oct. 3.
Theoctistus, Martyr. Feb. 4.
Theodemir of Cordova, Righteous Martyr. July 25.
Theodochus of Melitene, Martyr. Nov. 7.
Theodora of Alexandria, Martyr (with Didymus). Apr. 5.
Theodora of Alexandria, Righteous. Sept. 11.
Theodora of Caesarea in Cappadocia, Righteous. Dec. 30.
Theodora of Corinth, Martyr. Apr. 16.
Theodora of Nizhny Novgorod, Righteous. Apr. 16.
Theodora of Sihla, Righteous. Aug. 7.
Theodora of Thessalonica, from Aegina, Righteous. Aug. 29.
Theodora of Thessalonica, Righteous. Apr. 5.
Theodora of Thrace, Virgin Martyr. Sept. 1.
Theodora, Empress, from Arta. Mar. 11.
Theodora, Empress, who restored the Holy Icons. Feb. 11.
Theodora, Empress, Wife of Justin I. Nov. 15.
Theodora, Virgin Martyr. Apr. 2.
Theodore Gabra, Great Martyr. Oct. 2.
Theodore Remez, New Martyr in Russia. July 5.
Theodore Sladich, New Martyr in Serbia. First Saturday of the Fast.
Theodore Stratelates. *See* Theodore the Commander.
Theodore Trichinas. *See* Theodore of the Hair-Shirt.
Theodore Yaroslavich, Brother of Saint Alexander Nevsky. June 5.
Theodore of Amorion, Martyr. Mar. 6.
Theodore of Antioch, Martyr. Nov. 24.
Theodore of Carthage, Martyr. Apr. 10.
Theodore of Cythera, Righteous. May 12.
Theodore of Kandaule, Martyr. Sept. 4.
Theodore of Kiev, Martyr. July 12, Sept. 22–28.
Theodore of the Kiev Caves, Martyr. Aug. 11, Sept. 22–28.
Theodore of the Kiev Caves, the Silent. Feb. 17, Aug. 28.
Theodore of Melitene, Martyr. Nov. 7.
Theodore of Mytilene, New Martyr. Jan. 30.
Theodore of Novgorod, Fool for Christ's sake. Jan. 19.
Theodore of the Peloponnesus, Righteous. Oct. 18.
Theodore of Perga in Pamphylia, Martyr. Apr. 19.
Theodore of Rostov, Righteous. Oct. 22.
Theodore of Samothrace, New Martyr. Apr. 6.
Theodore of Sykeon, Bishop of Anastasiopolis, Wonderworker. Apr. 22, June 16.
Theodore of Tiberiopolis, Priest, Martyr. Nov. 28.
Theodore the Branded, Righteous Confessor. Dec. 27.
Theodore the Byzantine, New Martyr. Feb. 17.
Theodore the Commander, Great Martyr. Feb. 8, June 8.
Theodore the Confessor, Bishop of Ancyra. Nov. 3.
Theodore of the Hair-shirt, Righteous. Apr. 20.
Theodore the Sanctified of Egypt, Righteous. May 16.
Theodore the Studite, Righteous Confessor. Nov. 11, Jan. 26.
Theodore the Tribune, Martyr in Ostia. Jan. 30.
Theodore the Tribune, Martyr (with Meletius the Commander). May 24.
Theodore the Tyro, Great Martyr. Feb. 17, First Saturday of the Fast.
Theodore the Wonderworker, Hermit of the Jordan. June 5.
Theodore, Archbishop of Alexandria, Martyr. Dec. 3.
Theodore, Archbishop of Canterbury. Sept. 19.
Theodore, Archbishop of Constantinople. Dec. 27.
Theodore, Archbishop of Edessa. July 19.
Theodore, Archbishop of Rostov. Nov. 28.
Theodore, Archbishop of Volokolamsk, New Martyr. Feb. 8.
Theodore, Bishop of Alexandria, Martyr. Sept. 12.
Theodore, Bishop of Cyrene, Martyr. July 4.
Theodore, Bishop of Suzdal and Rostov. June 8.
Theodore, Bishop of Tamasus in Cyprus. Oct. 4.
Theodore, Bishop of Theodosiopolis. Nov. 28.
Theodore, Bishop, Martyr in Tiberiopolis. Nov. 28.
Theodore, Boyar of Chernigov, Martyr. Sept. 20, Feb. 14.
Theodore, Disciple of Saint Maximus the Confessor. Sept. 20.
Theodore, Fool for Christ's sake. Feb. 25.
Theodore, Martyr (with George and Eugene). July 21.
Theodore, Martyr (with Medimnus and Urban). Sept. 5.
Theodore, Martyr. Aug. 1.
Theodore, Pope of Rome, Martyr. May 18.
Theodore, Presbyter, Martyr. Apr. 15.
Theodore, Priest in Golyshmanovskoe, New Martyr. Feb. 8.
Theodore, Priest in Grigorievka, New Martyr. Nov. 17.
Theodore, Priest in Kazan, New Martyr. Aug. 28.
Theodore, Priest in Orenburg, New Martyr. May 18.
Theodore, Priest in Udobnaya, New Martyr. Feb. 17.
Theodore, Prince of Murom. May 21.
Theodore, Prince of Ostrog (Theodosius of the Kiev Caves). Aug. 11, Aug. 28, Oct. 10.
Theodore, Prince of Smolensk. Sept. 19, Mar. 5.
Theodore (with Stephen of Placidiane). Jan. 11.
Theodoretus of Iberia, Martyr. Apr. 15.
Theodoretus, Enlightener of the Lapps. Aug. 17.
Theodoretus, Presbyter of Antioch, Martyr. Mar. 3.
Theodoriscus the Tribune, Martyr. May 24.
Theodosia of Amisus, Martyr. Mar. 20.
Theodosia of Constantinople, Righteous Martyr. May 29.
Theodosia of Tyre, Virgin Martyr. May 29.
Theodosia, Martyr, Mother of Saint Procopius. July 8.
Theodosia, Martyr (with Pelagia). Mar. 25.
Theodosius I the Great, Emperor. Jan. 17.
Theodosius II the Younger, Emperor. July 29.
Theodosius of Bulgaria, Righteous. Feb. 17.
Theodosius of Cherepovets, Righteous. July 5.
Theodosius of Glushitsa, Righteous. Oct. 12.
Theodosius of the Kiev Caves, Abbot. May 3, Aug. 14, Aug. 28.
See also Theodore, Prince of Ostrog.
Theodosius of Orobae, Abbot. Aug. 8.
Theodosius of Philotheou Monastery, Bishop of Trebizond. Jan. 11.
Theodosius of Scopelus, Righteous. Feb. 5.
Theodosius of Totma, Righteous. Jan. 28.

Theodosius of Triglia, Abbot. Jan. 1.
Theodosius the Great, the Cenobiarch. Jan. 11.
Theodosius the New, the Healer, of the Peloponnesus, Righteous. Aug. 7.
Theodosius, Archbishop of Chernigov. Feb. 5, Sept. 9.
Theodosius, Martyr in Anatolia. Mar. 26.
Theodosius, Martyr. Apr. 13.
Theodota of Ancyra, Martyr (with Socrates). Oct. 21.
Theodota of Ancyra, Virgin Martyr. May 18.
Theodota of Bithynia, Martyr. Dec. 22.
Theodota of Pontus, Martyr. Sept. 17.
Theodota of Thrace, Virgin Martyr. Sept. 1.
Theodota, Martyr in Cappadocia. July 3.
Theodota, Martyr (with Alexander the Bishop). Oct. 22.
Theodota, Martyr (with Dasius *et al.*). Nov. 3.
Theodota, Mother of Saints Cosmas and Damian. Jan. 2.
Theodota, Virgin Martyr (with Cyrus and John). Jan. 31.
Theodota, Virgin Martyr. July 29.
Theodotion of Egypt, Martyr. Jan. 24.
Theodotus of Ancyra, Martyr. June 7, May 18.
Theodotus of Cyzicus, Martyr. Apr. 28.
Theodotus of Marcianopolis, Martyr. Sept. 17, Feb. 19.
Theodotus of Melitene, Martyr. Nov. 7.
Theodotus, Bishop of Cyrene in Cyprus, Martyr. Mar. 2.
Theodotus, Bishop of Ephesus. Oct. 12.
Theodotus, Hierodeacon of Kharkov, New Martyr. Oct. 2.
Theodotus, Hieromartyr. July 4.
Theodotus, Martyr in Cappadocia. July 3.
Theodotus, Martyr, Father of Saint Mamas. Sept. 2.
Theodotus, Martyr (with Dasius *et al.*). Nov. 3.
Theodotus, Martyr. Jan. 1.
Theodula of Anazarbus, Martyr. Jan. 18.
Theodula of Thrace, Virgin Martyr. Sept. 1.
Theodulus of Crete, Martyr. Dec. 23.
Theodulus of Cyprus, Righteous. Dec. 3.
Theodulus of Melitene, Martyr. Nov. 7.
Theodulus of Phoenicia, Martyr. June 18.
Theodulus of Phrygia, Martyr. Sept. 12.
Theodulus of Rome, Martyr in Pamphylia. May 2.
Theodulus of Thessalonica, Martyr. Apr. 4.
Theodulus the Stylite, Righteous. Dec. 3.
Theodulus, Martyr in Caesarea of Palestine. Feb. 16.
Theodulus, Martyr (with Agapetus of Sinaus). Feb. 18.
Theodulus, Martyr (with Terence and Neonilla). Oct. 28.
Theodulus, Martyr (with Theotimus). Sept. 4.
Theodulus, one of the 40 Martyrs of Sebastia. Mar. 9.
Theodulus, Righteous, Son of Nilus the Wise. Jan. 14.
Theoeidus, Martyr. Jan. 5.
Theogenes of Antioch, Martyr. Oct. 3.
Theognis of Cyzicus, Martyr. Apr. 28.
Theognius of Edessa in Macedonia, Martyr. Aug. 21.
Theognostus of Cantara, Righteous Martyr. May 19.
Theognostus, Hieromonk of the Saint Alexander Nevsky Hermitage, New Martyr. June 10.
Theognostus, Metropolitan of Kiev and All Russia. Mar. 14, Aug. 27.
Theonas, Bishop of Thessalonica. Apr. 4.
Theonas, Martyr (with Theopemptus). Jan. 5.
Theonas, Martyr. Apr. 20.
Theonas, Righteous. Apr. 4.
Theopemptus and his Brotherhood, Righteous Martyrs. Feb. 7.
Theopemptus, Bishop, Martyr (with Theonas). Jan. 5.
Theopemptus, Martyr. June 11.
Theopemptus, Righteous. Jan. 2.
Theophanes of Antioch, Righteous. June 10.
Theophanes of Barlaam Monastery on Meteora, Founder. May 17.
Theophanes of the Kiev Caves. Oct. 11, Sept. 22–28.
Theophanes of Mount Naousa, Righteous. Aug. 19.
Theophanes of Sigriane, Righteous Confessor. Mar. 12.
Theophanes the Branded, Confessor. Oct. 11.
Theophanes the Confessor, Righteous. Sept. 9.
Theophanes, Bishop of Solikam, New Martyr. Dec. 11, June 4.
Theophanes, New Martyr in Constantinople. June 8.
Theophano the Wonderworker, Empress. Dec. 16.
Theophilus of Amorion, Martyr. Mar. 6.
Theophilus of Caesarea in Cappadocia, Martyr. Feb. 6.
Theophilus of the Kiev Caves, Archbishop of Novgorod. Oct. 26, Aug. 28.
Theophilus of the Kiev Caves, Fool for Christ's sake. Oct. 28.
Theophilus of the Kiev Caves. Dec. 29, Sept. 22–28.
Theophilus of Libya, Deacon, Martyr. Jan. 8.
Theophilus of Melitene, Martyr. Nov. 7.
Theophilus of Nicomedia, Deacon, Martyr. Dec. 28.
Theophilus of Omucha, Righteous. Dec. 29, Oct. 21.
Theophilus of Oxyrhynchus in Egypt, Hermit. Dec. 2.
Theophilus of Palestine, Martyr. Nov. 5.
Theophilus of Zakynthos, New Martyr. July 24.
Theophilus the Confessor, Righteous. Oct. 10, Oct. 2.
Theophilus the Myrrh-streamer of Mount Athos. July 8.
Theophilus the New of Constantinople, Martyr. Jan. 30.
Theophilus, Hieromartyr. July 4.
Theophilus, Martyr (with Trophimus). July 21.
Theophilus, one of the 40 Martyrs of Sebastia. Mar. 9.
Theophylact the Confessor, Bishop of Nicomedia. Mar. 8.
Theophylact, Archbishop of Ochrid. Dec. 31.
Theopiste, Martyr, Wife of Saint Eustathius. Sept. 20.
Theopistus, Martyr, Son of Saint Eustathius. Sept. 20.
Theopistus, Martyr. Jan. 2.
Theoprepius of Nicomedia, Martyr. Aug. 22.
Theoprepius, Martyr. Mar. 27.
Theosebius of Arsinoë, Righteous. Oct. 12.
Theosterictus of Pelecete, Righteous Confessor. Mar. 17.
Theosterictus of Symbola, Righteous. Nov. 10.
Theosterictus, Righteous. Feb. 17.
Theostichus of Cyzicus, Martyr. Apr. 28.
Theotecnus, Hieromartyr. Dec. 10.
Theotecnus, Martyr. Oct. 3.
Theotima of Nicomedia, Martyr. May 19.
Theotimus of Palestine, Martyr. Nov. 5.
Theotimus, Bishop of Lesser Scythia. Apr. 20.
Theotimus, Martyr. Sept. 4.
Therapon of Belozersk, Righteous. May 27.
Therapon of Monza, Righteous. Dec. 12.
Therapon of Sardis, Priest, Martyr. May 27.
Therapon, Bishop of Cyprus, Martyr. May 14.
Therinus, Martyr (with Danax and Mesirus). May 6.
Therinus, Martyr (with Donatus). Apr. 23.
Thermas, Martyr in the land of the Goths. Mar. 26.
Thermus, Martyr. Apr. 5.
Thespesius of Cappadocia, Martyr. June 1.
Thespesius of Gangra, Martyr. Nov. 20.
Thessalonica of Amphipolis, Martyr. Nov. 7.
Thessalonica, Martyr. Dec. 19.
Thomaïs of Alexandria, Martyr. Apr. 14.
Thomaïs of Lesbos, Wonderworker. Jan. 3.
Thomas I, Patriarch of Constantinople. Mar. 21.
Thomas II the New, Patriarch of Constantinople. Nov. 15.
Thomas of Damascus, Martyr. Nov. 1.
Thomas of Dephurcinus, Righteous. Dec. 10.
Thomas of Mount Maleon, Righteous. July 7.
Thomas of Syria, Fool for Christ's sake. Apr. 24.

Thomas of Tiberiopolis, Deacon, Martyr. Nov. 28.
Thomas, Apostle, of the 12. Oct. 6, Thomas Sunday, June 30, June 20.
Thrace:
2 Martyrs of. Oct. 25.
38 Martyrs of. Aug. 23.
40 Virgin Martyrs in Adrianople. Sept. 1.
153 Martyrs of. July 27.
Three Children in Babylon. Dec. 17, Sunday Before Nativity.
Three Holy Hierarchs, Synaxis of. Jan. 30.
Three New Righteous Martyrs of Mount Athos. May 1.
Thyrsus, Bishop of Carpasia in Cyprus. July 23.
Thyrsus, Martyr at Apollonia. Dec. 14, Aug. 17, Jan. 20.
Tiberiopolis, Martyrs of. Nov. 28.
Tiburtius of Rome, Martyr (with Cecilia). Nov. 22.
Tiburtius of Rome, Martyr (with Sebastian). Dec. 18.
Tigrius of Constantinople, Hieromartyr. June 16.
Tikhon (Tychon) of Kaluga, Righteous. June 16.
Tikhon of Lukh, Righteous. June 16, June 26.
Tikhon of Solovki, Righteous. July 4.
Tikhon of Zadonsk, Bishop of Voronezh, Wonderworker. Aug. 13, May 14.
Tikhon the Confessor, Patriarch of Moscow and All Russia. Mar. 25, Oct. 5.
Tikhon, Archbishop of Voronezh, New Martyr. Dec. 27.
Tikhon, Bishop of Amathus in Cyprus. June 16.
Tikhon, Deacon, and his Son, New Martyrs in Russia. June 16.
Timolaus of Pontus, Martyr in Palestine. Mar. 15.
Timon, Apostle, one of the 7 Deacons. July 28, Jan. 4.
Timothea of Thrace, Virgin Martyr. Sept. 1.
Timothy of Caesarea, Righteous. Feb. 27.
Timothy of Egypt, Martyr. May 3.
Timothy of Esphigmenou, New Righteous Martyr. Oct. 29.
Timothy of the Kiev Caves. Aug. 28.
Timothy of Palestine, Martyr (with Agapius and Thecla). Aug. 19.
Timothy of Palestine, Martyr (with Theophilus and Theotimus). Nov. 5.
Timothy of Sicily, Martyr. Jan. 24.
Timothy of Symbola, Righteous. Feb. 21.
Timothy, Apostle, Disciple of Saint Paul. Jan. 22, Jan. 4.
Timothy, Archbishop of Euripus. Aug. 16.
Timothy, Bishop of Proconnesus. Aug. 1.
Timothy, Bishop of Prusa, Martyr. June 10.
Timothy, Bishop of Tiberiopolis, Martyr. Nov. 28.
Timothy, Martyr in Mauretania. Dec. 19.
Timothy, Priest, New Martyr in Russia. Nov. 17.
Timothy, Righteous. Feb. 1.
Tithoës of Egypt, Righteous. Aug. 26.
Titus of the Kiev Caves, the Former Soldier. Feb. 27, Aug. 28.
Titus of the Kiev Caves, Presbyter. Feb. 27, Sept. 22–28.
Titus the Wonderworker. Apr. 2.
Titus, Apostle, of the 70. Aug. 25, Jan. 4.
Tobias (or Pactobius) of Sebastia, Martyr. Nov. 2.
Tranquillinus of Rome, Martyr. Dec. 18.
Triantaphyllus of Zagora, New Martyr. Aug. 8.
Tribimius of Perga in Pamphylia, Deacon, Martyr. Mar. 2.
Triphyllius, Bishop of Leucosia in Cyprus and disciple of Saint Spyridon. June 12.
Troadius of Neocaesarea, Martyr. Mar. 2.
Trophimus of Laodicea, Martyr. Mar. 11.
Trophimus of Nicomedia, Martyr. Mar. 18.
Trophimus of Synnada, Martyr. Sept. 19.
Trophimus, Apostle, of the 70. Apr. 14, Jan. 4.
Trophimus, First Bishop of Arles. Dec. 29.
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W

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Wallabonsus of Cordova, Hierodeacon, Martyr. June 7.
Wenceslaus, Priest of Zenkovka, New Martyr. Sept. 28.
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Willibald of Wessex, Bishop of Eichstatt. July 7.
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Winibald of Wessex, Abbot of Heidenheim. Dec. 18.
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Wirko, Martyr in the land of the Goths. Mar. 26.
Wistremund of Cordova, Righteous Martyr. June 7.
Withburga of Norfolk, Virgin. July 8.

X

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Xanthias, one of the 40 Martyrs of Sebastia. Mar. 9.
Xanthippe, Righteous. Sept. 23.
Xenia of Kalamae, Great Martyr, Wonderworker. May 3.
Xenia of Petersburg, Fool for Christ's sake, Wonderworker. Jan. 24.
Xenia of Rome, Righteous. Jan. 24.
Xenia, Martyr. Jan. 18.
Xenophon of Constantinople, Righteous. Jan. 26.
Xenophon of Robeika, Righteous. June 28, Jan. 26.

Y

Yaropolk, Prince of Vladimir in Volhynia. Nov. 22, Oct. 10, May 25.
Yriez. *See* Aredius.
Yuriev in Estonia, 72 Orthodox Christians of, martyred by the Latins. Jan. 8.

Z

Zabulon the Patriarch. Sunday Before Nativity.
Zacchaeus, Apostle. Apr. 20.
Zacchaeus, Deacon, Martyr in Caesarea of Palestine. Nov. 18, Dec. 18.
Zacharias (Zechariah), Prophet. Feb. 8.
Zacharias of the Kiev Caves, the Faster. Mar. 24, Aug. 28.
Zacharias of the Kiev Caves, the Hospitable. Mar. 24.
Zacharias of Patras, New Martyr. Jan. 20.
Zacharias of Prusa, New Hieromartyr. May 28.
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Zacharias, Righteous Martyr. Oct. 21.
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Zanithas of Persia, Martyr. Mar. 29.
Zebinas of Cyrrhus in Syria, Righteous. Feb. 23.
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Zenas (or Zeno), Apostle, of the 70. Sept. 27, Jan. 4.
Zenas of Philadelphia in Arabia, Martyr. June 22.
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Zeno of Carthage, Martyr. Apr. 10.

Zeno of Corfu, Martyr. Apr. 29.
Zeno of Gaza, Martyr. Sept. 21.
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Zeno, Bishop of Verona, Confessor. Apr. 12.
Zeno, Martyr (with Neophytus *et al.*). Aug. 11.
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Zeno, Martyr. Apr. 5.
Zeno, Martyr. Apr. 20.
Zeno, Presbyter, Martyr. Sept. 17.
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Zeno, Righteous. June 12.
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Zosimas Tumansky of Serbia, Righteous. May 6.
Zosimas of Antioch in Pisidia, Martyr. June 19.
Zosimas of Cilicia, Bishop of Babylon in Egypt. June 4.
Zosimas of Cilicia, Righteous Martyr. Jan. 4.
Zosimas of Iberia, Martyr. Apr. 15.
Zosimas of Phoenicia, Righteous. June 8.
Zosimas of Solovki, Righteous. Apr. 17, Aug. 8.
Zosimas of Vorbozomba, Righteous. Nov. 7, Apr. 4.
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Zosimas, Righteous. Jan. 24.
Zosimus the Coppersmith of Pisidia, Martyr. Sept. 28.
Zoticus of Crete, Martyr. Dec. 23.
Zoticus of Nicomedia (with Agathonicus), Martyr. Aug. 22.
Zoticus of Nicomedia (with Gaius and Dasius), Martyr. Oct. 21.
Zoticus of Rome, Presbyter, Martyr in Constantinople. Dec. 31.
Zoticus of Tomi in Moesia, Martyr. Sept. 13.
Zoticus, Martyr. Apr. 20.

Paschalion

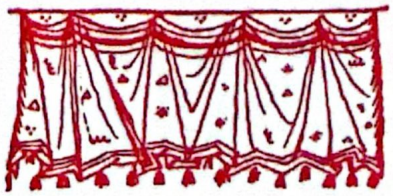
FOR THE YEARS 2020 TO 2100

Following each year, the date of the Sunday of Pascha is given first according to the Orthodox Ecclesiastical Calendar, then according to the Civil Calendar.

2020	April 6	April 19
2021	April 19	May 2
2022	April 11	April 24
2023	April 3	April 16
2024	April 22	May 5
2025	April 7	April 20
2026	March 30	April 12
2027	April 19	May 2
2028	April 3	April 16
2029	March 26	April 8
2030	April 15	April 28
2031	March 31	April 13
2032	April 19	May 2
2033	April 11	April 24
2034	March 27	April 9
2035	April 16	April 29
2036	April 7	April 20
2037	March 23	April 5
2038	April 12	April 25
2039	April 4	April 17
2040	April 23	May 6
2041	April 8	April 21
2042	March 31	April 13
2043	April 20	May 3
2044	April 11	April 24
2045	March 27	April 9
2046	April 16	April 29
2047	April 8	April 21
2048	March 23	April 5
2049	April 12	April 25
2050	April 4	April 17
2051	April 24	May 7
2052	April 8	April 21
2053	March 31	April 13
2054	April 20	May 3
2055	April 5	April 18
2056	March 27	April 9
2057	April 16	April 29
2058	April 1	April 14
2059	April 21	May 4
2060	April 12	April 25
2061	March 28	April 10
2062	April 17	April 30
2063	April 9	April 22

2064	March 31	April 13
2065	April 13	April 26
2066	April 5	April 18
2067	March 28	April 10
2068	April 16	April 29
2069	April 1	April 14
2070	April 21	May 4
2071	April 6	April 19
2072	March 28	April 10
2073	April 17	April 30
2074	April 9	April 22
2075	March 25	April 7
2076	April 13	April 26
2077	April 5	April 18
2078	April 25	May 8
2079	April 10	April 23
2080	April 1	April 14
2081	April 21	May 4
2082	April 6	April 19
2083	March 29	April 11
2084	April 17	April 30
2085	April 2	April 15
2086	March 25	April 7
2087	April 14	April 27
2088	April 5	April 18
2089	April 18	May 1
2090	April 10	April 23
2091	March 26	April 8
2092	April 14	April 27
2093	April 6	April 19
2094	March 29	April 11
2095	April 11	April 24
2096	April 2	April 15
2097	April 22	May 5
2098	April 14	April 27
2099	March 30	April 12
2100	April 18	May 2†

† Beginning in 2100, the civil and ecclesiastical calendars will differ by fourteen days rather than thirteen.



THE END OF THE GREAT HOROLOGION

AND TO OUR GOD BE GLORY.

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